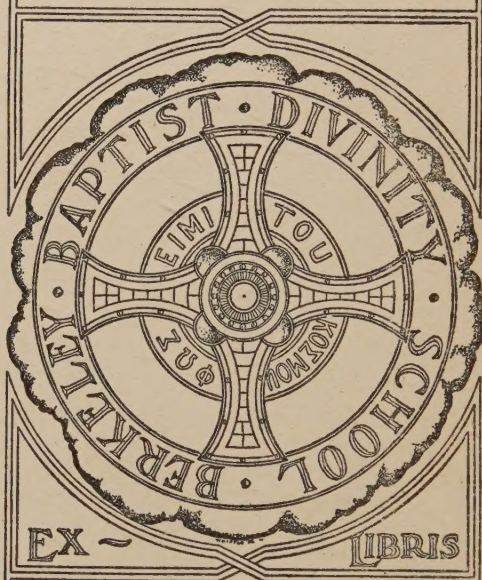


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Finley



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American Baptist Missionary Union

EIGHTY-THIRD

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

HELD AT PITTSBURGH, PA.

MAY 24 AND 25, 1897

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE

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The Baptist

Missionary



Magazine

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JULY, 1897

EIGHTY-THIRD ANNIVERSARY OF THE AMERICAN BAPTIST MISSIONARY UNION.

PITTSBURG, PA., May 24, 1897.

In connection with two other national Baptist societies, — the American Baptist Home Mission Society and the American Baptist Publication Society, — the American Baptist Missionary Union held prayer services, morning, afternoon, and evening, at the Fourth Avenue Baptist Church, Sunday, May 23. The morning service was led by Rev. Henry G. Weston, D.D., of Pennsylvania; the afternoon service by Rev. Augustus H. Strong, D.D., of New York; and the evening service by Rev. Galusha Anderson, D.D., of Illinois. All of these services were exceedingly uplifting and helpful.

MONDAY MORNING.

A prayer meeting was held in the Fourth Avenue Baptist Church, commencing at nine o'clock in the morning. Rev. Emory W. Hunt, of Ohio, conducted the service. The great needs at home and abroad were the inspiration of many fervent petitions.

At ten o'clock Rev. Henry F. Colby, D.D., of Ohio, president of the Union, opened the eighty-third anniversary of the Society. After the reading of the second Psalm, by Rev. R. B. Hull, D.D., of New York, prayer was offered by Rev. Galusha Anderson, D.D., of Illinois.

The president then addressed the Union:

FOREIGN MISSIONS A TEST OF DISCIPLESHIP.

Address as President of the American Baptist Missionary Union, by Henry F. Colby, D.D., at Pittsburg, May 24, 1897.

Brethren of the American Baptist Missionary Union: During several days of the last week most of us were gathered here, considering the interests of Christ's spiritual kingdom, chiefly in our own land. Our hearts were stirred within us as we pondered the great work which God has given us as a denomination to do for him here in America. Our Home Missionary, our Educational, our Publication responsibilities in this great and wonderfully favored nation, this grand meeting-place of races, this free battle-field of thought and opinion, are

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enough to tax our collected wisdom, prompt our most earnest prayers, and inspire our utmost beneficence.

But, vast and absorbing as these interests are, we meet this morning to look out beyond them. We do not change our point of view: that is always the same. That must always be at the foot of that redeeming Cross which has drawn us to each other by drawing us to itself. Nay, it must always be fellowship with that crucified and risen Savior who, having given himself for us, ascended to his blood-bought throne. But looking out from this point of view, our horizon widens. We have been lifted too high not to see beyond our own boundaries. Behold, the Christian outlook reaches beyond America, beyond the encircling seas, even "to the uttermost parts of the earth"!

Allow me, as an appropriate introduction to what shall come before us to-day and to-morrow, to remind you, in the few minutes I shall occupy, of this one fact: that Foreign Missions are the grand test of both the genuineness and the fervor of our discipleship.

To begin with, they test our loyalty to *Christ's authority*. Who that reads the New Testament can fail to see that he has told us to push them? Now this command, more than any other he has given us, concentrates its force upon our spirit of faith and obedience. Christian work here at home appeals in a measure to other and lower motives which may buttress and supplement a weak faith and a laggard consecration. Here, for example, is the sight of our eyes; the sin and the sorrow coming from it thrusting themselves upon our view, as we go about our large cities, and appealing strongly to our emotions of pity or indignation. Here they are, and we cannot help beholding them and feeling that something must be done about them. But it requires much careful thought and an effort of the imagination to keep such affecting pictures before us of the woes of far-away peoples whom we have never seen. The temporal results also, the social reforms and intellectual enlightenment, that accompany the establishment of Sunday-schools and churches furnish strong arguments for aid in our own communities. We wish to see *our city, our town*, prosper. Even irreligious men will sometimes help for this reason. There is the natural pride or desire to see large success in the institutions with which we *ourselves* are connected; to feel, and to have others know, that our churches are doing great things in the community, that they have the attractions of fine architecture, fine music, and eloquence, that we are providing for our religious edification and the highest welfare of those we love. These motives — and most of them are commendable in their places — do not enforce the claims of Foreign Missions. On the other hand rise the objections: "Oh, they are so far away! They are among peoples in whom we have such little interest anyway! There is so much to be done at home, and it requires so much expense to carry men and money to the fields." The Great Commission, therefore, *tests* us whether we will rise above this objecting and calculating spirit, whether we will walk by *faith* as well as by sight, and obey simply because it is the command of our Great Master.

Not only our loyalty to his authority, but *our sympathy with his world-embracing love*, is here tested. We love our own country.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

The spirit of patriotism has been greatly inculcated of late. It glows in our magazine literature; it hurrahs in our public schools. We have come to count it as next to religion, and of such value perhaps it is. Far be it from me to depreciate it! Happy is that cause that can appropriately join its prayers with the singing of "My country, 'tis of thee," and enforce its

appeals for pecuniary aid by the waving of the star-spangled banner! But let us not forget that to be a true Christian is to be something more than a patriot. Jesus belonged to the most exclusive people on the face of the earth, yet his heart was big enough to reach out and take in all the world. No national barriers could confine his yearning for human welfare. No distinctions of race or language could check its zeal. It is true, he wept over Jerusalem, but he died for all mankind and sent forth his disciples everywhere. Now he waits to see if we will let our hearts be expanded to spiritual dimensions commensurate with his own. He asks of us a religious enthusiasm that is not only national but supranational. He reminds us that an evangelism that is Christocentric must for that reason be, in the widest sense, catholic and ecumenical. While invention and commerce are squeezing the world smaller and making more and more complete the interdependence of all races, it surely is not a time for the disciples of the great-hearted Jesus to narrow the range of their sympathies, their prayers, or their gifts!

Again: Foreign Missions test *our confidence in Christ's Gospel as the only power of God unto salvation*. We acknowledge that it is such for ourselves. But will not some other religion do about as well for less cultivated peoples? Are not Parsees and Hindus, Buddhists and Confucianists, Shintoists and Mahometans, upholding systems that recognize more or less ethical truths, and which need not, therefore, be displaced by Christianity? Do not these ethnic faiths also advance some fine ideals? And does it, after all, make much difference what a man believes as long as he is humble before his God and admires the practice of virtue? If this is our superficial and merely amiable idea of religion, we will of course feel no obligation to carry or to send the Christian religion so far abroad. It is, then, only one among many human devices for the pacification of the conscience and the quieting of the heart. But no such moderate claims did its Founder and his apostles put forth for it. Peter declared, "There is no other name under heaven, given among men, whereby we must be saved." Unlike the teachings of Oriental sages, those of Jesus consist of purity without any admixture of corruption, and the best that fell from their lips we find set forth perfectly by him. He speaks with authority where they are silent. He throws heavenly light where they at best only encourage blind gropings. They set forth some fragments, it is true, of the divine law, but have little power to secure their practical observance. Along with a few shining examples of unselfishness, there is a vast mass of idolatry, superstition, unrest, pollution, and cruelty that their systems can never heal. Jesus Christ, on the other hand, brings to men a new *life* — new motives, new affections, new power, and the nearer men live to him, the nearer they grow to each other. Nay, he alone brings forgiveness for sin, reconciliation with God, and the clear hope of a holy heaven. "Well suited," says Sir Monier Williams, the Oriental scholar, "are the scriptures of the Brahmans, Moslems, Buddhists, and Parsees to all who thank God that they are morally correct, to all who look for salvation to the fulfilment of their religious tasks, their fastings, their penances, and their self-mortifications, to all who seek to stand before God in the rags of their own self-righteousness. But to dying sinners such books are worse than useless. To lepers seamed and scarred with guilt they are worse than a mockery, for they speak not of the one Physician, they offer no balm, they provide no healing remedy. The Bible alone reveals the Christ, the Savior of the world." Now, my friends, do we believe this — do we believe that the Gospel is the only sufficient remedy? The call to Foreign Missions is the *test* of our faith in this great fact.

Once more: Foreign Missions test our trust in our Lord's living and mighty providence. Before there was any experience in this line the objective obstacles to the evangelization of the heathen seemed appalling. Good men said: "How can we pay the way of ourselves or others across the seas? How can we bear exile from home and friends? How can we learn those

difficult and uncouth languages? How can we print and circulate the Scriptures in those tongues, many of which have no written forms? How can we overcome the barriers maintained by the narrow policy of great commercial companies, push open the closed doors, disarm heathen prejudice, and conquer cruel persecution?" It was a trying outlook; but they laid their cause before Him who promised to be with His disciples as they obey His high behest. He stood by them. He directed their efforts. And what is the result to-day? *Two hundred and eighty thousand* souls converted through the instrumentality of our own Missionary Union, besides multitudes brought to Christ by missionaries sent out by other societies and from other Christian lands.

The obstacles that we meet now at home and abroad in our foreign missionary enterprise are not to be compared with those early and formidable ones. But they challenge in like manner our confidence in our living Lord. We do not worship a dead Christ. If we did we might often be discouraged. But as those who believe that he rose from the dead and that unto him is given "*all power in heaven and on earth*," we ought to emulate the zeal of the fathers and press forward over every barrier. He can make the waters divide. He can cause the threatening walls to fall down. He has command of all resources. But does he not look to see if his people have confidence in him as their living King, and if they will come up to his help against the mighty?

Yes, brethren, the call to foreign missions is a test both of the fervor and the genuineness of our discipleship. It is a challenge to us as Christians to prove ourselves Christians *indeed*. It is a shame to have it said that men need two conversions: first to discipleship, and second to missions. One real and profound conversion practically involves it all. The trouble is we have lowered the true Christian ideal, allowing it to be a sort of admiration and patronage of Christ rather than a full devotion to his service. We need to get back to the New Testament standard of trust and consecration. It was when the church at Antioch "ministered to the Lord and fasted" — that is, when they were in an exalted mood of devotion and inquiry and self-sacrifice — that the enterprise of foreign missions was born. So it is when Christian discipleship awakes from its selfish stupor and its worldly dreams, and rises to something like a consciousness of its significance that the great work receives new impulses. Other forms of service can perhaps continue while the churches are living on a low plane of thought and feeling. This can enlarge and prosper only as the fruit of *spiritual life*.

Can we then as a denomination and as individual Christians stand this test? Shall we prove ourselves to be close up to our Master in his outlook and his longing? Shall we rise to improve the opportunities which he presses upon us in these stirring days? Or will he have reason to say of us with sad lamentation, "*Ye know not what manner of spirit ye are of*"?

The following committees were then appointed :

Arrangements. — L. C. Barnes, Pennsylvania; Geo. A. Russell, Massachusetts; W. A. Stevens, New York; A. S. Carman, Ohio; E. R. Pope, Minnesota.

Nominations. — J. W. T. Boothe, Massachusetts; W. S. Ayres, Maine; Stephen Greene, Massachusetts; J. B. Marsh, Rhode Island; J. W. A. Stewart, New York; George Stevens, Ohio; A. G. Slocum, Michigan; L. L. Henson, Indiana; J. W. Conley, Minnesota; L. B. Philbrick, Massachusetts; C. Brooks, Iowa; J. O'B. Lowry, Missouri; C. A. Woody, Oregon; C. M. Hill, California.

Enrolment. — N. B. Chamberlain, Massachusetts; F. S. Dobbins, Pennsylvania; E. A. Scoville, Ohio; C. A. Barber, New York; R. W. Van Kirk, Michigan; D. B. Cheney, Wis-

consin; J. W. Weddell, Pennsylvania; G. W. Taft, Japan; Herbert Goodman, Illinois; T. G. Field, Ohio.

Finance. — C. W. Kingsley, Massachusetts; H. K. Porter, Pennsylvania; F. O. Reed, Massachusetts; Wallace Buttrick, New York; E. J. Brockett, New Jersey; F. P. Beaver, Ohio; E. J. Doe, Rhode Island; B. A. Greene, Illinois; Alonzo Bunker, Burma; B. F. Dennison, Pennsylvania; E. B. Badger, Massachusetts; R. O. Fuller, Massachusetts.

Place and Preacher. — N. E. Wood, Massachusetts; Sylvester Burnham, New York; A. E. Carson, Burma; T. Edwin Brown, Pennsylvania; George Gear, Ohio; A. C. Osborn, South Carolina.

Rev. S. W. Duncan, D.D., Foreign Secretary of the Missionary Union, presented the report of the Executive Committee, and called attention to some of its salient features, and to the general condition of the various missions connected with the Union.

The report of the Executive Committee was accepted, and its recommendations were adopted.

E. P. Coleman, Esq., treasurer of the Union, presented an abstract of his annual report, which was accepted.

Rev. W. H. Cossum, of Ningpo, China, addressed the Union. There should be no retrenchment, he said. Our cry should be men, not dollars. The emphasis should be laid upon holiness of life. There must be a deeper consecration on the part of the members of our churches. In closing, Mr. Cossum referred to his work in China.

Adjourned, after prayer by Rev. M. H. Bixby, D.D., of Rhode Island.

MONDAY AFTERNOON.

The Union reassembled at half-past two o'clock. After a prayer service, Rev. J. H. Eager, a missionary of the Southern Baptist Convention in Italy, addressed the Union concerning mission work in Europe. He spoke of the condition of some of these European countries. Reform must come from outside.

Rev. A. E. Carson, of Thayetmyo, Burma, called attention to the work among the Karens, and especially to the progress made by the Karen churches in the direction of self-support; also to the results of school work.

Rev. G. W. Taft, of Kobe, Japan, addressed the Union in reference to our educational work in Japan.

Hon. R. O. Fuller, of Massachusetts, presented the report of the Committee on Finance:

PITTSBURG, PA., May 24, 1897.

On account of the very full and detailed statements in the annual report, your committee have not thought it necessary to make any extended report, and therefore would present the following as the unanimous report of your committee.

Your committee recommend to the Executive Committee such rearrangement and readjustment as is consistent with the least injury to our missionary work.

That in the light of the experience of recent years we should deem it exceedingly unfortunate if the plans of the coming year should make it necessary to incur a new debt.

Eighty-third Annual Meeting.

This report looks in two directions: It calls for the utmost care and economy on the part of the Executive Committee, and for a more conscientious and considerate stewardship on the part of our church members.

Respectfully submitted,

CHESTER W. KINGSLEY,
H. KIRKE PORTER,
F. O. REED,
E. P. REEVES,
B. A. GREENE,
A. BUNKER,

B. F. DENNISON,
E. B. BADGER,
WALLACE BUTTRICK,
E. J. DOE,
E. J. BROCKETT,
ROBERT O. FULLER.

After addresses by B. F. Dennison, of Pennsylvania; Mr. E. J. Doe, of Rhode Island; Hon. C. W. Kingsley, of Massachusetts; Rev. W. V. Wilson, of New Jersey, and Rev. J. N. Williams, of Pennsylvania, the report was adopted.

Rev. A. Bunker, D.D., of Burma, was introduced, and addressed the Union. He said he brought the greetings of 3,500 disciples in the Toungoo hills. He gave an interesting account of an association which he attended shortly before he left Burma. We are ready for an advance, with missionaries from our own Karen people. Among no people have I met Christians more devoted. I love them. I believe in them.

Rev. R. G. Seymour, D.D., of Pennsylvania, said that when Rev. Dr. Adoniram Judson was in this country in 1846, he visited Waterville, Me., and while there wrote his autograph. The owner has kept it till this time, and wishes to dispose of it for the mission debts. Bids were made and the autograph was finally sold to Hon. R. O. Fuller, of Cambridge, Mass., for \$300.

Prof. J. M. English, D.D., of Newton Theological Institution, addressed the Union on "The Lordship of Christ." Christ and his disciples, he said, made much of this fact. Do we recognize it? Do we know that we are the Lord's? This meeting will become historic and Christ will be enthroned in our hearts in proportion as all of us, secretaries, missionaries, pastors, church-members, give to Christ not only our hearts, but our wills.

Prayer was offered by Rev. L. C. Barnes, D.D., of Pittsburg.

Rev. J. W. T. Boothe, D.D., of Massachusetts, presented the report of the Committee on Nominations, and the following officers were unanimously elected, the following brethren acting as tellers: Rev. R. M. Luther, D.D., of New Jersey; Rev. R. E. Manning, Illinois; Rev. F. Adkins, Ohio; Rev. Thomas Griffiths, Pennsylvania, and Rev. E. Y. Mullins, D.D., Massachusetts.

PRESIDENT.

REV. HENRY F. COLBY, D.D., Ohio.

VICE-PRESIDENTS.

HON. CHESTER W. KINGSLEY, Massachusetts. REV. D. D. MACLAURIN, D.D., Michigan.

RECORDING SECRETARY.

REV. HENRY S. BURRAGE, D.D., Portland, Me.

MEMBERS OF THE BOARD OF MANAGERS.

Class III. Term expiring in 1900.

Ministers.

W. N. CLARKE, D.D., Hamilton, N.Y.
 REV. E. P. TULLER, Lawrence, Mass.
 C. R. HENDERSON, D.D., Chicago, Ill.
 J. F. ELDER, D.D., Albany, N.Y.
 B. A. WOODS, D.D., Philadelphia, Pa.
 REV. C. A. COOK, Bloomfield, N.J.
 M. H. BIXBY, D.D., Providence, R.I.
 WM. M. LAWRENCE, D.D., Chicago, Ill.
 E. E. CHIVERS, D.D., Chicago, Ill.
 REV. C. A. HOBBS, Delavan, Wis.
 H. L. STETSON, D.D., Des Moines, Ia.

Laymen.

HON. JULIUS J. ESTEY, Brattleboro, Vt.

HON. R. O. FULLER, Cambridge, Mass.
 WILLIAM M. ISAACS, New York, N.Y.
 HON. J. BUCHANAN, Trenton, N.J.
 S. W. WOODWARD, Washington, D.C.
 J. B. THRESHER, Dayton, O.
 I. J. DUNN, Keene, N.H.
 GEORGE G. DUTCHER, Brooklyn, N.Y.
 G. W. E. BARROWS, Bangor, Me.

Women.

MRS. J. E. SCOTT, Evanston, Ill.
 MRS. D. R. WOLF, St. Louis, Mo.
 MRS. WM. LINDSAY, Milwaukee, Wis.
 MRS. J. B. HOYT, Stamford, Conn.
 MRS. W. R. BROOKS, Morristown, N.J.

Class II. Term expiring in 1899.

Laymen

W. A. STEVENS, LL.D., Rochester, N.Y., to
 fill vacancy caused by the death of Hon.
 L. K. Fuller.
 RICHARD M. COLGATE, Orange, N.Y., to fill
 vacancy caused by the death of Samuel
 Colgate, Esq.

Women.

MRS. J. K. STICKNEY, Washington, D.C., to
 fill vacancy caused by resignation of Mrs.
 W. E. Lincoln.
 MRS. E. W. BUCKNELL, Philadelphia, Pa., to
 fill vacancy caused by the election of Mrs.
 J. H. Randall as President of the Woman's
 Baptist Foreign Missionary Society of the
 West, and Member of the Board of Man-
 agers, *ex officio*.

Rev. N. E. Wood, D.D., of Massachusetts, presented the report of the Committee on Place and Preacher, recommending the appointment of Rev. L. A. Crandall, D.D., of Chicago, as preacher of the annual sermon next year; also, that the Union refer to the Executive Committee for consultation with the other societies the question whether it would not be wise to have but one annual sermon for all the societies at the anniversaries, and that the sermon be given by the appointee of each society in rotation. It was also recommended that the choice of place of meeting in 1898 be left with the Executive Committee, in consultation with the other societies. The report, with its recommendations, was adopted.

N. B. Chamberlain, of Massachusetts, presented the report of the Committee on Enrolment as follows:

The number of delegates enrolled is 265, coming from the following States:

Maine	3	New York	16
Vermont	2	New Jersey	6
Massachusetts	27	Pennsylvania	126
Connecticut	4	Delaware	2
Rhode Island	6	South Carolina	1

West Virginia	3	Missouri	3
Ohio	23	California	1
Indiana	2	Oregon	1
Illinois	11	Colorado	1
Michigan	7	Canada	1
Minnesota	5	Mission Fields	9
Nebraska	2		
Iowa	3		
			265

N. B. CHAMBERLAIN,
Chairman.

The report was adopted, and the Union adjourned, after the benediction by Rev. P. M. Weddell, of Ohio.

MONDAY EVENING.

The Union met at 8 o'clock. The Scriptures were read by Rev. Wallace Buttrick, of New York, and prayer was offered by Prof. Sylvester Burnham, of Colgate University.

Rev. N. E. Wood, D.D., of Massachusetts, then preached the annual sermon, text Isa. ii., 2. The theme of the sermon was "Missions and Victory," and the preacher forcefully insisted upon missionary statesmanship in order to victory. "It is for you," he said in closing, "not to look here and there, as if by chance, but to look deliberately, widely, and wisely through the whole human race to discover the throbbing centres of its tumultuous life, and there to plant the Gospel of peace. There are strategic towns and cities and nations. It is for you in a masterly survey of the world to discover them, to seize them, and to plant the Gospel in them, with a tenacity of missionary purpose as undying as life. It is for you to replenish them with men and means which shall flow into them steadily, as richly and as ceaselessly as the grace of God. It is for you to hold them against no matter what discouragements, and to await with supreme confidence the disintegration of the kingdom of the world, and the enthronement of the glorious kingdom of our glorious Lord."

At the close of the sermon a Sunday-school class of Chinamen, connected with the Sunday-school of the Fourth Church, came upon the pulpit platform with their teachers and sung the hymn "Jesus loves me."

Rev. Dr. Mabie then introduced six missionaries who were under appointment to mission stations of the Union, viz.: Rev. A. F. Groesbeck and wife, of Iowa, who go to China; Rev. E. T. Welles and his sister, Miss Gertrude Welles, of Arcade, N.Y., who go to Africa; Miss L. Minniss, of Pennsylvania, who goes to China, and Rev. George A. Huntley, of Vermont, who with his wife returns to Western China, having formerly been connected with the China Inland Mission. Each one addressed the Union briefly, and all were commended to God in a fervent prayer by Rev. R. M. Luther, D.D., of New Jersey.

The Union adjourned, after the benediction by Rev. W. D. McKinney, of Connecticut.

TUESDAY MORNING.

A prayer service, conducted by Rev. A. S. Carman, of Ohio, was held from 9 o'clock until 9.30. The business of the Union was then resumed.

Rev. H. P. Cochrane, of Toungoo, Burma, was introduced by Dr. Mabie. In addressing the Union Mr. Cochrane gave a very interesting account of his field and his work. Our great need, he said, is more workers.

Dr. W. H. Leslie, of the Congo Mission, followed, and spoke of mission work on the banks of that great river, and its promise.

Rev. J. S. Kennard, D.D., of New Jersey, said we ought not to be discouraged concerning Africa, and referred to some of the recent tokens of the divine favor as seen in the great revival at Uganda.

Mr. George Warner spoke of our work in Western China, and of the present favorable indications.

Rev. E. Tribolet, of Bassein, Burma, gave an account of his work among the Burmans at that station. He had combined school work with evangelistic work, and spoke of the success of the work.

Dr. J. S. Grant, medical missionary at Ningpo, China, gave illustrations of the character of his work, and showed how such work prepares the way for strictly missionary work.

Rev. L. C. Barnes, D.D., referred to the fact that at the meeting of the Missionary Union in Pittsburg, forty-five years ago, Rev. M. H. Bixby, D.D., was set apart for mission work in Burma. Dr. Bixby was introduced by the president, and having referred to his work in Burma, said that he was at length compelled to leave that work and return to this country on account of ill health. "My heart was in Burma," he said, "but God ordered otherwise than that I should remain there." In closing, Dr. Bixby offered the following resolution:

Whereas, In view of the excellent results of coöperation between the American Baptist Home Mission Society and the American Baptist Missionary Union in the work of removing the debts, therefore

Resolved, That a committee of seven be appointed by the president of this Union, of which he shall be chairman, to confer with a similar committee of the Home Mission Society as to whether there may not be further coöperation between these two societies.

The resolution was adopted, and the following committee was appointed:

REV. H. F. COLBY, D.D.,
HON. C. W. KINGSLEY,
REV. F. M. ELLIS, D.D.,

REV. M. H. BIXBY, D.D.,
REV. E. Y. MULLINS, D.D.,
MR. C. W. PERKINS,

MR. E. J. BROCKETT.

Rev. L. Moss, D.D., of New Jersey, offered the following resolution:

Resolved, That the Foreign Secretary of the Missionary Union be requested to present at our next anniversary a comprehensive survey of the work abroad, especially in Asia, with suggestions as to the policy and methods which should characterize the further prosecution of our great and constantly growing missionary activities.

The resolution was adopted after remarks by Dr. Moss.

Prof. Sylvester Burnham, D.D., of Colgate University, gave an account of Baptist mission work in Germany and German Switzerland as it came under his own observa-

tion during the past year. "The Baptists in these lands," he said, "should have our sympathy and support."

Rev. F. L. Anderson, of New York, offered the following resolution, which was adopted :

Resolved, That the delegates present at these anniversaries hereby express their appreciation of the perfect and delightful Christian hospitality extended to us by the Baptists and other Christian people of Pittsburg and vicinity. Also that we record our thanks to the Pittsburg press for their extended reports of our proceedings and to the railroads for their favors.

After prayer by Rev. C. F. Tolman, of Illinois, the Union adjourned, to meet at the call of the Executive Committee.

HENRY S. BURRAGE,
Recording Secretary.

HENRY F. COLBY,
President.

MEETING OF THE BOARD OF MANAGERS.

PITTSBURG, PA., May 24, 1897.

The eighty-third annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 24, 1897, in the Fourth-avenue Baptist Church, Pittsburg, Pa.

In the absence of the Chairman, the meeting was called to order by M. H. Bixby, the Recording Secretary.

Hon. Robert O. Fuller was chosen Chairman *pro tem*.

Prayer was offered by Rev. D.D. MacLaurin, D.D.

The roll was called by the Secretary, and the following members responded to their names :

L. C. BARNES,	EDWARD GOODMAN.	H. S. BURRAGE.
JACOB S. GUBELMAN.	W. T. CHASE.	M. H. BIXBY.
SYLVESTER BURNHAM.	MRS. J. H. RANDALL.	E. E. CHIVERS.
WALLACE BUTTRICK.	MISS SARAH C. DURFEE.	R. O. FULLER.
R. M. LUTHER.	HENRY F. COLBY.	J. B. THRESHER.
C. A. WOODY.	C. W. KINGSLEY.	W. A. STEVENS.
Z. GRENELL.	D. D. MACLAURIN.	

A communication was received from the Executive Committee informing the Board that Rev. D. B. Jutten, of Massachusetts, had been chosen a member of the Board of Managers, under Section 7 of the Constitution, paragraph 4, in the class of 1899, for three years.

Voted, that the Chair appoint a committee of three to nominate the officers of the Board of Managers.

WALLACE BUTTRICK, J. S. GUBELMAN, Z. GRENELL,
were appointed.

The above-named committee nominated for

PERMANENT CHAIRMAN.
HON. ROBERT O. FULLER.
RECORDING SECRETARY.
REV. M. H. BIXBY, D.D.

Proceeded to ballot for Chairman and Recording Secretary, and the following officers were unanimously elected, viz. :

CHAIRMAN.

HON. ROBERT O. FULLER.

RECORDING SECRETARY.

REV. M. H. BIXBY, D.D.

The Chair appointed the following committee to nominate the executive officers of the American Baptist Missionary Union, viz. :

J. B. THRESHER.

HENRY F. COLBY.

S. BURNHAM.

W. T. CHASE.

EDWARD GOODMAN.

Edward Goodman presented the following resolution, which, after careful consideration, was passed unanimously, viz. :

Whereas, In view of the suggestion that for carrying out the readjustment of our mission work it may require a withdrawal from Spain ; and

Whereas, That for such withdrawal a vote of the Union or of the Board of Managers is required ; therefore,

Resolved, That while deeply regretting the abandonment of any of our mission fields, we empower the Executive Committee to close our work in Spain if in their judgment it shall seem to be absolutely necessary.

The Committee on Nominations submitted their report, and in accordance with its recommendations the following officers were unanimously elected by ballot, viz. :

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.

REV. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, ESQ.

EXECUTIVE COMMITTEE.

Class III. Expiring in 1900.

REV. W. S. APSEY, D.D.

REV. GEORGE E. MERRILL, D.D. GEORGE C. WHITNEY, ESQ.

REV. N. E. WOOD, D.D.

CHARLES W. PERKINS, ESQ.

AUDITING COMMITTEE.

D. C. LINSOTT, ESQ.

SIDNEY A. WILBUR, EQS.

Voted to fix the salaries as follows, viz. :

REV. S. W. DUNCAN, D.D., *Corresponding Secretary*, \$4,000.

REV. H. C. MABIE, D.D., *Corresponding Secretary*, \$4,000.

E. P. COLEMAN, ESQ., *Treasurer*, \$3,000.

The following report was submitted by Dr. Barnes, chairman of the committee appointed last year, and, after careful consideration, the report was unanimously adopted, viz. :

REPORT OF A COMMITTEE OF THE BOARD OF MANAGERS OF THE AMERICAN BAPTIST MISSIONARY UNION ON MISSIONARY EDUCATION IN OUR DENOMINATIONAL SCHOOLS, MADE MAY 24, 1897.

Education as a feature of work in the missionary fields is, of course, not included in the scope of this inquiry.

Another subject is carefully excluded which might, with propriety, be accounted as within the field of the present inquiry, viz.: the Education of Missionaries. That is a subject of great importance, is under sharp discussion, and needs a thorough examination by itself.

The only question now raised is as to *the education in the missionary spirit and enterprise provided by our theological seminaries, colleges, and academies*. What are they doing, and what should they do, in furnishing the future leaders of our people with a genuine education as to this great element of modern life, the missionary element?

I. What are they doing?

According to the Baptist Year Book, we have within the home field of the American Baptist Missionary Union 5 theological seminaries, 18 universities and colleges, and 29 academies, 52 institutions in all. The following letter was sent to them all:

"The Board of Managers of the American Baptist Missionary Union, at its last meeting, appointed a committee to inquire into the matter of education on the subject of missions in our denominational schools. Hence we are obliged to appeal to your kindness to supply us with information.

"1. Please send us a catalogue of your school with all items marked which indicate attention of any kind to the subject of missions.

"2. Please write us about any attention to the subject which may not be fully indicated in the catalogue.

"3. Please favor us with suggestions as to the need or possibility of further development of education in our schools on the subject of missions."

Replies have been received from all of the seminaries, two-thirds of the colleges, and one-half of the academies, 32 institutions in all.

At Rochester, the Department of Homiletics and Pastoral Theology presents one course on Missionary History.

At Colgate, the Department of Christian Theology offers one course on Christian Missions and one on Comparative Religion.

Newton has a professorship of missions, which is now offering seven courses on the subject. Besides that, the Department of Church History, in addition to the customary courses bearing on the subject, offers three courses on Comparative Religion, and the Department of Homiletics and Pastoral Duties offers four courses on missions in the home field, especially in their city and social aspects.

At Chicago, in the Department of Sociology, six of the courses offered treat of the very substance of missionary work in the home field. In the Department of Comparative Religion eight of the courses fall strictly within our field of inquiry. In the Department of Church History, in addition to the usual courses, there are six which are strictly missionary. So far as can be learned from the 32 institutions heard from, the above is an account of the courses of instruction offered in missions, 37 courses in all, distributed as follows: Rochester 1, Colgate 2, Newton 14, Chicago 20.

In addition to this, all the seminaries give important instruction on the subject of missions in the New Testament Department and in the Department of Church History. Counting these, we may add three or four courses to the credit of every one of our seminaries.

This is, however, by no means an account of all the missionary education provided in our schools. In all the theological seminaries and in all the colleges and academies heard from, missionary lectures, addresses, and talks are given and many meetings for conference and prayer on the subject are held. These features of the school life are approved and furthered by the faculty. They are a part of the voluntary life of the institutions, and are maintained for the most part by the students themselves.

President after president writes concerning the excellent work which is being done in the missionary direction by the college Young Men's Christian Association and Young Women's Christian Association. They hold regular monthly meetings in the interests of missions. In some institutions there are also bands of missionary volunteers who hold regular meetings. The tide of missionary interest appears to be high in some of our schools, even where missionary study is not a part of the curriculum.

This is immensely hopeful and significant, and it brings us to our second question, viz. :

II. Is there anything more that our educational institutions might well undertake in the direction of missionary culture?

The following considerations, among others, seem to point to an affirmative answer :

1. The large place that the missionary enterprise has come to take in the thoughts and in the practical attention of the student body suggests that the time has come when it ought to receive systematic and thorough treatment, which it can have only by being incorporated as a part of the regular course of discipline.

When, in recent years, athletics came to take a large place in the interest of the students, it was thought best to take it under direction as a part of the orderly process of culture. Accordingly, gymnasiums were built and professors of athletics were engaged. Is it any less fitting or desirable, since many students have become deeply interested in missions, that missionary museums should be provided and professors of missions be engaged?

2. Our denominational institutions have always counted it as a part of their work to teach certain theoretical aspects of the Christian religion. This grew up naturally, was, in fact, inevitable in periods when theoretical questions held a chief place in the thought and care of Christendom. It is essential to a cultivated mind to have education in those matters which are of chief interest to his age. Accordingly the time is approaching for a transfer of emphasis in school instruction from the evidential, speculative, and theoretical aspects of religion to its practical, applied, socially regenerative, and world-transforming aspects.

3. There is no better stimulus to study in general than the instilling of the missionary motive. It has been so from the start. American Baptist Missions and American Baptist Education are twin-born. Luther Rice went from end to end of the land and awakened a sleeping denomination with not one but two bugle blasts, yet not two but one, — Missions and Education. Many of our colleges and other schools sprang to life in the next few years as the direct result of the missionary motive. All of them since are, more or less directly, the product of the same impulse. In 1814 we had one school at the end of 175 years of history. In the 83 years since we have come to have 168 more. Less than one-half the time, 169 times as many schools.

In respect to individuals as well as institutions, the surest educational impulse known is seizure by the Christian, *i.e.* the missionary, ideal. In unnumbered instances thirst for education for the sake of greater usefulness has been an immediate outcome of conversion.

Again, not only the future career, but also the college work, of men acquires its tone and intensity from the greatness of the ideals held. The wide scope and the unselfish aims of the missionary undertaking appeal to the best there is in young people, and call it out. Let this be

given the dignity of being a part of the regular curriculum of a liberal education, and it will tend to infuse into student life at large a keener zest.

4. It is the natural expectation that the young people who have been to school shall be the leaders, shall set the standards of life in the church. In other words, the future of the missionary enterprise depends largely on the disciplined grasp of the problem given to those who are now being educated. The missionary movement has become so vast and complicated that it cannot be left in the future to haphazard intelligence on the subject.

5. It is coming to be seen and advocated by educational experts as never before, that the supreme and central aim of all educational methods is the production of character. But there is nothing so well fitted to produce broad-minded, unselfish, large-willed character as the task of uplifting and civilizing the human race with the graces and forces of Christianity. The missionary enterprise, as a course of study, is fitted to be an educational instrument of the most effective sort. It is sufficiently wide and intricate to call out the full use of the mental faculties, while at the same time shaping moral character.

In view of such considerations as the foregoing, it seems desirable that missions be made a part of the regular course of instruction in our schools of learning in the ways adapted to the progressive steps in the process of education. It need hardly take more time in many schools than is now given to the desultory attention to the subject.

The following suggestions are made without assuming to project in a few sentences an ideal of an adequate course of missionary studies as a new discipline in the system of education. They are offered merely to give concrete emphasis to the general idea which we are urging.

A. In *academies* there might be a required course in moral heroism and achievement. This would be in the place of any more abstract, and therefore premature, ethical study. It would be a treatment of moral ideals in the concrete. The best of the self-conquering, tradition-conquering, world-conquering heroes, from Paul to Judson and onward, would be studied.

B. In *colleges* missions might well be studied on the historical side. It would be more instructive and interesting than some of the historical studies which are now required. The most significant and resultful movement in the human race has been the introduction and development of Christianity. No man is educated to whom a study of this has not been a part of his mental discipline. Let it be pursued in the rigidly scientific and disciplinary method, as much so as biology. Is not this the higher biology? The larger colleges would have various electives along the missionary and closely allied lines.

C. In the *theological seminaries* has not the time come for a new department, the Department of Applied and Aggressive Christianity? This would be not simply for those who intend to be missionaries, but for all who wish to be ministers of Christ in the twentieth century. When our seminaries were founded and the lines of instruction were being laid, which still, to a large extent, shape the curriculum, the strength of our denomination was in the country churches. Now it is in the cities. For this and other potent reasons problems have arisen and have become pressing which were then scarcely thought of. What pastor is there, who has been out of the seminary twenty, ten, or even five years, who has not wished again and again that he had been taught some of the things which he most needs to know in his actual work, and which he might have been taught to better advantage than some of the things which he was taught, if only there had been provision for such instructions?

The Department of Applied and Aggressive Christianity would include sociology, so far as it belongs to the application of Christian realities to social life in nominally Christian lands. This is the problem of Home Missions, *i.e.*, the permanent problem. Geographical frontiers are disappearing; social frontiers are emerging.

The Department of Applied and Aggressive Christianity would include also a study of the religious and other conditions of non-Christian peoples, with a view to the establishment of the Kingdom of Heaven throughout the earth.

But, details aside, whatever the means which educational experts may find most effective, the end is clear and beyond question. Schools of all grades, which are under the auspices of the churches, are in honor bound to provide discipline and culture, not only as to the gracious, but also as to the aggressive, side of Christianity. Few students may be expected to go into so-called missionary work; but all should be inspired and trained to take an active hand in the ever-onward movement of Christianity. A new day calls for new measures.

Respectfully submitted,

LEMUEL CALL BARNES, Penn.

WILLIAM NEWTON CLARKE, N.Y.

MRS. JAMES COLGATE, N.Y.

J. B. THRESHER, Ohio.

Z. GRENELL, Ill.

Voted, To request the Recording Secretary to secure copies enough of this report, when printed, to supply each of our educational institutions with a copy.

The committee appointed last year to report on the resolution on the subject of missionary literature for education and stimulation of the home field submitted a report, which was carefully considered. The report was referred back to the committee for some slight modifications, and the committee was continued.

The committee appointed last year on the resolution concerning the condition of the churches as to stated meetings for prayer and study about missions submitted their report, which, after some slight modification and condensation, was adopted and ordered printed in the minutes, as follows :

The committee appointed by the Board of Managers of the Missionary Union at Asbury Park, May, 1896, to report concerning the condition of the churches as to holding stated meetings for prayer and study about missions respectfully submit the following report :

I. The observance of the missionary concert. The missionary concert is not generally observed. The reason for the decadence of the missionary concert may be found principally in three facts :

(a) The press of church work, as for instance the use of Sunday evening for evangelistic services.

(b) Failure to make the concert interesting. Your committee believe the lack of proper literature to be one of the important reasons. To say lack of material in this day of super-abundant missionary literature seems almost to indicate a lack of observation; but when it is remembered that the rise of modern missionary literature dates hardly more than twenty-five years ago, and that the decadence of the concert was complete at that time, it is evident that the statement is true to fact.

(c) The increase of other methods to accomplish the result aimed at by the missionary concert.

II. The relation of the missionary concert to missionary interest and missionary money. Your committee find it difficult to ascertain the facts in regard to this relation. Does missionary interest create the missionary concert? or the concert the interest? "Both," may

be answered. How many men and women of to-day who are large workers in missionary interest on the field as missionaries, large givers at home, owe the impulse to the missionary concert? How many to other influences, to the returned missionary, the magazine, a stray article, a pastor's sermon? While it is impossible to answer these questions, it may be well to state: the observance of the missionary concert will not meet the need of the present day for roused missionary enthusiasm, however helpful it may be. What is needed is a missionary church, missions at every service, and in the hearts of the church members a missionary spirit in all its activities.

Let us try to ascertain what is the place of the missionary concert in the missionary activities of the church.

III. What was the original missionary concert? It was due to the need of a revival of evangelical religion in the English Baptist churches. "The Baptist ministers of the Northamptonshire Association drew up a resolution beseeching all Baptist churches in England to spend one stated hour a month in earnest united prayer for the promotion of pure and undefiled religion. The exhortation was added: *Let the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.*" Thus was started the monthly concert of prayer in 1784, eight years before William Carey's great missionary sermon. It was preëminently a service of *prayer*. Naturally enough, it gave afterwards the needed opportunity to inform the churches as to the missionary movements, and thus give definiteness to petitions and stimulus to interest.

IV. The need out of which grew the missionary concert. The missionary concert rose first from the need for prayer for the blessing of God; and, second, from the need of imparting information, or, to use one word, the missionary concert of prayer and instruction arose from the need of "*contact*"—contact with God, contact with the field. The spread of the Gospel is a divine undertaking, not a human enterprise. The establishment of the Kingdom must be in the spirit and blessing of God. Herein lies the supreme need of the revival of the missionary concert of prayer. The spread of the Gospel is a divine commission, to be completed with divine power. We need to know the will of God, we need to have the power of God. Prayer is essential to these ends.

V. How are the needs of prayer and instruction met to-day? Our present so-called missionary concert, even when held, is a concert of instruction and not prayer. Here and there, doubtless, there are churches whose members unite in prayer for missions. But, alas, how few!

As to instruction, the case is different. There never was a time when missionary literature so abounded, or was so widely scattered. The missionary magazine, the religious weekly, with its increasing devotion to missionary interests, the daily press, not always advantageously, missionary books and pamphlets, instruction in the Sunday-school, the meetings of the Woman's Societies, the Young Women's Farther Lights, the Mission Bands, the Conquest Meetings of the Young People, the returning missionaries, supply large sources of information. This is not sufficient. The office of the missionary concert must be to awaken an appetite for such literature, and should aim therefore at presenting salient points and controlling experiences, such biographies, incidents, and principles as will rouse to personal interest in missionary literature and work.

VI. Your committee therefore beg leave to offer the following suggestions:

A. Emphatically there should be a revival of the concert of *prayer* for missions; a service of prayer at least once a month. Such a service need not be extravagant in its preparation or extent. Naturally a few chosen passages of Scripture, a few chosen words on missionary

work, the presentation of a real, live missionary need, issue, person, field, or work, and then a concert of devout prayer for God's guidance and blessing. The missionary concert, therefore, may be of three kinds:

(1) Continuous. The Clarendon-street Church, of Boston, has no monthly concert, but almost every meeting has news from the field and prayer for the work and the workers.

(2) Periodical and simple. Like that outlined above, a few suggestive but pertinent and vigorous thoughts, and then prayer. Every church should have such a concert once a month at least.

(3) Periodical and complex. Such a concert should have a varied programme, full of life, music, fresh information, held either Sunday or week-day evening, once a month.

B. The aim for instruction must be not the missionary concert, but ultimately to place in every Christian family the weekly religious, denominational newspaper, and the missionary magazine. Nothing short of this will answer the need. The missionary concert will supply but a small part, though indeed a very necessary part, of the requirements.

C. Literature. We need concert literature accessible to all. In the missionary magazine an outline for a missionary concert that is broad, comprehensive, definite. In such an outline references to accessible literature in public libraries. The one who is most interested in missions would gladly stay away from some missionary concerts. The magazine should furnish references to larger missionary views and more definite and inspiring facts. There is needed also a pamphlet containing a list of one hundred possible missionary concerts, including references to books and articles on missionary history, biography, countries, movements, etc. This pamphlet, in connection with the references, should give the cost of books and where obtainable. It might be also very helpful if the Union should keep in its library books and other literature proper for the development of any such concert, to be loaned to any church in such preparation. While there is abundance of literature, it is not formulated or accessible to the ordinary church. Your committee recommend that the proper persons, either the Committee of Literature appointed by this body, the Executive Committee, or the Editorial Secretary, be instructed to prepare such a pamphlet and have more attention given to the missionary concert in the magazine.

D. The secretarial force of the Missionary Union appears to be the proper medium for the rousing of interest in the missionary concert of prayer. In this connection it is gratifying to state that the Home Office and various district secretaries are already awake to this great issue, and have done much during the last year to press its importance upon the churches.

Respectfully submitted,

E. P. TULLER,

J. J. ESTEY,

MRS. C. H. BANES.

Voted, To adjourn, to meet at the call of the Chair, or at the annual meeting in May,
1898

Prayer was offered by Rev. Dr. Luther.

(Signed)

ROBERT O. FULLER,

Chairman.

M. H. BIXBY,

Recording Secretary.

NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph*, and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-THIRD ANNUAL REPORT.

HOME DEPARTMENT.

The Executive Committee of the American Baptist Missionary Union herewith submits its eighty-third annual report :

Despite many difficulties the good hand of our God has been upon us. Our needs have been great ; our missions imperilled ; but for our various straits uncommon relief has been provided. In the Committee's report of last year the conviction was expressed that with the prospect of continued financial distress we should find ourselves peculiarly shut up to God, and therefore it became us as a people to make the year a season of real, explicit, and continuous prayer for divine interposition. We besought all friends of the cause to join us in constant petition, while we at the rooms should continue likewise in earnest supplications.

Our last anniversary marked the third stage at which we were compelled to report an overwhelming debt, — at the close of 1893-94, \$203,000 ; at the close of 1894-95, \$189,000 ; at the close of 1895-96, \$163,000, — and we were just entering the year of a presidential campaign most critical in its issues. In that campaign financial questions were at the fore. With many another benevolent society we were truly at our wit's end. This extremity we acknowledged. Thanks be unto God, however, who hath heard our cries and sustained us hitherto ! Many have been the assurances that prayer in the churches has been widespread and specific for our distress. A considerable list of churches has been reported as having an established and regular concert for intercession in behalf of this world-wide cause. At the rooms the various forms which the spirit of devotion has taken on have been numerous and peculiar. They are known to God, and He has been faithful to His promises. The most specific answers have been repeatedly given : courage has been bestowed when we were ready to faint ; and tokens of no common sort vouchsafed, that God has a care for this work consonant with the vast responsibilities which it imposes. He has raised up friends in our hour of need in a way so unexpected as ought to silence lingering doubts that God can forget His own in any hour of trial, however extreme.

Growing out of the situation at the last anniversary, the Union's " Finance Committee " presented an unusual report. That report called for the formation of a Commission on Systematic Christian Beneficence which should take under its survey all departments of our general denominational activities, with a view to securing better results for all. The proposition of the Union was promptly accepted by the other denominational organizations, including the Woman's societies auxiliary to the Missionary Union and to the Home Mission societies. This Commission early got to work and outlined a policy to be pursued, into which the representatives of all the societies

entered with heartiness and zeal. The plans adopted and which were carried out last year embraced the following features: (1) Four meetings of the Commission itself, held in New York, Milwaukee, New York, and Philadelphia, respectively. (2) The visitation of all the State conventions in our field by representatives of the Commission as such. This visitation had in view the enlistment of all the conventions in the plans of the Commission; the securing in each State the formation of a State Commission and ultimately the formation of such a Commission in every association and every local church. In this visitation to the State conventions specific pleas for the respective societies were, for the time being, subordinated to the plea for the inauguration of an educational campaign on the subject of Christian stewardship throughout the denomination. (3) The holding of four representative conferences in the interests of this object in four leading cities of the country; namely, in Boston, New York, Philadelphia, and Chicago. (4) The preparation of a literature on the subject which should increase with the growth of the movement, and the putting forth of suggested plans for the consideration of such churches as were in need of a better method.

In all this work representatives of the Union have heartily shared, and they bear glad witness to the happy results thus far realized. The genuine Christian fellowship which has strengthened month by month as we have met in prayer and counsel is beyond price, both in itself considered and as shedding a gracious influence over all our people. Our various societies, in spirit and aim, are one; they have substantially the same constituencies; the various lines of work followed by the several societies accent merely relationships in which we stand to our one Lord; they mark divisions of labor in the one vineyard rather than rival interests, of which some may be exalted and others depressed. Where the spirit of Christ enters truly, intelligently into the service of any department, it is one with the spirit of Christ in any and every other department. Each department exists for the other, and all exist for the Great Head of the Church. It has certainly been a delight to your representatives, and an occasion for devout gratitude to God as this year has passed, to discover on every hand a growing sympathy with the particular aspect of work called "foreign missions," on the part of all our sister societies and their advocates; and this has been increasingly heightened, we doubt not, by the reciprocation of interest and sympathy with which the officers and representatives of the Union have adopted as their own every other department of the one work. This oneness of the body which has been realized in our denominational family is, perhaps, the most striking phenomenon of the year. So gracious have been its fruits thus far, and so much does it promise of good for the future, that we cannot doubt that the action of the Union at Asbury Park last year was peculiarly indited by the spirit of God.

It is clear to your Committee that the enlargement of interest in world-wide evangelization cannot be secured in our great denominational body at home, except so far as the spirit of Christ itself is among us; and what is more fundamental to the growth of this than the spirit of brotherhood? If we love not our brother who toils by our side in all these relations "whom we have seen," how can we love our brother in those distant lands "whom we have not seen"?

Although in nowise contemplated by us when the Commission was formed, we can

now readily see that the Lord was devising a way whereby a movement of great strength might be inaugurated for the payment of the debt not only of the Union, but also of the Home Mission Society. As the year progressed it became evident that although the offerings of the churches indicated a steady devotion to our work, yet, through the falling off in legacies, it was rendered certain that the large debt of \$163,000 hanging over the Union would not only not be reduced, but would be largely augmented. A similar condition of things afflicted the Home Mission Society.

Soon after the first series of the four conferences held by the Commission in Boston, and issuing from the spirit of brotherhood which that conference evinced, serious queries arose in the minds of influential friends and patrons of the Union, whether the hour was not ripe for inaugurating a plan for the raising of a sum of money sufficient to extinguish both the debts of the Union and the Home Mission Society by one fraternal and heroic effort. An unwonted prayerfulness took possession of those who were pondering this question. Special meetings were held on the subject. Parlors were opened in Boston and New York, and subsequently in numerous other places, to consider this important proposition. Strong laymen, whose support in previous crises had come to our rescue, made the cause their own. They offered generous subscriptions; fraternal interviews between the officers of the Missionary Union and the Home Mission Society became frequent; indications of divine guidance multiplied; and at length in a parlor conference held at the home of Mr. John D. Rockefeller in New York, the denomination received the stirring announcement that Mr. Rockefeller, concurring with us that the hour was ripe for the undertaking of which others had been thinking and praying, would cheerfully contribute \$250,000 towards the two debts of the Missionary Union and the Home Mission Society, provided that the denomination would make up by July 1 the remaining amount of \$236,000,¹ which it was estimated would be needed to meet all claims of both societies on April 1, 1897.

Following this announcement the denomination in all parts of the country took new heart and hope. Public meetings and parlor conferences were held widely. Individual subscription books were circulated; certain portions of the amount of money needed were assumed by districts, States, cities, churches, and individuals; and up to the time that this report must go to press there is every indication that the willing hearts of the people will rise to the exigency, and our great societies soon go free from the burden of debt which four years of financial distress have imposed upon them. Surely, if in any period of our missionary history the Missionary Union has been signally blessed with the divine intervention, it has been the year just closed! We raise another Ebenezer, and gratefully and hopefully pursue our way.

We cannot dismiss this matter without expressing our grateful appreciation of the fraternal and tender way in which our sister societies have coöperated with us in this emergency. The Home Mission Society has evinced the largest appreciation of our department of service; likewise the Publication Society, which, having urgent demands of its own to provide for, and unsolicited, postponed a prominent enterprise while this general effort to pay these great debts was pending. Such signs are prophetic of what is

¹ The amount found to be needed when the books of both societies were closed, April 1, was really \$225,000.

possible in Christian achievement, of what resources are yet resident in a vital Christianity — even at a time when some, too easily desponding, even prophesy all sorts of evil of our nineteenth century Christianity, and of its long-time organized missions. Who can doubt that what we have just seen is but a hint of unspeakably greater things — in brotherly concord, in financial achievement, and in missionary triumphs — yet possible to us? It would seem that nothing could stand against a united Christian host in whom love rules.

The Executive Committee organized June 8, 1896, by reëlecting Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. Charles H. Moulton, Esq., of Waltham, Mass., resigned his membership in the Committee early in the year on account of the pressure of other duties, and Dudley P. Bailey, Esq., of Everett, Mass., was elected to fill the vacancy. Twenty-four meetings have been held. Rev. Samuel W. Duncan, D.D., and Rev. Henry C. Mabie, D.D., have continued their service as Corresponding Secretaries, and Rev. Edmund F. Merriam as Editorial Secretary.

On the first of January the Committee resumed the publication of the "Baptist Missionary Magazine," which since January 1, 1877, had been published by Mr. Wendell G. Corthell, under a contract made with the Union at that time. Steps were at once taken for the enlargement and improvement of the Magazine to adapt it more fully to the expanding and increasing needs of the Union; and the Editorial Secretary was requested to assume charge of the publication. Reduced prices for clubs were also made. The subscription list of the Magazine has already largely grown. Many churches have already formed clubs for the Magazine on the basis of fifty cents a year for clubs equal to ten per cent. of the members of any church; and the increased interest in this, our oldest Baptist periodical in America, gives promise of yet larger gains in circulation and in usefulness.

THE TREASURY.

The Treasurer has received during the year from all sources the sum of \$467,101.89, as follows:

Donations	\$258,298 95
Legacies	45,740 59
Woman's Society, East	75,985 23
Woman's Society of the West	30,770 13
Woman's Society of California	1,766 43
Woman's Society of Oregon	385 00
Bible Day Collection	1,321 44
Additions to Permanent Funds and Bond Accounts	15,140 00
Income of Funds	36,322 66
Gordon Memorial Fund	558 82
Rent of Mission Property in Siam	812 64
	\$467,101 89

EXPENDITURES.

Appropriations for the year 1896-97	\$580,855 58
Added to Permanent Funds and Bond Accounts	15,140 00
Debt, April 1, 1896	163,827 63
	\$759,823 21
Debt, April 1, 1897	\$292,721 32

The donations were received from the following localities: Maine, \$3,923.05; New Hampshire, \$2,571.34; Vermont, \$2,705.13; Massachusetts, \$45,949.77; Rhode Island, \$5,043.85; Connecticut, \$8,586.89; New York, \$64,085.22; New Jersey, \$11,821.41; Pennsylvania, \$27,172.92; Delaware, \$441.14; District of Columbia, \$1,794.68; Maryland, \$28.67; Virginia, \$159.40; West Virginia, \$1,335.82; Ohio, \$27,316.73; Indiana, \$3,372.46; Illinois, \$19,927.25; Iowa, \$3,789.67; Michigan, \$6,083.10; Minnesota, \$5,764.82; Wisconsin, \$8,532.15; Missouri, \$944.70; Kansas, \$2,921.30; Nebraska, \$1,044.66; Colorado, \$1,317.90; California, \$5,159.64; Oregon, \$1,146.38; North Dakota, \$278.23; South Dakota, \$897.08; Washington, \$1,331.68; Nevada, \$48; Idaho, \$75.23; Wyoming, \$68.55; Utah, \$36.90; Montana, \$199.35; Arkansas, \$52.50; Arizona, \$23.50; Indian Territory, \$329.17; Oklahoma, \$181.46; New Mexico, \$47; British Columbia, \$132.35; Nova Scotia, \$10; Canada, \$1; North Carolina, \$30; South Carolina, \$45.24; Kentucky, \$15; Tennessee, \$47; Louisiana, \$12.70; Georgia, \$1; Florida, \$20; Alabama, \$35.67; Mississippi, \$5; Texas, \$10; Norway, \$64.29; Denmark, \$502.65; Sweden, \$540; England, \$20; Spain, \$7.82; Burma, \$6,215.92; Assam, \$905.26; China, \$1,245.48; Japan, \$1,868.09; India, \$6,766.69; Congo, \$73.50; Alaska, \$3.66; Miscellaneous, \$3,209.93.

In the District Secretaryships, the following changes have occurred: Rev. W. E. Witter was invited to take charge of the New England District, succeeding the late lamented Dr. McKenzie. Marked blessing has attended the service of Bro. Witter in this important field. The Middle Western District vacated by Mr. Witter was divided and assigned to Secretaries Clark and Peterson respectively, the States of Nebraska and Wyoming being added to Dr. Clark's district and the State of Iowa being added to Bro. Peterson's district. Rev. E. E. Chivers, after a service of two years and four months in charge of the New York District, to the deep regret of the Committee resigned his charge to accept the General Secretaryship of the Baptist Young People's Union of America. Dr. Chivers' service was very effective and highly appreciated by the Committee, but the demand made upon him was so strong, and the prospects of service for missions so large in the work for Young People, that we were compelled to acquiesce in his decision.

COLLECTION DISTRICTS.

The New England District. — Rev. W. E. Witter, District Secretary.

"No one can fill his place." So reads the report of Rev. John E. Cummings, of Henthada, Burma, who rendered such efficient service as acting District Secretary during the closing weeks of the last fiscal year. He was speaking of him who through twenty-four years of loving and

inspiring ministry as their District Secretary of the Missionary Union so endeared himself to the hearts of New England Baptists. We are reaping where Dr. McKenzie so broadly, so devotedly sowed the living Word. The harvests of many years will show the fruits of his labors. He "yet speaketh," and we have seemed to hear his voice in the warm welcomes we have received from all parts of the field.

We began our work in the middle of August, spending the first month in the State of Maine, where Secretary Dunn not only planned for us our entire trip, but aided in every possible way to make our introduction to Maine Baptists a pleasant and profitable one. We also record with deep gratitude the helpful courtesy and warm support of workers in all departments of our interrelated interests — Editorial, Publication, Sabbath School, State and Home Missions.

Fifty-one Associational Secretaries were soon at our command, and to their unrequited and unselfish assistance is due to a large extent the financial outcome of the year. These with earnest pastors and missionaries — Thomas, Cummings, and Chute — have rendered high service to the cause of missions in public addresses, and their tactful presentation of these great claims of Christ upon His people has been honored by Him.

The suggestive apportionment plan has been cordially received, and our report would be unjust did it not recognize the special efforts and real sacrifices made in very many of our churches, especially the smaller churches, Sabbath Schools, and Young People's Societies to reach, and even exceed, the amounts asked for.

Miss Ella D. MacLaurin, whose special department is among the Young People, has also been used of God to greatly advance the general work among the churches, and very many have been led through her words and influence to experience the joys and privileges of Christian Stewardship.

During the latter part of the year we have had some very efficient assistance in furnishing speakers for Missionary Concerts from students of Newton Theological Seminary and other institutions, by application to Mr. G. M. Fisher, President of the Student Volunteer League of Boston.

Drs. Duncan and Mabie and Mr. Merriam, while hard pressed in their own departments, have helped us to reach a number of important Associational gatherings and individual churches.

Of the 977 churches, with 747 pastors, 628 sent in offerings to the Union, either directly or through individuals, Sabbath Schools, or Young People's Societies. This represents a gain over last year in the number contributing of 15 churches, 44 Sabbath Schools, and 108 Young People's Societies, with a gain in the totals of receipts from each of these departments. Legacies, as anticipated, have been less.

STATES.	Churches.	Sabbath Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,843 70	\$328 96	\$418 25	\$335 29	\$204 00	\$3,265 34	\$7,395 54
New Hampshire ...	2,188 23	48 86	202 87	131 38	902 36	2,056 57	4,321 50
Vermont	2,192 15	195 53	142 68	174 77	55 00	1,224 04	3,984 17
Massachusetts	29,430 31	1,416 95	2,972 22	12,234 54	24,536 28	19,503 99	90,194 29
Rhode Island	3,734 90	345 98	427 21	585 52	5,023 44	5,448 86	15,565 91
Connecticut	5,889 48	359 02	663 44	1,667 00	176 18	4,121 46	12,876 58
Totals.....	\$46,278 77	\$2,695 30	\$4,826 67	\$15,228 50	\$30,897 26	\$34,411 49	\$134,337 99

The above amounts include the offerings toward the Gordon Memorial Fund.

The Southern New York District.—Rev. E. E. Chivers, D.D., resigned the Secretaryship of this district to become Secretary of the Baptist Young People's Union of America, but continued his services to March 31. Rev. A. H. Burlingham, D.D., formerly Secretary, is attending to the correspondence of the office, pending the making of other arrangements. Dr. Chivers reports :

Through another year it has been my privilege to present the cause of world-wide missions to the churches of this district, disseminating in every way within my power missionary information, and seeking to quicken Christian beneficence.

On account of the long-continued financial depression, the work of gathering money has been exceptionally difficult. Other causes, perhaps, have combined with the stringency of the times to increase the difficulty. The forms of beneficent and philanthropic activity have multiplied so rapidly that our churches find it difficult to respond to the continual and varied appeals. Too often in this multitude of calls all sense of perspective and proportion is lost sight of. Each claim that is presented is regarded simply as a call, without much thought as to its specific or relative importance. The claims of world-wide missions thus fall into the background.

Foreign missions, too, have recently been under fire of criticism. The critical and questioning spirit of our times is asking questions of all sorts about the missionary enterprise, and discussing alike the urgent need of it, and its methods and results. There are very many in our churches who, while they recognize in general terms their duty to give the Gospel to every creature, have, notwithstanding, no strong or moving conviction concerning it.

The diminution in total results from this district is more in seeming than in reality. The increase in donations of last year was due almost entirely to the contribution of \$50,000 from a generous donor, who this year has made the unprecedented offer of \$250,000 for the extinction of the debts of our great societies.

In the table of statistics as given only \$20,000 is credited to this source. Some of the churches, too, from which large contributions are usually received have delayed their offering, intending to combine in one call their usual and their special appeal. When the reports are received from these it will be seen that, notwithstanding the stringency of the times, the offerings from the churches will have been fully maintained.

I desire in closing this report to express my appreciation of the privilege which I have enjoyed for two years of representing our Missionary Union, and to express the hope that in my new relations I may be able to render a still larger service.

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
New York.....	\$37,160 80	\$1,141 69	\$1,085 60	\$2,895 75	\$973 87	\$10,477 05	\$53,734 76
New Jersey.....	4,558 57	635 90	170 87	1,212 00		5,313 89	11,891 23
Totals	\$41,719 37	\$1,777 59	\$1,256 47	\$4,107 75	\$973 87	\$15,790 94	\$65,625 99

The New York Central District.—Rev. O. O. Fletcher, D.D., District Secretary.

The year just closed has been one of unusual toil and anxiety; but your Secretary has found compensation in the many tokens of increasing interest in missions and the evident fellowship of the pastors in this work. Consideration of the financial results alone might not

suggest such growth; but a comparison of the returns with the financial condition of the churches will justify the conclusion. From churches and individuals, Sunday Schools and Y. P. Societies, the returns are a little in excess of last year. The excess would have been larger but that a number of offerings were received just too late to be included. The falling off has been in legacies, the receipts from this source being over \$11,000 less than two years since and \$8,000 less than last year.

In this district there are 730 churches; of these 163 report a membership of 50 and under, and 65 have fewer than 31 members each. Contributions have been received from 501 churches, 131 Sunday Schools and 163 Y. P. Societies — an increase respectively over last year of eight per cent., thirty per cent., and seventy-five per cent. This increase would have been greater but that not a few remitted too late for insertion. I am convinced that the offerings represent more givers and greater sacrifice than those of the previous years of my service. The contributions of the Sunday-schools and the Y. P. Societies are valuable not only for the amount received, but also for the training imparted.

Missionaries have given much aid and have been welcomed by the churches. Your Secretary is under special obligations to Brother Witter, of the New England District, and to Miss MacLaurin. But it will be permitted him to say that the help rendered by the brethren who have served as Associational Secretaries has been most felt. It would have been impossible to do the work of the past year without their assistance. They have written churches, sent out circulars, addressed meetings, arranged conferences, and in numberless other ways have greatly aided the work. Much has been done by and still more may be expected from the State Commission. To pastors and the officers of Sunday Schools and Y. P. Societies I owe more than I can indicate for their kindly and prompt response to letters and calls for offerings.

The call of the hour is for a completer relation of the Christian to Christ and His purpose for the world. The characteristic phase of present teaching and activity seeks the development of "the neglected grace." Pastors and churches evince an increasing consciousness of responsibility for the training of all church members to take part according to ability in supporting all the work of the church, missions included. Here it may be said that churches have most kindly received intimation as to the amount to be sought for this cause.

Much interest is shown in the effort making to remove the indebtedness. Pastors have been nobly forward to begin this without awaiting letter or visit from the Secretary.

Travel and correspondence have been heavier this year than formerly. Following is the statement of contributions:

STATE.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Total.
New York.....	\$17,842 02	\$1,550 29	\$2,522 73	\$4,061 55	\$12,643 91	\$38,620 50

The Southern District. — Frank S. Dobbins, District Secretary.

There has been some slight advance in the giving of this year over preceding years, even though every financial interest has suffered more in this region than in other years. That there has not been a greater increase is not due to slackening interest in missions. There is a deeper, a more intelligent interest now than ever before. The pastors far more generally show an

enthusiasm for world-wide missions than ever before. The criticisms of mission work come from a fewer number and are far less difficult to meet than hitherto.

One puzzling question, which one hopes the Board of Managers will soon study and report upon, is that of "specific gifts." The support of native preachers, or of missionaries, the direct appeals to the churches from the fields, and all the details of the question need careful consideration. To minimize the harm and to increase the good done by specific giving, to utilize it to stimulate to giving which is more liberal in several senses, surely is worth painstaking study.

The contributions are as follows:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Total.
Pennsylvania and Delaware	\$11,598 47	\$960 19	\$1,243 20	\$14,505 00	\$1,944 50	\$8,836 15	\$39,087 51
New Jersey, Four Associations	3,494 08	360 46	406 16	280 00	500 00	3,336 63	8,377 33
District of Columbia	1,347 32	23 08	224 28	200 00	187 00	865 70	2,847 38
States South, and Miscellaneous ...	187 45	.....	.....	303 00	.....	.....	490 45
Totals	\$16,627 32	\$1,343 73	\$1,873 64	\$15,288 00	\$2,631 50	\$13,038 48	\$50,802 67

NOTE. — Not a few of the Sunday School gifts are sent through the church treasurers, along with the church offerings, and at times the same thing is true with respect to the gifts of Young People's Societies.

The Middle District.—Rev. T. G. Field, District Secretary.

During the year this district was greatly blessed, in May and June last, in the presence of Miss Emma Inveen. Later, during the fall Associations, Rev. Dr. F. A. Remley, of Iowa, gave many addresses on European Missions. The Denison Mission Band has rendered larger and more efficient coöperation in 1896 than in 1895.

Comparing the totals of this year, it will be seen that in donations there is a gain of \$6,343.84 in Ohio, and in West Virginia of \$81.18 over last year.

The State Commission of Systematic Beneficence in Ohio is thoroughly organized. It has the hearty assent of the great body of pastors and laymen, and hopes to make substantial gains, in the future exhibits of the Christian ministry, of money.

The large proportion of individual gifts in the Ohio tables bears evidence to the godliness and generosity of Christian business men in the State.

STATES.	Churches.	Sunday Schools.	Young People's Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio.....	\$7,818 76	\$612 09	\$983 64	\$17,915 70	.....	\$27,330 19	\$4,851 96	\$32,182 15
West Virginia,	1,131 37	71 60	34 03	78 00	\$100 00	1,436 00	309 20	1,745 20
Totals	\$8,950 13	\$683 69	\$1,017 67	\$17,993 70	\$100 00	\$28,766 19	\$5,161 16	\$33,927 35

The Lake District. — Rev. J. S. Boyden, District Secretary.

The disturbed financial conditions of the country during the past year were not only intensified, but made extremely sensitive by the political discussions of the presidential campaign. Through four months of this agitation it seemed as if the streams of benevolence were dry to the very source. In this severe test of faith many churches and pastors suffered, apparently, to the extreme limit. The records of the year show 236 churches in the district without pastors, largely resulting from the previous depressions in rural churches.

These conditions have rendered the work of the Secretary not only difficult, but often extremely delicate. Just how to be courageously loyal to our Lord and faithful to Gospel stewardship with pastors and churches has been, in these times of financial distress, a source of careful thought, great anxiety, and continued prayer to Him.

Let it be faithfully recorded in honor of the many brave men in the pulpit and the pew who stood this strain and test of faith. God puts such in the fore-front of battle, in the great victories of the Kingdom. The crown awaits the victor in God's own time.

In personal visits on this work, with more than three hundred pastors, there has often appeared great loyalty to our Lord and His work, giving inspiration to more faithful service; counting it a luxury to be in the service of the Master, even in the most trying surroundings.

It is gratifying to note, in the accompanying statement, that only a slight decrease in the contributions of the churches is shown. In most cases the contributions have been smaller, yet there have been more of them. With only few notable exceptions, contributions have come from churches having pastors. Of these churches about eighty-four per cent. have sent in at least an annual offering to the work.

There is a noticeable revival of the old-time monthly "Concert of Prayer for Missions." Under various forms this is now observed by more than two hundred churches in this district. If some condensed statements of the work our missionaries are doing and how they do it could be given by them in the form of leaflets and available for use in these meetings, it would greatly stimulate the interest in the work among the church members and lead many Christians to pray daily at the home altars for them and their work.

It is believed we are now entering a period of general awaking of Gospel ideas and practice of Christian stewardship.

The following table will show, as far as figures will, the results of the year:

STATES.	No. of Churches.	No. of Con. Churches.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Totals.
Indiana	521	312	\$3,095 29	\$195 59	\$84 18	\$2,050 27	\$5,425 33
Michigan	433	294	5,599 24	257 83	230 05	3,135 43	9,222 55
Totals	954	606	\$8,694 53	\$453 42	\$314 23	\$5,185 70	\$14,647 88

The Western District. — Rev. C. F. Tolman, D.D., District Secretary.

There is always a degree of satisfaction in tabulated results. It is true that the seed which has been sown has not all matured into the harvest which is represented by columns of figures. Yet the seed of earlier sowing must be taken into account. The following table shows a com-

mendable increase in the contributions from the churches in both States which comprise the Western District :

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois.....	\$10,088 39	\$1,450 39	\$885 19	\$8,505 60	\$292 50	\$7,980 08	\$29,202 15
Wisconsin.....	3,607 06	45 83	66 01	1,019 25	5,553 14	3,160 03	13,451 32
Totals	\$13,695 45	\$1,496 22	\$951 20	\$9,524 85	\$5,845 64	\$11,140 11	\$42,653 47

To be sure there is some falling off in the Department of the Young People, where we all delight to mark an increase. Yet we are persuaded that their gifts have been gathered and reported in connection with the church contributions. The income of the Missionary Union has been larger in the States of Wisconsin and Illinois than during the previous year, and this despite the continued pressure in the financial world. There must therefore have been an increase of the spirit of giving and a growing recognition of stewardship in order to produce these results.

It has been the purpose of the District Secretary to deepen the divine consciousness of God's ownership and man's stewardship. In every sermon, address, or circular this principle in one form or another has found place. When we shall be able to impress every Baptist in our land with the fact that he has received the divine appointment as a steward of Jesus Christ, and that the Master cannot carry on His Kingdom without consecrated money, we shall have reached bed-rock.

The Secretary has taken very few contributions during the year. In his visits to Conventions and Associations he has talked stewardship. In his visits to the churches he has always desired to go one or two weeks before the contribution should be taken, clearly present the work of world-wide evangelization, and then leave the responsibility with pastor and people. No offering has been made under the pressure of our financial condition. The whole trend of teaching has been along the line of worshipful giving — giving as related to Jesus Christ.

As we look over in detail the different associations and churches, we are glad to note a large increase in the number of givers. In some associations ranked as anti-mission we find the first contribution. Many persons whose fathers taught them that it was a sin to give *money* for the cause of Christ have grown into a better understanding of the divine plan and purpose, and gladly begun to worship the Lord as He was first worshipped by the wise men from the East. Increased giving, therefore, in a time of such financial depression, is indicative of a conviction. When this grows and becomes general in an association it will have its influence. There are hopeful signs for those sections of this district where nothing has been given to Christ for world-wide evangelization until recently. While some of the churches made smaller contributions under the plea that they were going to make large gifts for the removal of the debt, possibly some others increased their offerings, thinking that money given at once would glorify God and reduce the debt to be raised at the close of the year.

Valuable service has been rendered by Rev. C. B. Antidel and Dr. W. H. Leslie from Africa. Their words have been heard with pleasure and profit.

The Conference on Christian Stewardship held in Immanuel Baptist Church, Chicago, under the auspices of the Commission on Systematic Beneficence, was very profitable. The

Baptists belonging to a single local church constitute but one family. All the varied interests of each individual interest the others. This same principle is becoming apparent in the denomination. All churches rightly related to our Lord and His work are interested in the upbuilding of His Kingdom in our own land and the conquest of the world for Christ. The churches, therefore, rejoice in the growing together of our great missionary organizations in the study of Christian stewardship. This helps the finances of the local church and furthers city and State work, as well as ministers unto the necessities of the world lying in darkness.

The Northwestern District.—Rev. Frank Peterson, District Secretary.

Since writing my last annual report the boundary lines of the Northwest District have been pushed out to take in the great State of Iowa. This State, of which I took charge in August last, added more than four hundred and fifty churches to my field and nearly doubled the work. The district now comprises the States of Iowa, Minnesota, North and South Dakota, Montana, and Idaho; making a territory large enough to contain all of France and the German Empire, and still have enough to make a State as large as Massachusetts.

I felt that it would be no easy task to take up the work after such a man as Dr. Witter. I knew, however, that I could count on the loyalty of a State which has furnished to the fields in the "regions beyond" so many devoted and illustrious missionaries as has the State of Iowa. Such people would never turn a deaf ear to the Macedonian cry of dying millions, nor become indifferent to the great Commission. I can now, after eight months of coöperation, gladly say that my fullest hopes have been realized. The pastors have deemed it an honor to plead the cause of their Master, and thus cast out the life-line to a perishing world.

Systematic Beneficence.—The States are thoroughly alive to the movement inaugurated by the creation of the Commission on Systematic Beneficence. State committees have been appointed by all the State conventions, and a session of each will be given for the consideration of this great question of the hour. The most cordial and fraternal relations exist between the representatives of the National societies and the State conventions. I believe there is with us all a fuller realization of the fact that the work is one, and that it is all for Christ.

The conferences on Systematic Beneficence, held throughout the country, have made their influence felt even to the remoter parts of the land. They have helped to hold this important matter before the people in a way which no other means or method could do. A new doctrine and duty have been opened to the vision of many. A similar meeting was held lately at Iowa Falls, planned and arranged for by the energetic pastor, Rev. J. W. Crooks. It was both instructive and inspiring, and will, I trust, have an important bearing on the future beneficence in the State.

A Trying Winter.—Great difficulties have been experienced in the northern part of Minnesota, the Dakotas, Montana, and the farther West on account of the unusual depth of snow and the frequent "blizzards" which have blockaded the railroads and sealed up the country roads to the extent that the communication has been cut off for weeks at a time, thus greatly retarding the religious work. This was especially so during the months of February and March when most churches take up their offering to missions. That the contributions have been seriously hindered by these causes there is no doubt.

Assistance.—The attendance of Dr. Mabie at the conventions of Minnesota and Iowa was very helpful and uplifting to the work in every way. Your Secretary has been very efficiently assisted by the faithful Associational Secretaries, who have stood loyally to the cause and rendered invaluable help. Rev. W. G. Silke, late of Western China, has done a good work in

Southern Iowa, where his visits among the churches proved a great stimulus to the cause of beneficence. Minnesota's beloved missionary, George Warner, spent some time doing a very excellent work among the churches of Minnesota. He has our thanks. Mr. F. S. Abernethy, chairman of the Committee on Western China, no less a missionary, has given evidence of a deep devotion to the cause and proved himself a capable leader of the young people in enlisting their coöperation in the work in Western China, a field preëmpted by the young men of Minnesota.

The contributions from the Northwest District are about the same as last year. Iowa will show a diminution, while the others are above the mark of the year before. Below is a tabulated statement :

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Woman's Society.	Totals.
Minnesota	\$3,795 23	\$278 81	\$639 67	\$1,043 90	\$3,908 11	\$9,765 72
Iowa	2,752 98	178 62	290 44	355 34	2,305 27	6,172 65
South Dakota	731 34	32 86	64 27	63 61	357 23	1,249 31
North Dakota	243 18	7 05	5 25	4 00	183 90	443 38
Idaho	33 43	.....	.....	.....	.....	33 43
Montana	98 15	10 00	10 20	30 00	56 80	205 15
Totals	\$7,754 31	\$497 34	\$1,009 83	\$1,496 85	\$7,011 31	\$17,869 64

The Southwestern District. — Rev. I. N. Clark, D.D., District Secretary.

Stirring affairs have occupied the attention and agitated the thought of the people during this fiscal year. The occurrence of a national election and exciting discussions diverts the attention from great religious and benevolent questions. At such a time more than ordinary diligence seems requisite to hold the sympathy of the people in effective support of missionary enterprises.

By the favor of our Lord bestowed upon both field and workers, our cause has moved steadily forward, not with the rapidity and cumulative force its friends earnestly desired. It is pleasant to note, however, that the spirit of missions has suffered no serious abatement or retrogression in any portion of the district, while in some sections substantial victories have been won.

The District Secretary has been able to give every day of the year to the service of the Union without hindrance or interruption, having travelled 39,000 miles, given 315 missionary sermons and addresses, attended 32 Associational meetings and State and Territorial conventions, besides visiting many churches in different parts of the field.

Systematic giving in its Scripturalness, its relation to material and spiritual prosperity, its relation to the present need and ever-increasing demands of the Kingdom of Christ, has been steadily pressed upon the attention of the churches. While the offerings from the churches in some instances have fallen below those of the preceding year, yet it is stimulating to note that the number of contributing churches has been materially increased. There is also a marked increase in the number of contributors in the churches. There is an encouraging forward movement in this direction among the young people and in the Sunday Schools. Missionary literature has been generously distributed among the pastors and churches.

The Associational Secretaries have been uniformly cordial and efficient in aiding to get this great work before the churches and congregations.

The financial footings are much smaller than we hoped for; but to those who are familiar with the financial stringency pressing so heavily upon the limited resources of these new States and Territories it is not surprising. Indeed, the surprise is rather that the footings are not less. True, Eastern Kansas and Nebraska were favored with an immense corn-crop; but the price which it commands is distressingly low, seven to fifteen cents per bushel. Think of seventy dollars for one thousand bushels of corn! Ten dollars, or at best fifteen, for one hundred bushels. If it is remembered that in most instances this was very nearly the only crop produced, and out of it must come the support of the family, with added taxes and often interest on mortgages, it will be easily seen that the margin for missionary offerings is quite limited. No complaint comes to me so often as the painful regret that we "cannot do more." It may be truly stated that in no section of our country has the *missionary enterprise* more cordial sympathy and warmer supporters than in the *Southwestern District*.

Our receipts for the year ending March 31 tabulate as follows:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Woman's Circles.	Individuals.	W. S. W.	Totals.
Kansas	\$2,094 40	\$181 19	\$151 30	\$39 19	\$396 57	\$830 70	\$3,752 00
Colorado	805 35	28 13	121 65	.....	299 77	1,297 48	2,615 38
Nebraska	414 48	55 23	56 13	10 00	55 53	647 28	1,695 76
Wyoming.....	39 55	.....	1 00	.....	8 00	21 44	89 99
Utah.....	16 50	50	16 10	.....	.....	32 00	68 90
Indian Territory...	184 97	8 94	.....	.....	135 26	5 00	343 17
Oklahoma	136 26	8 45	.....	.....	24 75	26 00	205 30
New Mexico	31 00	.....	5 00	3 00	.....	2 00	49 30
Nevada	48 00	.....	.....	.....	.....	.....	48 00
Arizona	13 45	2 50	5 55	.....	.....	5 00	28 50
Missouri.....	.....	.....	45 00	.....	1 00	.....	46 00
Arkansas .....	.....	.....	.....	.....	52 50	.....	.....
Totals.....	\$3,735 96	\$284 94	\$401 73	\$52 19	\$973 38	\$2,866 90	\$8,942 30

The Pacific Coast District.— Rev. J. Sunderland, D.D., District Secretary.

The experiences of each succeeding year intensify the conviction that the great need of this cause is a more steady and generous flow from the churches into its treasury, year after year, —a flow to be depended upon, like the flow from our deep artesian wells, with little variation for seasons or external conditions. If our church flow was fed by the deep streams of knowledge and conviction, held in solution in the love of God, it would be steady.

But here is where we find our great disappointments. Churches are led up towards this by intelligent, wise, and faithful pastors, and you begin to feel that they can be depended upon. Perhaps a change of pastor comes, or some internal crisis, and they drop back — Church, Sunday School, and Young People's Society — nearly where they were years before, and the whole work has to be done over again. It is painful to consider how very few of our churches will meet their obligations to this cause in any adequate degree, except under the lead of an earnest and determined pastor.

Yet, on the other hand, one finds not a few delightful surprises, where Churches, Young People's Societies, Sunday Schools, and individuals respond to their own deep convictions, or to the leading of faithful pastors, in a most generous way. Both of these experiences have been repeated many times in this district the past year.

These experiences emphasize two things:

1. The need of a better missionary training of the churches, which shall make the members more intelligent; that the great missionary principles of God's Word may live in their lives.
2. It emphasizes the vital relation of the pastor to missions. The present measure of success in missions is due to him more than to all other human agencies. Its want of success is also chiefly due to him. Given all pastors what some are in missionary efficiency, and a revolution in missions would soon follow.

The great distances in this district render its cultivation difficult. The limits from the centre to the farthest church are: to the southward 620 miles, and to the northward 1,080 miles.

The measure of success attained must be attributed to the supplementing of the work of the District Secretary by the wise labor of a large corps of faithful and self-sacrificing Associational Secretaries, in addition to many most excellent missionary pastors.

The year past has been one of much difficulty in raising money for this cause. The excitement of the political campaign largely crowded out interest in the things of the Kingdom. Financial conditions have been unfavorable. Many have been out of employment, and money has been scarce. In several localities this has brought a condition of depression. Churches have been crippled in their home work, and their ability to help the missionary cause much lessened.

While laboring for, and hoping for, an increase upon the previous year's receipts, we were not permitted to see it. There has been a small falling off to the Union from \$8,088.88 to \$7,822.13. There has been no falling off from the churches, however: a personal gift the previous year, which was not repeated the past year, more than makes the difference. There has been a slight decrease in California and Oregon, and an increase in Washington, British Columbia, and Nevada. The Young People's Societies have increased nearly \$200, while the Sunday Schools have fallen off nearly the same amount.

Rev. H. P. Cochrane, of Burma, rendered efficient help, visiting about twenty churches, and speaking with acceptance. Rev. J. M. Foster, of China, gave practical assistance in many ways.

The Home for Missionaries' children at Burton, Washington, under the care of Rev. and Mrs. S. W. Beaven, is steadily growing in the confidence and esteem to which its merits entitle it.

The following table gives the amounts and sources of receipts for the year:

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Total to the Missionary Union.	Woman's Societies.	Totals.
California	\$3,262 92	\$342 90	\$659 25	\$895 85	\$5,160 92	\$2,267 34	\$7,428 26
Oregon	765 87	57 35	171 86	99 30	1,094 38	473 44	1,567 82
Washington	1,069 22	114 57	79 44	60 30	1,323 53	353 94	1,677 47
British Columbia ...	121 85	10 50	.....	.....	132 35	65 00	197 35
N. W. Idaho.....	37 35	60	.....	25 00	62 95	.....	62 95
Nevada	29 00	19 00	.....	.....	48 00	.....	48 00
Totals	\$5,286 21	\$544 92	\$910 55	\$1,080 45	\$7,822 13	\$3,159 72	\$10,981 85

FOREIGN DEPARTMENT.

The work in the Foreign Field has been faithfully prosecuted, though at great disadvantage resulting from reduced appropriations and the failure to provide reënforcements at points where additions to the staff of workers were sorely needed. Abundant tokens of divine blessing upon the labors of your missionaries have not been wanting. At most of the stations of the Union baptisms are reported and the ratio of increase has been maintained.

The most prominent feature in the survey of the year's work is the unusual awakening in China. A marvellous change has occurred in the disposition and attitude of the stolid and conservative Chinese. In the place of utter apathy, if not hostility, to the foreign religious teachers there has sprung up an apparently earnest desire to learn the merits and meaning of Christianity. This movement is not confined to any one locality or mission, but is making itself manifest in all parts of the empire. There has been nothing comparable to the present state of feeling since the Gospel gained an entrance into the Flowery Kingdom. Following so closely upon the recent hostile uprisings against missionaries, one can hardly fail to discern in all this a Divine Agency which would seem to suggest that the set time to favor China is come. Our own missions are richly sharing in this spiritual quickening, as will be seen from the reports from China which follow.

The Telugu Mission has suffered to some extent from the famine which has afflicted India. In a few stations the distress has been very great. The additional labors thus imposed upon missionaries of the Union in providing for the sick and destitute has interfered with touring and other station work, but at the same time Christ has been most effectively proclaimed by the prompt and sympathetic aid rendered in His name for the relief of suffering. In this connection hearty recognition should be made of the extraordinary services of the "Christian Herald" of New York in behalf of famine-stricken India. Under its leadership not only have large sums of money been collected, but shiploads of grain have been forwarded where most needed. Of the "Christian Herald" relief fund the sum of \$5,500 has been sent to the treasury of the Union for distribution through its missionaries in sums of \$500 at points most affected. In addition to this large donation, gifts of small sums have been received from churches, Sunday-schools, and individuals for the same object. We desire hereby to convey our thanks to the donors of these unexpected gifts. Coming in our time of financial distress, we cannot fail to discern in them the Lord's providential care of His work.

The progress in self-support on our mission fields to which allusion has been made in previous reports still continues, and constitutes one of the cheering aspects in the work for the year. Missionaries have come to realize more fully than ever before the expectations of the Union, and are making commendable efforts to do their full duty in this matter. Native pastors and evangelists, in response to the instructions given them by missionaries, are indoctrinating their people with regard to systematic giving to God, and

are themselves in many cases with much of sacrifice enforcing the doctrine by their example. In the Telugu Mission, where on account of the poverty of our communicants comparatively little has been attempted until recently, the results along this line of effort have been a surprise. The movement in this mission is fast becoming universal, and though temporarily affected during the past year by the famine is full of promise for the future.

The most important question of the year has been the financial problem. Preceding reports have emphasized the fact that the annual receipts were inadequate to efficiently maintain in its present dimensions and methods the work of the Society; that larger offerings must come from the living or the area of missionary operation be considerably reduced if the recurrence of a debt each year was to be avoided. The hope has been cherished that these and other notes of warning repeatedly given would rally God's true people to hold firmly the fields into which divine Providence seems plainly to have led. This expectation has not been realized. For four successive years every wise expedient, short of actual abandonment of some portion of your mission fields, to maintain without dismemberment the work, has been resorted to, but without avail. Unmistakably the situation to which reference was made in the following words from the Finance Committee's report of last year has now been reached: "In case the debt shall be increased during the coming year, your Committee see no alternative but that suggested by the secretaries of the Board, of closing some of our missions or in some way curtailing the work."

Now, should every dollar of the present debt be raised, to attempt to continue work on the present scale would simply result in incurring another, unless the offerings to the Society were largely increased. The subject has been one of frequent and earnest consideration by the Executive Committee, with the result that it has become their deliberate conviction:

First, that the appropriations for the coming year should be made upon a scale some \$60,000 below that of the past year.

Second, that in the years to come the average receipts from all sources for the five preceding years should be adopted as the basis of missionary appropriations for any single year.

To effect this will, in heathen lands, compel the actual abandonment of stations upon some of your mission fields with the recall of missionary families; a serious reduction in the force of native workers upon others; besides such other curtailments in the furnishing of missionary equipment as cannot fail to prove a serious embarrassment to the workers on the field, and, for a time at least, restrict progress. From several of our European missions it will involve the withholding of nearly one-half the present appropriations and a considerable reduction of the work in France, with the possible withdrawal altogether from Spain. When the extent to which retrenchment has already been carried, and how disproportionate to the growth and prosperity of the work have been the offerings of the past five years, is taken into the account, it must readily be seen that any line of action less drastic will fail to secure the relief demanded. The measures proposed are painful. They will entail grief and in some cases even suffering, and are

to be adopted only as a last resort. It is fitting that the Union, upon which in the last analysis rests the responsibility of this great work, should be confronted with the situation. In the discharge of an imperative duty therefore your Committee have been compelled to communicate without reserve their convictions, not to create unnecessary alarm, but with a view of protecting the splendid missionary trust which the God of our fathers and our God has committed to the denomination.

During the past year thirty-five men and women, including wives of missionaries and the appointees of the Woman's Societies, have been sent to the field. Of this number twenty-one were missionaries returning to their stations, and fourteen were new additions to the work. Ten persons are now under appointment — six of these by the Woman's Society, with the understanding that they will be sent out only when the requisite funds are furnished. For two others, appointees of the Union, the salaries are guaranteed.

The following lists note the changes in the Missionary forces of the Union :

APPOINTEES.

E. S. Corson, M.D., Mr. Arthur Christopher, Miss Julia G. Craft, Miss Alberta Sumner, Miss Lolie Daniels, Miss Etta F. Edgerton, Miss E. Louisa Cummings, Miss Gertrude M. Welles, Miss Stella Relyea, Rev. George A. Huntley, Rev. A. F. Groesbeck, Miss Sarah R. Bustard, Miss Anna M. Linker, Miss Annie L. Crowl, Miss Margaret M. Sutherland, Miss Ada L. Newell, Miss La Verne Minness.

DEPARTURES.

To Burma. — Rev. M. B. Kirkpatrick, M.D., G. H. Richardson, M.D., Mrs. G. H. Richardson, Mrs. H. W. Hancock, Mrs. John McGuire, Mrs. F. H. Eveleth, Rev. John Cummings, Miss Etta L. Chapman, Miss Julia G. Craft, Miss Lisbeth B. Hughes, Rev. A. V. B. Crumb, Rev. B. P. Cross, Mrs. W. F. Armstrong, E. S. Corson, M.D., Mrs. E. S. Corson.

To Assam. — Rev. and Mrs. M. C. Mason, Rev. and Mrs. I. E. Munger, Miss Alberta Sumner, Miss Lolie Daniels, Rev. and Mrs. C. E. Petrick.

To South India. — Miss Etta F. Edgerton, Rev. and Mrs. Edwin Bullard.

To China. — Miss Emma Inveen, now Mrs. Upcraft.

To Japan. — Miss E. R. Church, Miss E. Louise Cummings.

To the Congo. — Mr. and Mrs. Thomas Hill, Mr. Arthur Christopher, Rev. Charles H. Harvey, Mrs. A. Billington, Mrs. P. Frederickson.

RETURNED FROM THE FIELD.

J. S. Grant, M.D., Mrs. J. S. Grant, Prof. and Mrs. D. C. Gilmore, W. H. Leslie, M.D., Mrs. W. H. Leslie, Rev. and Mrs. W. F. Thomas, Miss Sarah R. Slater, Rev. Christian Nelson, Mr. and Mrs. George Warner, Miss Naomi Garton, M.D., Rev. and Mrs. Ernest Grigg, Miss H. M. Browne, Rev. and Mrs. Emil Tribolet, Mrs. W. F. Armstrong, Miss Ida F. Skinner, Rev. and Mrs. H. P. Cochrane, Rev. and Mrs. W. H. Beeby, Mrs. E. W. Kelly, Mrs. W. H. Roberts, Rev. and Mrs. Geo. J. Geis, Mr. A.

Young, Rev. T. H. Hoste, Mrs. Ola Hanson, Miss Eva C. Stark, Miss Ellen E. Fay, Miss Flora E. Ayres, Mrs. C. D. King, Mr. J. S. Burns, Miss Orissa W. Gould, M.D., Rev. and Mrs. A. Friesen, Rev. and Mrs. W. H. Cossum, Rev. Neil D. Reid, Miss Mattie Walton, Rev. W. Carey Calder, Miss Elia Campbell, Miss Mary C. Fowler, M.D., Miss Elma R. Simons, Rev. R. L. Halsey, Rev. W. E. Story, Mrs. Story, Rev. and Mrs. G. W. Taft, and O. M. Blunt.

RESIGNATIONS.

Rev. T. H. Hoste, Mr. A. Young, Rev. R. Maplesden, Rev. R. L. Halsey, Miss Lillian R. Black, Miss Jennie V. Smith, Mr. J. S. Burns, Rev. and Mrs. J. Craighead, Mr. Alfred Copp, Miss Jennie S. Edmunds, Mrs. O. L. George, Miss Ella C. Bond, Miss Emily A. Parker, Miss L. J. Wyckoff, M.D.

OBITUARIES.

The following reference to Dr. J. N. Murdock is the minute prepared by the Foreign Secretary, and by vote of the Executive Committee has been spread upon the records of the Committee :

John Nelson Murdock, D.D., LL.D., passed from earth at Clifton Springs Sanitarium, Tuesday, Feb. 16, 1897. The summons came suddenly, and before he recognized the Master's voice he was transported into the glory of his Redeemer's presence.

Dr. Murdock began his career in the practice of law with flattering prospects before him. Convinced, however, of a divine call, these he loyally surrendered to become a minister of Jesus Christ. As he had been reared in the Methodist denomination, his first charge was in connection with that body. Impelled, however, by conscientious convictions, resulting from a deeper study of the Word, he became a Baptist. He held important pastorates in Waterville and Albion, N.Y., in Hartford, Conn., and with the Bowdoin Square Church in Boston. In all these positions, his intellectual vigor and force of character, combined with the solidity and spiritual depth of his pulpit ministrations, left ineffaceable impressions. As an evidence of the high esteem in which he was generally held for wisdom and worth, it is worthy of record that during his residence in Hartford, at a time of deadlock in the Legislature, over the election of a U.S. Senator, the thoughts of this body centred upon him, and late at night he was waited upon by a delegation to ask his acceptance of a seat in the Senate. His removal from that city to Boston was regarded as a loss by the entire community.

Important and fruitful as were Dr. Murdock's varied activities as a pastor, the crowning service of his life was in connection with the Missionary Union. For forty successive years his name stood on the official lists of this Society. Of these twenty-nine were passed in the arduous and all-absorbing work of the Secretary's department; while as honorary Secretary he gave to the Union the benefit of his vast knowledge of its affairs and his matured experience.

The period of Dr. Murdock's administration was characterized by marked enlargement and prosperity in all the work of the Union. The income of the Society steadily advanced from \$130,000 to \$472,000; the number of missionaries from 84 to 417; and the number of communicants in all lands from 31,000 to 164,000. Harmony was

restored where discord and division had threatened disintegration, and the field of missionary operation extended into upper Burma, into Western China, into Japan and Africa, besides the more complete organization of the missions in Sweden, Finland, Denmark, and Russia. When assuming the duties of Secretary no well-developed institution for the education of preachers and teachers existed in any part of the mission field in Europe or Asia, and station school work was in its infancy. Before his retirement the admirable schools for the training of native preachers in Burma, in India, in China, in Japan, as well as in Germany and Sweden, had entered upon their beneficent mission; and the wise but not excessive development of the educational system of the Union was furnishing an efficient ally to evangelization.

In recounting these outward and visible evidences of the largeness of vision and administrative ability of Dr. Murdock, we should not overlook those equally impressive evidences that are hidden among the archives of the Society. His letters, especially in crises which called for the exercise of all his powers, "were weighty and strong,"—some of them almost epoch-making in character. Never have our distinctive principles, in their relation to the translation of the Scriptures into the vernaculars of heathen lands been stated with greater discrimination, force, and charity than in his correspondence with the British and Foreign Bible Society; while upon another memorable occasion, so signally under God did his letters avert a disastrous schism in the German mission that upon a visit to Germany soon after he was everywhere introduced as "the man who wrote the letter."

His statesmanlike papers read at the anniversaries of the Society were remarkable for the varied information they contained, for their accurate generalizations, and for their firm grasp of fundamental principles in mission policy; while the suppressed emotion of a strong, deep nature, usually so calm, that quivered in every sentence during the reading, will not suffer these to be forgotten by the generation who listened to them.

By no means the least of Dr. Murdock's services, for which the whole denomination should be profoundly grateful, is the dignity, intelligence, and ability with which he represented the Union in the great missionary conventions of Christendom. No delegate from any Mission Board was heard with more respect, and the words of none carried greater weight. At the London Conference in 1888 he was regarded as the most efficient and responsive man in the American delegation, and was chief of the deputation appointed to carry the sentiments of the Conference to the King of Belgium for his efforts in behalf of the Congo Free State.

It is true that Dr. Murdock's term of service as Secretary covered the period of quickened mission activities and augmented resources that followed the close of the Civil War, but a masterly mind was needed to concentrate and direct these awakened activities and wisely distribute these resources. Divine Providence gave such a one in him at this important epoch in the foreign mission work of the denomination. His majestic personal appearance was the outward symbol of his massive intellectual powers. Severe study, wide reading, intimate acquaintance with affairs, keen observation, as well as successful labors in the pastorate, had disciplined both mind and heart, and added the enrichment of a ripe and varied experience. He brought to his high task a rare comprehensiveness of vision and judicial powers of a high order, which enabled him to

sharply discriminate between what was incidental and what vital to any question. These qualities, combined with remarkable clearness and force of statement, gave his judgments great weight in the councils of the Executive Committee. Events have generally demonstrated their essential soundness.

Nor should we fail to emphasize as one of the sources of his power the high type of Christian manhood which he ever exemplified. Not demonstrative in his expressions, the current of his spiritual life, however, was broad and deep. To him Christ was always Lord and Master. This supremacy of Christ in all his plans for life prompted the rejection of tempting offers of positions, both political and literary, that would doubtless have yielded fame and affluence, in order that he might accomplish the ministry which he had received of the Lord Jesus. A high sense of his relation to Him, as servant and representative, pervaded his entire work. This furnishes the explanation of his unruffled equanimity in times when the Society's prospects were darkest, of his patience under the fire of hostile criticism, and the uniform absence from his correspondence of any expressions of displeasure towards his critics. Divine love manifested in the Incarnation, and Divine power as displayed in the regeneration of sinful men by the Holy Spirit, were intense realities to him. He had supreme confidence in "the Gospel, as the power of God unto salvation to every one that believeth," without regard to race or condition. The vision of Christ's universal reign filled his mind with a glow of expectation, and ministered to that unwavering faith and steadfast courage so manifest in all his efforts for this glorious consummation, to which he never doubted that Providence and prophecy were alike pledged.

It is impossible for us to measure the extent or the results of Dr. Murdock's varied and unremitting labors at home and abroad in connection with his important office. Secretaries of other Mission Boards have recognized the exceeding value of these labors to the Church at large, and to universal Christendom, as well as to his own denomination. One of these, justly eminent for his wisdom and ripe experience in missionary policy, referring to his departure, thus writes: "No man with whom I have ever had to deal seemed to possess a larger stock of sturdy common sense, or a more truthful and perpendicular integrity. His influence survives, and I think I see its ripples beating on the distant shore of Burma and many another heathen land; and it will not soon die away."

And now that the servant of God has joined the glorified company of those who "have fought a good fight, finished their course, and kept the faith," may we not well unite in the petition, The Lord make his influence ever more and more productive, not only to the great work of the Missionary Union, but to the establishment of the Redeemer's Kingdom in all the earth.

In the death of Rev. Lyman Jewett, D.D., who passed away at Fitchburg, Mass., on January 7, the Missionary Union has lost one of its oldest, most influential, and most valued servants. Born in Waterford, Maine, March 9, 1813, as a young man he came to the city of Boston and united with the Federal Street Baptist Church, now the Clarendon Street Baptist Church, of which he remained a member to the end of his life. Soon after coming to Boston, Mr. Jewett felt the call of the Lord to preach the Gospel, and began his studies at Brown University, where he graduated in the class of 1843, and

then took a full course of study at Newton Theological Institution. He was appointed a missionary in 1847, was married September 3, 1848, to Miss Euphemia Davis, of Grand Rapids, Michigan, and sailed October 10 of the same year for India. He first began his labors in Madras, afterwards removing to Nellore; but in the closing years of his missionary service he again returned to Madras, there rounding out a full period of thirty-eight years of consecrated, wise, and successful missionary service. Always of an humble mind, and having a small opinion of his own abilities, Dr. Jewett yet possessed that unusual combination of genuine humility and great self-reliance. He was eminently fitted and evidently chosen of God for the trying years of the Telugu Mission, in which the principal years of his service were cast. For a considerable period he was the only missionary on the Telugu field, and it was due to his self-sacrifice and firmness of purpose and heroic courage that the field was not abandoned by himself, and that the mission was not given up by the Baptists of America. He lived to see the long years of faithful toil, with small material encouragement, bear fruitage in the ripe harvest of the later years of the Telugu Mission. He had the happiness both to sow and to reap. Of him it was literally true that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Compelled in 1886 to return finally to America, his influence even during the years spent in this country has been blessed and fruitful to the highest interests of the missionary cause. His life was lived in Christ, and in his triumphant departure the pledge and promise of years of faithful service were fully realized. In the long months of failing health his prayers were ever for the prosperity of the work of the Lord among the heathen. At one time, after praying long for the blessing of God upon the Telugus, his thoughts turned to the people of America, and he lifted up his heart in an earnest and remarkable prayer as the great field of missions spread itself out before him. He prayed for American Baptists, "Oh, Lord, show thy people that they have the means to do this." Shall not such prayer and such devotion receive a full and abundant answer?

Rev. William Scott McKenzie, D.D., enjoyed the honorable distinction of having served as Secretary of the Missionary Union for the New England District for twenty-four years, from 1872 to the day of his death, June 13, 1896, at the age of sixty-four years. A native of Liverpool, Nova Scotia, of Scotch ancestry, out of a youth of poverty and hardship he carved for himself a way to full classical and theological education, to honored and useful service in the pastorate, and to eminence as a widely known and eminent representative of the foreign missionary work. He was graduated from Harvard University in the class of 1855, and from Newton Theological Institution in 1857. His pastorates were at Rockland and Andover, Massachusetts, at the Friendship Street Church, Providence, Rhode Island, and at the Leinster Street Church, St. John, New Brunswick. During his last pastorate he edited the Baptist paper of that province, "The Visitor," and also served as first Secretary after the organization of the Foreign Mission Board of the Maritime Provinces. To him is largely due the inception of independent missionary work by the Baptists of this province, who had previously carried on their work in foreign lands through the Missionary Union. His long service as the representative of the Union in New England is yet fresh in the memory of the Baptists of

that portion of our country, and the profound impressions created by his scriptural expositions, his deeply moving exhortations, his Christian humility, his witty argument and deep spirituality, will long continue to mould and move the foreign missionary spirit among New England Baptists. Even in his lingering and painful sickness, which endured for more than a year, his influence was most widely felt, and made a deep impression upon those who had known him as pastor and missionary secretary through so many years. Few men in the course of a long service on the same field are able to win and retain such universal love and confidence as Dr. McKenzie; and all who knew him are thankful for the memory of his gentle, cheerful, winning, and helpful life.

Rev. A. T. Rose, D.D., died in Rangoon, Burma, July 5 of last year. He was one of the oldest missionaries on the staff of the Missionary Union, and a man of deep spiritual life and wide influence. He was appointed a missionary in 1851, and, excepting a period when he was in charge of government schools and an interval of about two years spent in the home land, served the Union continuously until his death. His labors have been among the Burmans, and his station was at Rangoon for the most part of his service. To him is largely due the development of the Burman Bible Training School, which, with his strong, wise, and hearty coöperation, has become the Burman Department of the Theological Seminary at Insein. In his personal characteristics Dr. Rose possessed many strong qualities. As a preacher he was able, powerful, and earnest. In opening up new work and in his assistance to new missionaries his work has been very valuable. Mrs. Rose remains in Burma with her father, continuing in the work of the Union. Her husband won for himself the place of a sincere friend and spiritual adviser among the people for whom he labored, and the influence of his blessed ministry will long remain. Dr. Rose was seventy-three years of age.

Hon. Levi K. Fuller died at his home in Brattleboro', Vermont, on October 10 of last year. He was a member of the Board of Managers of the Missionary Union, and by his keen sympathy and loyal support, together with his deep interest in its work, had become intimately identified with the cause of foreign missions. His death was an irreparable loss not only to the religious world, but to science, music, and education, in which fields as a man of genius he had developed many inventions of great moment and inestimable service.

Samuel Colgate, Esq., of the Board of Managers, died at his home in Orange, N.J., April 23. Mr. Colgate was a man of striking personality, fervent piety, large-hearted liberality, and of wise, intelligent interest and activity in every good enterprise for the kingdom of Christ. Inheriting from his father, William Colgate, — who literally gave himself and all he had to the Lord, — a broad and intelligent charity, Mr. Colgate used his opportunities in a way which did much to advance the interests of Christianity during his life, and will continue his beneficent influence through the years to come. In connection with other members of his family he was especially interested in the prosperity of Madison University, and a large portion of the later years of his life was devoted to the collection in the fireproof library building, at Hamilton, of a very complete collection of books, documents, and manuscripts relating to Baptist history. These he had carefully arranged, and especially since the destruction of the library of the Baptist

Historical Society Mr. Colgate's collection at Hamilton furnishes the most comprehensive and valuable collection of Baptist documents in this country. His efforts will make the library of Madison University a Mecca to all students of Baptist history. Mr. Colgate was always a firm friend and generous supporter and wise counsellor to the American Baptist Missionary Union. As a member of the Board of Managers for many years, he was noted for his constant and faithful attendance upon its meetings, and he devoted his conspicuous business and intellectual abilities to the consideration of the business of the Union with an exemplary fidelity and earnestness. In his death the Union, in common with all other Baptist interests, suffers a loss which cannot easily be replaced. May others be raised up to take the place of those wise and devoted counsellors who have done so much to guide the affairs of this Society to its present position of honorable prosperity.

The death of J. Lewis Crozer, Esq., of Pennsylvania, deprives the Missionary Union, as well as all other Baptist benevolent societies, of a firm friend and a constant and generous supporter. His donations to the foreign missionary work have been unostentatious but regular, and among the most liberal of the annual gifts to the Union. His interest in the work of the Redeemer in all the world was rooted in the character of his religious experience, and needed no spurs to goad it to annual activity. A great need of the Missionary Union is a host of such loyal, reliable, regular supporters and contributors as Mr. Crozer.

Rev. David Smith was appointed missionary of the Union to Shwegyin in 1884, after his graduation at the Hamilton Theological Seminary. His work in connection with this station was full of interest. He resigned as a missionary in 1888, and has since lived in Hamilton, N.Y., where he passed away May 7, 1896. He was forty-eight years of age.

We note the death, during the past year, of Rev. Jonathan Goble, in St. Louis, Mo. He was a member of the expedition under Commodore Perry to Japan in 1854, and witnessed the first opening of this country to foreigners. In 1860 he was appointed a missionary to Japan under the American Baptist Free Mission Society. In 1872 this Society united with the Missionary Union, and he was associated in the work with Rev. Nathan Brown, D.D., our first missionary to Japan. His connection with the Union terminated in 1873.

Fullerton B. Malcolm, M.D., an appointee of the Missionary Union, June 12, 1893, and a member of the large party sailing for West China the same year, died at Chemulpo, Korea, on January 3, 1897. He was born in Liverpool, England, in 1850. He received his education, however, in this country, pursuing his studies in Toronto, Woodstock College, Ontario, University of Michigan, and College of Physicians and Surgeons, University of Chicago. He was with the party driven out from Western China in 1895. He retired to the coast, and for a year past has been doing medical mission work in Korea in connection with the Church Missionary Society, and was generally esteemed.

The death of Mrs. Jane W. Barker, at Nashville, Tenn., January 16, removes one identified with the earlier history of the Assam Mission, and who by her beautiful character and influence on behalf of missions has made the deepest impression upon every

one with whom she came into contact. She was married to Cyrus W. Barker in 1839, who was under appointment as a missionary of the Union to Assam. They served this mission from 1840 for nearly ten years. Mr. Barker was buried at sea, and his wife returning to America has since resided, first in Elgin and Chicago, Ill., and later at Minneapolis.

BURMA.

The reports from this oldest of the mission fields of the Union reveal unmistakably a steady and substantial progress. We are nearing the close of the third generation of missionary occupation of this land. The results speak for themselves, and are sufficiently abundant and striking to convince any reasonable man that Christian missions are not a failure. Christianity has taken root here, and we believe there are districts evangelized by the instrumentality of this Society where it would continue to flourish and expand independent of foreign direction.

It is pleasing to note as evidences of the progress referred to, especially in Lower Burma, the higher type of thought and life among native Christians, the increased feeling of responsibility for the support of their churches and schools, increased manhood and self-reliance, deeper sense of obligation to the surrounding heathen, disregarding all distinctions of race, higher appreciation of knowledge and the refinements of civilized life. The advance of the people in all that pertains to a Christian civilization is shown in the steadily advancing scale of qualifications demanded in those who are to be preachers and teachers. The work has acquired a momentum which justifies sanguine expectations for the future. It never before presented so many attractive aspects to one interested in the unfolding of the Redeemer's kingdom in heathen lands. Through the death of our honored Dr. Rose, for so long connected with the Burman work in Rangoon, the mission has suffered the loss of a wise counsellor and untiring worker. In the following reports from the field there is distinctly manifest the guidance of God in the work, and His blessing in answer to the prayers of faithful missionaries.

RANGOON — 1813.

Burman. — Mrs. Mary M. Rose, Rev. E. W. Kelly (and wife in U.S.), Miss E. F. McAllister, Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D., Miss Ella L. Chapman, Miss Julia G. Craft.

Sgaw Karen. — Rev. A. E. Seagrave and wife, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Rev. D. L. Brayton.

Telugu and Tamil. — Rev. W. F. Armstrong and wife.

Theo. Seminary. — Rev. D. A. W. Smith and wife, Rev. F. H. Eveleth and wife, Rev. W. F. Thomas and wife (in U.S.), Mrs. E. L. Stevens.

Baptist College. — Rev. J. N. Cushing (and wife in U.S.), Prof. E. B. Roach and wife, Rev. H. H. Tilbe and wife, Prof. Lewis E. Hicks and wife, Rev. W. O. Valentine, Rev. D. C. Gilmore and wife (in U.S.)

Superintendent Mission Press. — Mr. F. D. Phinney.

Mr. Kelly reports :

The year just closed has been marked by several changes. After an extended and successful ministry, after a long, consecrated, and honored life, our beloved Dr. Rose, a veteran missionary of the Cross, entered into rest. His work lives with us, for he, being dead, yet speaketh.

His record of arduous, earnest labor is written in the lives of men won to Christ through his preaching, in the churches established by him, and in the ministers of the gospel prepared for their work by his instruction. We feel deeply his loss as a leader, a counsellor, and a friend; but we are stimulated and strengthened by the abiding influence of his example, his faith, and his loyalty to Christ.

During this year, also, Mrs. Kelly has been obliged from failure of health to return to America with the children. Her return means the loss of efficient service in the medical department and in other respects, both in town and district. Following on the return of my family, my own health became greatly impaired by the first serious illness I have had in Burma. For several months district touring had to be laid aside and the work in town neglected. I was quite unfitted for regular work.

On the other hand, changes of a helpful character have occurred. We had the pleasure of welcoming Miss Chapman and Miss Craft to the Kemmendine Girls' School. Miss McAllister also decides to take up evangelistic work at Kyacklat in this field, when she closes, next March, her long and admirable management of the Kemmendine School. The work of Miss Ranney and Miss Phinney has continued along the same lines as formerly, in their Bible school for women and evangelistic effort.

The year has been marked, however, by no special change in methods of work nor in the section for which we have labored.

In Rangoon town the Lammadaw and seventy-six Dalhousie street schools have prospered. Both show increased attendance and additional financial returns from tuition fees and Government grants. The religious work in these schools has not been as effective as might be hoped for, but the teachers are all Christian and the classes receive daily Bible instruction. The churches in town, at Lammadaw and Kemmendine, have had regular services and their light has not been shining in vain. Both have had baptisms. At one time hopes were entertained that a new work could be opened at Pazundaung, but these hopes are deferred. This is due in part to the fact that the interest waned, and in part to the lack of funds to secure a building for regular and permanent meetings, by which the interest might have been sustained.

The district work, as last year, has been the most hopeful feature in the field. The baptisms, though less than in 1895, are indications of progress. This hopefulness is brightened by the numbers whom we meet that accept the doctrine of one eternal God. They have come to believe His existence as fundamental. There is a degree of unrest found now and then in the villages, which shows itself on special discussion of religious subjects. There is a general willingness to hear. All these indications encourage increased and intensified effort on the part of Christian workers.

One new church has been organized at Maubin, under the leadership of Saya Ihau. The membership is small, and the disciples live mostly outside of Maubin town. They began without financial support from the Union. All the churches report baptisms. There have been instances of marked fidelity and deep earnestness on the part of disciples, seeking to win souls to the Master. Small schools have been maintained for a part of the year at three points without expense to the mission. I desire to record again the pleasure found in my fellow-laborers, the Burmese pastors, preachers, and teachers. One of the number, Saya Po, of Dedaye, has been called to his reward. His ministry was much blessed in the western division of the field, where a goodly number have been brought to a knowledge of the Gospel by his labors.

Rev. A. E. Seagrave reports for the Karen work:

In October, 1895, work was resumed on the Memorial Building, and for some months following nearly all our effort was directed to this object.

We are glad to report the completion of the part designed for class-rooms, which was occupied by the school in July. A very much-felt want in the way of accommodations for our large school has thus been met. We hope that what has been accomplished will prove a stimulus to the people, and that we may be able soon to proceed with the work on the main hall, which still remains unfinished.

I was able to spend four or five weeks touring among the churches during the rainy season, but the visitations, with Bro. Calder, of the churches so long neglected in Northern Siam consumed November, December, and January. Our hearts were much drawn toward the work in that needy field, and among the larger bodies of Karens passed *en route*.

Thara Thanbyah has spent much of the time during the year in work among the churches, and in heathen localities. We can report the organization of two or three new churches in localities where Christians have been moving in, and one new church of thirty members where a heathen village has become Christian.

Two or three churches which seemed to have very much retrograded have accepted new pastors, and marked progress has been made. A number of new men from our field are now graduating from the Seminary each year, and some from other fields are settling in our borders. We are glad to be able to give some of our men to other fields as well.

Considerable interest is reported in quite large heathen communities, and we are hoping there may soon be large gatherings among them. Our Home Mission Society employs a number of young men from the Seminary for two or three months during their vacation. They are sent out two by two among the heathen. Our Preachers' Class was conducted as usual for a month; 1 Corinthians was the book studied.

The town school has moved on much as usual during the year, with a slight increase in attendance. Mr. J. Herbert Vinton was chosen at our last Association as Assistant Superintendent, and besides teaching, as for a number of years past, has assumed much of the oversight of the school which I have found it impossible to give. Mrs. Seagrave has continued in charge of the music, and the cantatas "Esther" and "David, the Shepherd Boy," have been very creditably rendered by the choir under her care, in English and in Karen, into which they were translated by the help of Mrs. Vinton. They have also continued lessons upon the piano with a number of the girls who play our Sunday-school hymns for the school. Miss Magrath has continued her charge of the girls and the teaching of the primary class in English for half a day throughout the school year.

Miss Eastman writes the following relative to her translation work :

In my work of reading the Karen New Testament and comparing it with the English Revised Version, I have read to 1 Thessalonians. In making a list of the renderings which seemed to me doubtful, and sending to Dr. Cross, I am nearly through Romans. In making a list of Dr. Cross's corrections and sending them to the revision committee, excepting a few disputed points, we are through with John and Matthew. In the work of verifying Dr. Cross's references, beginning at Matthew 1, I am now at work on John 3. In the work of reading proof for a book of Scripture references prepared by Rev. J. H. Vinton (a reprint), a book of five hundred pages, I have completed sixty-four pages. I verified about sixty pages of these references, but finding that it was taking too much of my time from the work on the Bible, I asked Mrs. Vinton to come to my help, which she very kindly consented to do. As these references are taken from English works, unless they are all looked up in the Karen there will be inaccuracies (and I have no doubt some will remain in spite of all our efforts, but we are getting rid of the most serious ones). Dr. Cross's writer has done most excellent work, but he occasionally makes mistakes,

then the division of verses in Karen does not always correspond with the English, and that makes confusion. I have gone through the New Testament, making the division of verses correspond with the English when the construction will allow, and when it will not throwing the two (or three) verses into one and putting both numbers at the beginning.

Dr. Cross has a very full and a very excellent set of references. He has done an immense amount of work on it, and I think they are the best references I have seen anywhere. He has used most of those in the annotated Bible, but has added very many.

In addition to the work mentioned above, I have since the beginning of the school year, when in Rangoon, taught a Sunday-school class connected with the college, have done a very little tract distributing, and a few odds and ends of other work.

Rev. J. N. Cushing reports for the Rangoon Baptist College :

The year closing 31st Dec., 1896, has been a prosperous one, and the attendance has increased to 438.

Staff of Instruction. — Early in the year Rev. and Mrs. Gilmore returned to America and Mr. R. T. Tocher resigned his appointment. We have had the pleasure of welcoming Prof. and Mrs. Roach and Rev. and Mrs. Tilbe, who arrived at the beginning of May last in season to begin work with the opening of the school

College Department. — The number of students has been seven in the Senior F.A. and four in the Junior F.A. The teaching of the two classes in Pali and the Senior class in English has fallen to the President, as has also the care of the internal administration, the correspondence with the governments, and much of the supervision of the classes in the under departments. Rev. Mr. Tilbe has taught the Junior F.A. class in English. Instruction in chemistry, physics, and logic has been given by Rev. Dr. Hicks, while Professor Roach has been in charge of the mathematics.

Collegiate High Department. — The number of pupils in this department has been 62. They prepare for the Calcutta University examination. Rev. Mr. Tilbe has taught the Senior and Junior classes in English, and Mrs. Hicks has taught the classes in history. Professor Roach has had charge of the Senior class in mathematics, and Rev. Dr. Hicks has given one hour a week to science. The rest of the course of instruction has been given by under-masters.

Middle and Primary Departments. — There are 128 pupils in the Middle Department and 207 in the Primary Department. There has been a Latin class in connection with the Middle Department which has been taught by Rev. Mr. Tilbe.

Kindergarten Department. — The number of pupils is 50. Mrs. Hicks has had the supervision of the two mistresses and their classes. One of the mistresses, after a faithful service of four and a half years, married, and a new and capable mistress has taken her place.

Normal Department. — Seventy-six pupils have carried on normal study in addition to the work in their respective academic standards. This additional work imposes a heavy burden on many of the pupils, as it entails an extra recitation daily, together with the time required for needed preparation. But the department is invaluable, as it furnishes trained teachers who are greatly needed in all parts of the province.

Drawing and Map-drawing have continued to be under the care of Mrs. Hicks. In the dry season drill is compulsory in all departments except the F.A. and the Normal. We are indebted to Prof. and Mrs. Roach for the training of an excellent choir that is a material help in our religious and school meetings.

Classification according to Races. — There are 244 Burmans, 114 Karens, 24 Eurasians, 22 Chinese, 16 Shans, 6 Mohammedans, and 2 Tamils, Telugus, Hindus, Taungthus, Kachins, and Chins, respectively; total, 438. Of these there are 252 who are boarders.

Buildings. — The new laboratory has been completed and furnished with a good amount of chemical and scientific apparatus. It gives room for the recitation of two classes as well as for laboratory work. Shady Dell has also been enlarged and made more commodious as a residence.

A new and inexpensive hospital has been erected. This meets a pressing need, as hitherto we have had no place to put the sick where they could be quiet and be more convenient for attention.

Religious Work. — There has been some interest among the pupils, and several have been baptized. The Sunday-school has a membership of 300. The three Societies of Christian Endeavor with the Junior Burman Branch and the three Temperance Societies have a large membership and have been active. The members of the Faculty have taken their turns in preaching on Sunday. The statistics of the College Church for the year ending December 31, 1896, are as follows: Baptized, 12; received by letter, 1; restored, 1; dismissed, 9; excluded, 2; died, 1; present number, 54.

Endowment. — An endowment is absolutely necessary for the future permanency of the College. Many native Christians, feeling the importance of the institution, are interested in the matter, and some have already contributed, although the sums given are small. The fact that the native churches are trying to support their station schools makes the gift of large sums impossible as a rule. Early last rains two or three native Christian brethren volunteered to make collections for this purpose. Their effort was formally approved by the Board of Trustees. Subsequently, at another meeting, a committee for this purpose was appointed. It is our earnest prayer that some wealthy American brethren will come to the help of these native Christian brethren in their effort to do something towards giving stability to the College, and thus securing for the Christian youth of the churches a higher education under religious influences.

Professor Roach adds:

{During the year I have given instruction to the Senior F.A. class in higher algebra and trigonometry; to the Junior F.A. class in higher algebra, geometry, trigonometry, and conics; and to the Ninth Standard class in algebra and geometry. I have also taken a class in the College Sunday-school, and have taken my turn in conducting the Sunday morning English preaching service in the college chapel.

The year has been a very enjoyable one to me. I am glad to be engaged in the work of teaching again, both because I take pleasure in the work itself, and because I feel it is a work I am, in a measure at least, competent to do.

The work is rendered more enjoyable in that we have in the advanced classes such an excellent body of young men to work with and for. My health has been excellent, and my relations with my associates have been of most cordial nature.

It is a great pleasure to note the growth of the College in the number of students and the advance in the standard of scholarship. Substantial progress is being made, and will continue to be made just so long as the College receives the necessary support from America in the way of money and men. We look forward to the time when the College will be properly endowed, which will cause it to cease to be a burden to the Missionary Union, and at the same time put it on such a secure financial basis as to insure its final success.

Rev. W. O. Valentine adds for Normal Department:

From the Normal Department I can report progress. The vernacular class seems to have taken considerable interest in general work — writing lesson notes, practice teaching, etc., but is not so satisfactory in mastering the text-book. It seems difficult to get these teachers to stick to a thing day after day.

The secondary classes are all doing better work than last year. There will be, I think, five to take the Teachers' Test. Their work this last year is difficult. More than one thousand pages are to be covered in this examination, a large portion of them being new and the rest review work, and these are English text-books prepared for teachers in England.

Upon the whole the boys have done remarkably well, and have surprised me at the way in which they have learned to concentrate their minds upon the subject in hand, as well as by the way they have written original criticisms of papers and compositions upon educational topics.

So we shall work on, hoping to do as well as our only rival, the Government school at Moulmein, conscious of the fact that at least some of the boys have gained in moral strength, and in clearer, more decided views of right and wrong, while discussing the various questions relating to discipline and to the treatment and care of children in education.

Prof. L. E. Hicks adds :

The arrival of Professor Roach made a change in my work this year as compared with previous years. He relieved me of the greater part of the mathematical work so that I have been able to take charge of the F.A. Bible class, and to devote more time to physics and chemistry. Still more important than this additional time are the enlarged facilities afforded by the new laboratory. The building has fully met the expectations which I entertained in planning it. It is very conveniently arranged, and forms a pleasing addition to the group of college buildings. Its equipment, though still incomplete, is so much in advance of the old supply of apparatus as to be a constant source of satisfaction, making the instruction in physics and chemistry not only much pleasanter, but also much more efficient in its results. The progress made by my pupils is very encouraging, especially when we consider the lack of previous scientific training and the general tendency of the Oriental mind to contemplation rather than investigation — a tendency which has been fostered and confirmed during many generations by Oriental philosophy and religion alike. It is most interesting to note the quickening of the mind as the habit of searching for the meaning and causes of phenomena is gradually formed. The stolid expression of the face is replaced by one of keen interest and attention. The dark eyes flash with intelligent curiosity. They really ask questions! That is a good symptom everywhere, but to get these Orientals wrought up to that pitch of interest where they begin to ask questions may be fairly reckoned a triumph of pedagogic art.

I have taught the Senior First Arts class in physics three hours per week, the advance work being on light, electricity, and magnetism, with a review of the general properties of matter, and the physics of liquids, gases, and heat. The seniors have also had chemistry two hours per week, completing and reviewing the chemistry of the non-metals. In logic they have completed and reviewed Jevons's "Logic," the time devoted to this subject being two hours per week. Some mathematical work with the seniors still remains in my hands, viz., the review of geometry and conic sections, two hours per week.

I have taught the juniors three hours per week in physics, completing the general properties of matter, and the physics of liquids, gases, heat, and light; and two hours per week in the general chemistry of the non-metals. The Ninth Standard class have had under my instruction elementary physics and physical geography, one hour per week.

I have taught the Senior and Junior F.A. classes in Bible study five hours per week (daily recitations). The course this year has been on Christian doctrines as developed in the Scriptures and in the history of the Church. A fair degree of interest has been maintained, and I have experienced a blessing in my own heart in connection with this work; and still more in the sermons which it has been my privilege to preach to the whole body of students on Sundays.

My work in the Sunday-school has also been a pleasure to myself, and, I trust, not without profit to my pupils. Seed has been sown and some of it has fallen into good ground, there to germinate and produce a harvest in years to come.

Prof. H. H. Tilbe adds :

My work has been along two regular lines :

First. The study of Pāli. When I was appointed to the College, I was definitely given the Department of Pāli as my special work, and was required to be prepared to take the teaching in that department from the opening of the College, in May, 1897. The Faculty kindly arranged my work with that in view, and I have accordingly given from 6 to 9 A.M. to the study of Pāli. Dr. Cushing has been of great help to me, and I am already prepared to teach the grammar, and, with Dr. Cushing's excellent "Notes," the prose required of the present classes. I feel confident that I shall be ready to take my classes next May and do good work with them from the first.

Second. Class-room work. At first I was given three recitations a day, but afterwards took a fourth, so that I have had the Seventh Standard Latin, Eighth Standard (junior entrance) English, Ninth Standard (senior entrance) English, Junior First Art English. Seventh Standard and Junior F.A. classes are small, only two and four pupils respectively; but the two entrance classes have enrolled over thirty pupils each. I have also given my senior entrance class an extra two hours a week in recitation during most of the year, and shall continue to do so till after the examinations at the end of January.

Besides these two lines of regular daily work, I have taken my regular turn in preaching at the Sunday A.M. services in the chapel.

Rev. D. A. W. Smith, D.D., sends the following report of the Karen Department of the Baptist Theological Seminary :

The loss by death of our senior native professor, referred to in our last annual report, involving as it did the induction of a new junior teacher, with the necessary special training and supervision, was the first element to make the year under review one of exceptional difficulty. To this was added the absence, on furlough, of Rev. W. F. Thomas, who in the preceding years, in addition to his work in the Burmese Department, had taught our senior class in the New Testament; and to the above was added the demand for a class in New Testament Greek, which has been successfully inaugurated, for young men who have passed high standards in the English.

The attendance for the past year has been all that could be desired. Quite a number of candidates for admission were rejected for lack of the required attainments, yet we had an entering class of thirty-one and a total attendance of one hundred and forty-one at the commencement of the year, and one hundred and thirty-four at its close. On the third of February was graduated, with suitable ceremonies, a class of twenty-eight young men, four of whom have volunteered to go as foreign missionaries to the Shan States, and the remainder are being rapidly absorbed as pastors and evangelists in fields nearer home. The calls from newly awakened heathen in every district are on the increase, and we rejoice that, large as is the number of graduates *this* year, the two classes to follow number each between thirty and forty, nearer forty than thirty students. The services of our Seminary men, both as pastors and evangelists, are highly prized, one indication of which is the readiness with which, as compared with former times, they are brought forward by the churches for ordination. Formerly, when the choice was between ignorance with and ignorance without experience, only elderiy men, whose experi-

ence would in a measure supply the lack of knowledge, were selected for ordination. Now the choice falls upon young men with knowledge, even though with small experience; and Christian work in all our districts is receiving a new and healthy impulse in every direction. In this connection, it gives me pleasure to report the ordination, on the second of February, of our three senior teachers, Bahso, Samuel, and Tuntha, graduates of the Seminary of 1890, 1889, and 1893, respectively.

During the year we have lost three pupils by death, two in the long vacation of 1896, and one, a member of the second class, at his village home, in December. Polat, the last to be taken, was one of the itinerants supported by the pice-a-week collections of the Seminary, in the Tharrawaddy District, during the long vacation of 1896, and was looking forward to another campaign the present season. He will be missed in the mountain regions where last year he did such good work.

There were fifteen students, of whom seven were supported as above, who spent the long vacation of 1896 as itinerants among the heathen of the Tharrawaddy District, and this year, 1897, nine, supported by their fellow-pupils, and seven others, are similarly engaged in evangelistic effort. I should be sorry to give the impression that the students above named are the *only* ones who spend the long vacation among the heathen in Christian labor. It is delightful in the prayer meetings, at the opening of each year, to listen to the vacation experiences of these youthful warriors, scattered as they have been in all the districts of Burma where Karens are to be found, in hand-to-hand conflict with the great enemy of souls.

The Board of Trustees, at a special meeting held in October, fixed upon eighteen as the minimum age limit, below which, in future, no student will be admitted to the Seminary. This rule has reference to future rather than to present needs, as the average age of last entering, or fourth class, was 20.40; of the third class, 22.05; of the second class, 22.84; and of the graduating class, 25.89. But as schools increase and the facilities for education are multiplied, the tendency is for the youth of our churches to reach the required standard of admission at an earlier age than formerly, and it is to meet this tendency that the age rule of the Trustees is framed. In addition to this, the standard of admission is to be raised from the fifth to the sixth, from and after May, 1900. Thus the quality of the teaching of our young men is gradually advanced to correspond with the advance in all other directions, which is becoming apparent in our Christian communities. Reference has been made to the class in the Greek Testament. The time is ripe for this beginning. The Karens in one of our districts, where they come into close contact with Peto-Baptists and Roman Catholics, are reported to have asked, "Why may not Karens study Greek, so as to be able from their own knowledge to refute the aspersions of Roman Catholics and Peto-Baptist enemies of the Scriptures supplied to us by our own [Baptist] missionaries?"

The contributions of the churches have been in excess of any previous year in the history of the institution, amounting to Rs. 2,828/. They come from the different districts in the following proportions:

Bassein Sgaw	855.0.3	Toungoo Paku	239.4.3
Bassein Pwo	111.1.3	Toungoo Bghai	74.10
Rangoon	521.10.9	Shwegyin	153.4.9
Maubin, Pwo	179.0.0	Moulmein	466.12.6
Henzada	336.8.0	Tavoy	59.7
Tharrawaddy	101.5.0	Northern Siam	30.6

Rev. F. H. Eveleth reports for the Burman Department of the Seminary :

Material Improvements. — On taking overcharge of the department from Mr. Thomas last February, I purchased from him a small teak building which answers very well as an Infirmary, thus releasing a larger building for much-needed recitation purposes. A house has been erected for the third teacher, Saya Aung Baw, and the veranda of this serves at present for a recitation room. Plain benches and tables have been provided for the recitation rooms, and inexpensive settees for the chapel. Another small dormitory has been built, so that we can now accommodate forty, or if need be fifty, students.

Text-books. — During the year we have printed a translation of Dr. Broadus's work on "The Preparation and Delivery of Sermons" (abridged). We have also translated daily, for the two upper classes, lessons from Dr. Hovey's "Systematic Theology." These have been written out in full upon the blackboard, and afterwards copied neatly into the students' exercise-books. This necessity has made the work of both the missionary and scholars rather heavy; but we look forward with hope to the time when there will be printed text-books for all the subjects taught in the Seminary.

Religious Work. — The course of study is so arranged that the students have one-quarter of each year to devote exclusively to evangelistic work. During term-time the usual opportunities for work in the regions round about are enjoyed, and the reports of work thus accomplished, given in our weekly prayer meetings, create a good degree of wholesome emulation. The Faculty have continued to supply preaching at Kemmeline on alternate Sabbath mornings, and to preach once each month to the seminaries united. A brief course of lectures was also prepared by the missionary during the rainy season, and given to the native preachers in Henzada during the short vacation.

Graduates. — Eleven men were graduated on the 3d of February. Two of these were Chins from Arakan, both men of rare intelligence. About half the men of this class were rather above the average of their fellow-students, both in natural endowments and in intellectual attainments, and there is every reason to expect from them excellent service in the Master's cause. The need of trained men for work among the Burmans becomes yearly more apparent. There are to-day eight applications for such men, none of which I am able to fill.

Attendance Roll. — The classes for the year have been as follows: Seniors, 11; middle-classes, 15; juniors, 13; making a total of 39 men. From this number one man was excluded, and five men were obliged to leave the Seminary on account of serious illness. But there were also four other men admitted to study during a part of the year, making an aggregate of 43 men.

Contributions. — Both missionaries and native churches have shown deep interest in the Seminary by their liberal contributions. In this good work the women have far outstripped the men, and deserve special mention for their efforts in behalf of this "school of the prophets."

The students attend church and Sunday-school at the village of Insein, and join with the Karens in their monthly missionary concerts, so that their contributions do not appear in any separate record.

Mrs. Eveleth arrived at Insein on the 13th of December, and her presence and influence are a great blessing to the Seminary.

MOULMEIN — 1824.

Burman. — Rev. E. O. Stevens (and wife in United States), Mrs. Laura Crawley, Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins, Miss Lydia M. Dyer.

Karen. — Rev. Walter Bushell and wife, Rev. W. C. Calder, Mrs. C. H. R. Elwell (in United States), Miss E. J. Taylor.

English Church. — Rev. F. De M. Crawley and wife.

Eurasian Home. — Miss Sarah R. Slater (in United States), Miss Alice L. Ford, Miss Lisbeth B. Hughes.

Rev. E. O. Stevens writes :

For the year 1896 the baptisms in the Burmese Department aggregated forty-one. That is the largest number reported from this field for any year since 1882; and to us, who are so accustomed to small returns, it seems a very encouraging figure.

To most of these forty-one Talaing is still the vernacular. It would seem as if a special blessing from on high had attended the work to arouse the Talaing Christians from their lethargy by urging them to attempt something for the evangelization of their countrymen in Siam, where they are known by their proper designation as Mons. Uch and his wife Ma Hpet, who went to Bangkok last May, retain their membership with the Moulmein Talaing-Burmese church. Their labors, conducted under the direction of Rev. Hans Adamsen, M.D., have already resulted in the conversion of nearly twenty Peguans (Mons). Of their success Dr. Adamsen will doubtless write more particularly in his annual report to the American Baptist Missionary Union.

Within a few months one of the tracts which I gave away was apparently the means of the conversion of two Talaings at Kamamut, where since the first of April there has been one of the most remarkable ingatherings in the history of that out-station. Of course I do not mean to assert that it was wholly through the perusal of this tract that these two men were brought to Christ. That was only one of the links in a long chain of causes and effects, not one of which would have led to any beneficial result without the blessing of Him who is the Almighty disposer of events in human lives.

I have done the usual amount of jungle travelling; yet, while visiting the church members in their own homes, it has not seemed possible to push the matter of self-support; for last dry season ten or more families in the city were burnt out by the most disastrous fire which ever overtook the native Christian community since the founding of new Moulmein in 1827; and last rainy season many of the disciples in the district suffered severely from the floods which destroyed their crops. The Thatôn church, however, made a good record in the matter of contributions. This decided improvement was owing to the faithful fostering care of Miss S. B. Barrows.

After an interval of eleven years the Burma Baptist Missionary Convention met at Moulmein last October. The convention was preceded by the Missionary Conference, and by an ordination service. These meetings were so harmonious and profitable that a very favorable impression was made. According to Misses Sheldon and Dyer, two of the girls from their school whom I baptized in December were led to come out fully on the Lord's side by what they saw, and heard, and felt at some of these meetings.

Miss Carr has made such advance in acquiring the Burmese language that she is able now to take the class in the Sunday-school corresponding to the one which Mrs. Stevens used to teach before her last return to America. Miss Mitchell, M.D., through a competent interpreter, continues to conduct with great acceptance the Sunday-school Teachers' Bible class in the Burmese chapel every Lord's Day afternoon. They are both as active and enthusiastic as ever in the cause of Christian temperance.

December 22, Rev. W. A. Sharp moved to Toungoo, whither Mrs. Sharp had preceded

him. We were sorry to part with them, for their coming had supplied a long-felt want in the Boys' Boarding School. However, we are glad that Mr. Sharp does not intend entirely to relinquish the care of the school before the 31st of March proximo.

Rev. F. De M. Crawley reports for the English Baptist Church :

Nine members have been added to our church during the year, four of the number by baptism. The attendance on public worship, especially on the Lord's Day, has steadily increased. A strong choir has been formed whose aid in promoting congregational singing is highly appreciated. A Young People's Christian Endeavor Society maintains a vigorous life, while the work in the Sunday-school is very encouraging. The Weekly Envelope System has come to stay, and yields excellent results. Our Board of Deacons now consists of three members, two worthy brethren having been recently appointed to the office. A desirable property near the church and centrally located has been purchased for a parsonage. A determined effort is to be made to pay off the debt of Rs. 6,000, thus incurred, before October, 1897; but this we cannot do without assistance. This debt once paid, and the house of worship and the pastor's home will be the exclusive and unencumbered property of the church, which will then be in a more favorable position than ever before to undertake the support of a pastor. During this year the sense of a distinctive church life and mission has, I believe, been strengthened in the minds of our members.

We have all been made glad by the coming of Miss Hughes. On the first Sunday evening in the new year the pastor had the privilege of receiving into the fellowship of the church here this sister whom eleven years before he had baptized and received into a dear church home far away. Our resident missionary brethren and sisters, by the inspiration of their habitual presence in our services, and by their hearty aid in every available way, have abundantly shown their continued and cordial interest in the English work.

TAVOY — 1828.

Burman. — Rev. H. W. Hale and wife.

Karen. — Rev. Horatio Morrow, Mrs. Morrow in United States.

Rev. H. W. Hale reports :

I have finished to-day the monthly contributions of the Burmese church for the year just ended, and am able to sum them up and compare them with the previous year. I am agreeably surprised at the result. I had not thought it was so much in excess of 1895. The total for 1896 is Rs. 355-15, while that of 1895 was Rs. 243-5-10½. I wish I could believe that it indicated a gain in giving as a fixed principle on the part of the members of the church. I cannot say it yet, but as I believe our possessions are given to us as a trust and the best use that can be made of them is to use them for the glory of God and for the advance of His kingdom, so I trust the Holy Spirit will let me impress upon some of His people that it is a privilege and a luxury to give to Him and to work for Him.

During the past year the aged disciple Ma Hnin has completed her gift of Rs. 5,000/- to the Missionary Union, for the benefit of the Tavoy Burman Mission, the interest of which is to be paid to her during her lifetime.

One member of the church, a young woman working in our family at Rs. 10/ monthly, has, without suggestion from any one, given Rs. 5/- as a thank offering to the Lord, who has enabled her to pay off Rs. 70/ of debt.

The Association met with the church in February, and brought a blessing to the church with it. All felt that it was good to meet with and to hear from members of other churches.

There has been but one baptism during the past year. We had hoped that others would come forward, but our hopes have been disappointed.

There seem to be no hopeful inquirers at present in town, except in jail, which I, with Mg Dwè, the head teacher of the school, have been visiting for a number of weeks every Sunday when in town. Some half a dozen have professed conversion. I trust it is true with some of them, but it is early yet to be sure. In the district are some hopeful cases.

With Mg Dwè and Mrs. Hale I made a number of tours in Tavoy District, occupying sixty-two days. Mrs. Hale had many interesting talks with the women, some of whom seemed much interested in the story of the Saviour. I also made a short trip to Mergui with Mg Dwè.

The school has increased in attendance, with an increase in fees from Rs. 348/12 to 411/12. The examinations, too, have shown better results. On the other hand, Government has taken away its assistant teacher, who was really our head teacher, so that we have one teacher less than last year. This loss we feel much, especially as the present head-master, Mg Dwè, I am obliged to take with me while touring.

We thank God for leading mercies and blessings in the past year.

Rev. H. Morrow writes of the Karen work at Tavoy :

So far as I know our Karen work in Tavoy differs from that of any other station connected with our Society in India, inasmuch as for eight months during the year we are unable to visit the people, either Christians or heathen, and so do more school work than others except those engaged entirely in educational work. The heavy rainfall and the difficulties of travelling prevent our going to the jungle. For the greater part of the year, then, our work is teaching; our congregations are composed of our pupils drawn from all parts of our large field; the only church we can help or instruct is that composed of those connected with our school. Nor do we regret this. An experience of twenty years leads us to believe that in no way can our time be so profitably spent. We are noticing a growth among all our people resulting from the influence of those who have been in our school. We believe if the school can go on increasing in efficiency as hitherto, and there seems nothing to prevent it except lack of means, that we shall see still happier results in the near future.

Most of our preachers get their training in our school only. We do not undervalue a regular theological course, but for several reasons we cannot spare our best pupils, for of such we hope preachers are made, as we need their help and influence in the school. Like the older children of a family, they must make sacrifice, if necessary, for the sake of those younger. We need their assistance in our agricultural work, by which we supply the school with much of the food used.

The great drawback of the year was the illness of Mrs. Morrow, which caused her to leave for America early in the school year. She had given herself without reserve to all departments of the work, and she left a great vacancy. But the way our Karen young women and all the teachers endeavored to fill her place was most commendable, so that even the loss had some benefits.

One pleasing incident was the ordination of two young pastors who had been pupils and then teachers, and then had taken charge of churches. Till then we had but one ordained pastor in active work in all our field. We pay good heed to Paul's advice. The examination of these men was most satisfactory. We look for good results from their work.

The work among the churches has been more satisfactory than ever before. There have

been additions to many of the churches, and very few cases of discipline. The contributions for all purposes were never so large, notwithstanding the people were never so poor.

BASSEIN — 1840.

Burman. — Rev. E. Tribolet and wife in United States, Rev. B. P. Cross (and wife in United States).

Sgaw Karen. — Rev. C. A. Nichols and wife, Miss Isabella Watson, Miss Mary C. Fowler, M.D.

Pwo Karen. — Rev. L. W. Cronkhite and wife, Miss Louise E. Tschirch.

Rev. C. A. Nichols sends the following report :

With the exception of being laid aside from active work about a month by an attack of influenza followed by jungle fever, there has been scarcely a week that I have not been in the district among the churches, and visiting the workers among the heathen. This constant keeping in touch with the religious and home life of our churches, and giving encouragement and advice to our evangelists, not only affords abundant opportunity to be of service to them, but I also find to be of great spiritual benefit to myself.

The number of our churches has increased to 106, and their membership has passed the ten-thousand mark, now amounting to 10,100. The number of baptisms, 500, surpasses that of any recent year in our history. Whether there is a corresponding advance in Christian life among the churches is not so easy to measure; but I believe that on the whole there is such an advance — not only morally, but also in the inner spiritual life from which morality must proceed. The use of alcoholic liquors, which is spreading so fearfully under the license system, has been kept admirably in check among them by the vigilance of our church discipline. The Christian duty of absolute truthfulness, which seems to be about the last grace for the Oriental character to develop, is being insisted on with more and more rigidity, and some cases of a more glaring violation have recently been punished by expulsion from church fellowship. In some other respects there has been a somewhat unusual occasion for church discipline during the year, but it is hopeful that the Christian vitality of the churches is sufficient to promptly, and usually without favor, exercise this power.

In listening to the sermons of our Karen brethren, in ordaining councils, at our Bible school devotional meetings, and elsewhere, where their aspirations come to the surface, I have noticed in an unusual degree a recognition of dependence upon God's Spirit and a desire to be led by Him in their lives and their work. I consider that our several years' meeting together for a month of Scripture study has been very largely instrumental in bringing about this result.

Among the heathen villages, and those partially heathen, we still have about 40 workers, male and female, all of whom carry on a school in which biblical instruction has the first place. Thus a generation is growing up grounded in gospel truth, enforced by the example and personal influence of the Christian teacher. Baptisms have occurred in nearly all these villages, and the change, more or less gradual, in the general character of the villages is very interesting to see. Some of the material is discouraging enough to begin work upon. Illicit distillers and drunkards, opium eaters, superstitious in the extreme and wholly unreliable, oppressed by Satan for many generations in body, soul, and spirit, and yet "hating the Gospel which can better them," is a fair description of their condition until they are helped. Very few of the villages are Sgaw Karen. Some of the churches have taken up work among heathen villages

direct at their own expense; and in such cases the "reflex benefit" on the churches themselves has been very marked. In some cases two or three churches have gone, almost entire, to stay over Sunday with a heathen village, with their singers, and the whole time been given up to singing and preaching in the most natural and happy manner. As one of the teachers from one of these schools said, "The children entered so fully into the spirit of the occasion that they would run ahead and get to preaching before their elders could reach there."

The attendance on the town school has been good, but the result for the year shows the need of more work by a European teacher, excellent though the Karen teachers may be. It is hoped that this need may be met before long. At the meetings of our Association it was voted to cut off the two lowest standards in the town school. It is hoped that this may better the standard of teaching in the village schools, as well as enable the town staff to concentrate their work on the higher standards.

The excellent rice-crop of this year, with the good prices, following so many disastrous years, is enabling the people to pay up some of their debts incurred by the loss of cattle during those years. Contributions I find are coming in much more fully as the result, so we hope that our work may be done with less strain and pull than of late. In closing I want to again testify to the manly and intelligent Christian character of many of our Karen pastors, whose self-denying labor is so inspiring to those who try to aid them in their work.

Rev. L. W. Cronkhite reports :

The year has been a quiet one, but I think a fruitful one. The churches have for the most part been undisturbed by marked differences among brethren. Ninety-one members, however, withdrew by letter from the Eng-ma church, one of our oldest, early in the year. It is fair to add that a considerable number of these withdrew not deliberately, but by almost unconscious entanglement with others. There are, I believe, many excellent Christian people among them, as also among those who remain. Additions by baptism have kept our total membership for the Association as a whole at practically its previous aggregate, a little over 1,600. These are scattered over a field about the size of Massachusetts. The steady growth of the work in the Kyon-pyau region, a large tract, is very gratifying indeed. There are now a dozen or more Pwo Christian communities, where ten or twelve years ago there was only blank heathenism as regards the Pwos. I visited this region again early in 1896, having a delightful trip. There are more calls to visit heathen villages in that section than we can fill. My jungle travel for the year was comprised within the first three months, together with December and one short trip in November, forty-eight villages in all being visited. I cannot express the gratitude I owe for the assistance given me by Pastor Shway Lah in all my jungle travel — able, tactful, and as full of common-sense as he is deeply spiritual. He grew up a heathen, and is a trophy of grace.

Our evangelistic work has suffered much loss the past two years. I have followed a self-imposed rule, restraining me from paying for this work among the heathen a greater amount than that contributed by our Karen churches. But the greatly increased interest among the heathen, together with a corresponding increase in the number of suitable men ready to preach among them, has made the burden more than our handful of Christians, among so many heathen, can carry. Our workers have been obliged to turn from preaching to a very large extent, seeking support for their families. My heart has been pained again and again to see the work being neglected, though the neglect has been in no sense the fault of the workers. I have therefore decided that, after receiving from the native churches the sum which may reasonably be expected from them, I shall feel free to add whatever further necessary funds I may be able to secure. Considering the scanty support furnished them, our evangelists have been

indeed a faithful body of men. Missionary service, bringing one as it does into contact with such, is all privilege.

The giving of our people often stirs my heart. Yet they give very much less than they might, if one set up an ideal and, for practical purposes, a visionary standard. As it is, there was reported in the last Association a total giving of nearly Rs. 10,000 for the preceding year. This was in a time of extraordinary poverty, and probably represents not far from an eighth of their average incomes, possibly not more than a tenth. To this should be added the much that is unreported, together with the sum spent, probably Rs. 3,000, in keeping their children at school in Bassein and Rangoon, since only Christianity stirs them to send them. Much sacrifice is represented by this, say, Rs. 3,000. It is good to be here.

Real progress has been made in the town school in the matter of introduction of methods of "the new education." I have never known our teachers so filled full of enthusiasm in their work. Teachers' meetings for normal study were kept up at my house semi-weekly during the rains. A considerable amount of apparatus was secured during the year. In the promotion examinations in December all the pupils in the three lower standards passed. The sixth class also did well, but the fourth and fifth badly. It is extremely difficult to get good teachers (or rather it is impossible) among the Pwos for our upper classes. But in San Pyit we have a most promising young teacher, and with the supply yearly leaving our Rangoon Baptist College, it is not likely that the dearth of teachers will continue many years longer. The number of pupils has been small, about ninety in actual attendance, of whom about a third are girls. This is due to a variety of causes, one of the most potent of which has been the poverty of the people. Financially, while we have been perplexed as to how the school should be maintained at times, it has yet been the best of the past six or eight years. This is in part due to a term fee of five rupees per pupil, imposed from the opening in May. We have several cherished plans in mind for the improvement of the school's work, which we hope to introduce in the rainy term of 1897, chiefly with regard to the higher classes.

The associational gathering at Sat-kwin in March, 1896, was a delightful gathering, full of harmonious feeling. Two men — Tu Nu and Mg Tone Aye — were ordained. The Pwo Women's H.M. Society and the Young People's Society of the Association have maintained their work well. The aim of the latter is the continuous maintenance, for at least three years, of Christian teachers in specially neglected heathen localities. An interesting work has been begun by them at Kyauk-pya across the mountains on the shore of the Bay of Bengal, and another at a remote inland portion of the field north of the Daga river, under evangelist Shwe Pyu. Monthly temperance and missionary meetings have been sustained in the town school. The annual subscription of the pupils and teachers of the latter for school apparatus came to a little over Rs. 200.

During September I conducted the third session of our Christian Workers' month of Bible study, studying the first half of the life of Christ. The month was very helpful to us all.

HENZADA — 1853.

Burman. — Rev. J. E. Cummings, Rev. Neil D. Reid (in United States).

Karen. — Rev. W. I. Price and wife, Miss M. M. Larsh.

Rev. J. E. Cummings reports for the Burman work :

Of the many joys resulting from furlough in America not the least is the heartiness of the welcome which greets a missionary returning to his old field. I was given a welcome worth coming half-way round the world to receive — was welcomed with thanksgiving and song and prayer.

There have been many changes during my absence. Many of the old Christians have died; there are many new converts to become acquainted with. Thirty-seven have been baptized during the past year, most of them fresh from heathenism, needing much Christian nurture and training along the lines of self-support and further propagation of the Gospel. The mission now numbers 195 communicants. The outlook for further ingathering is good, and I expect to see the number of converts doubled before I see America again. The work gathers momentum as the years move on.

I trust that many in the home land, who have become interested in this mission, will continue to pray that in these times of financial stringency its needs may be supplied, and that God will lead us to the widest success in the upbuilding of His kingdom here.

Rev. W. I. Price reports for the Karen work :

For two successive years we were permitted to report an unusual quickening among the heathen within the bounds of the Henzada Karen mission. A willingness, even eagerness, to listen to the Word in localities formerly indifferent; the building of chapels and asking for teachers by villages which had long withstood the truth, and the baptism of a number of converts from these seemingly hardened communities, were evidences of the "quickenings Spirit's" presence. I am again privileged to report that these signs are still present with us. At no time during the past three years have these cheering signs been more marked or general than now. At the beginning the special interest was so confined to the northern part of our field; now it is general.

During the past year I have spent much time in "jungle work," and have covered the field pretty thoroughly, and I have been constantly cheered by unmistakable evidences that the Spirit was working in our midst.

There has been no wonderful ingathering; no "tidal-wave" of popular enthusiasm carrying everything good, bad, and indifferent before it; but many and varied have been the signs that the "still, small voice" was being heard.

Native Evangelists.—During the year the requests for preachers and teachers have been unusually numerous, and we have made special effort to respond favorably to all calls where there were signs of special encouragement.

In no case is a teacher or preacher sent to a village unless the villagers are willing to board him, and in most instances they have already built chapels.

At no time in the history of the Mission have there been so many places where regular work has been sustained as at the present. This enlarged work necessitates enlarged outlay, and the question of how this enlarged expenditure is to be met is perplexing; but we are resolved that a solution shall be found without an appeal to the already overburdened Home Treasury.

A little incident which occurred last evening may be taken not only as a partial solution of this financial perplexity, but also as a proof of the genuineness of the work. The teachers from four of the villages recently occupied came to town, bringing with them Rs. 72/—, the voluntary offering from these villages for general benevolence.

I should not close this part of my report without mentioning the aid rendered to this "special work" by Mrs. Price and Miss Larsh. They have gone out alone, and in company with myself, and have done much to help forward the work.

Church Development.—Among the evidences of real growth among our churches I may mention desire for regularly ordained pastors.

In the earlier days of the Mission but few of the pastors were ordained men; and wisely

so, as but few were competent to undertake the full work of the ministry. The churches seldom, if ever, asked for the ordination of their pastors. The initiative in such matters usually came from the missionary. A healthful change is apparent. The churches begin to seek the ordination of the men whom they support as pastors. We have had several ordination services of late, and others are to follow.

The increasing intelligence and liberality in the benevolent contributions of our churches are another cheering evidence of growth. Formerly it was not unusual for a church to send in its contributions in a lump sum with the request that the missionary should divide it as he thought best.

They knew they ought to give for the extension of Christ's kingdom, but had no idea of the relative claims of the specific objects to which their contributions should go. To-day the contributions come in, almost uniformly, designated. Each specific object has been separately considered, and definite contributions made. Our last Associational Minutes report 55 churches, 53 of this number report contributions to our Home Missionary Society; 51 to the Station School; 47 to the Karen Theological Seminary, and 40 to Foreign Missions.

To appreciate the above figures, it is necessary to know that of these 55 churches 27 have a membership of less than 30 each; 18 less than 20; while only 6 have a membership of more than 100; and but 1 reports more than 200 members.

Educational Work. — Village Schools. — The number of this grade of schools is considerably in advance of any previous year, the total being 63. Not a dollar of American money is used in the support of these schools. While the increase in the number of village schools is encouraging, the advance in the grade of teachers employed in them is no less so. The people are demanding a higher grade of qualifications on the part of their teachers, and by the aid of the station school we are able to supply the demand.

Station School. — For the first time in its history the attendance of the town or station schools has reached 200, and the results of the annual examinations by the Government Inspector show gratifying progress in class work.

We now have a number of pupils in the Rangoon Baptist College who have finished their course here; and the number of those who are seeking the "higher advantages" afforded by the College is constantly increasing. It affords me *special* pleasure to be able to report that the number of fairly well-trained young men entering the Karen Theological Seminary from our station school is also growing. Our educational outlook is very encouraging.

We review the work of the past year with gratitude; we take up the work of the new year in hope, remembering that it is "Not by might nor by power, but by my spirit, saith the Lord of hosts."

TOUNGOO — 1853.

Burman. — Rev. H. P. Cochrane and wife (in United States), Rev. W. A. Sharp and wife.

Paku-Karen. — Rev. E. B. Cross and wife, Rev. A. V. B. Crumb (and wife in United States),

Miss Frances E. Palmer (in United States), Miss Elma R. Simons, Miss Julia E. Parrot.

Bghai-Karen. — Rev. A. Bunker (and wife in United States), Rev. Truman Johnson and wife (in United States), Rev. C. H. Heptonstall, E. S. Corson, M.D., and wife, Miss Naomi Garton, M.D. (in United States), Miss Johanna Anderson, Miss Thora M. Thomson.

Rev. E. B. Cross reports the following relative to work among the Paku-Karens:

We have just had the meeting of our Paku Association. It was held on our "compound" in consequence of the idea that I was not able to go to the mountains to attend it anywhere else. The ministers nearly all came. Those kept back were the common people.

The school church with the few Karen neighbors belonging to the Karen Battalion, or Karen police training force here, went on and made their booths for the meeting big enough to accommodate 3,000 people. This booth was made of bamboos and thatch nicely constructed. Besides this their quantity of food and other provisions was quite sufficient to keep 3,000 people three days. All this was done without troubling me or even consulting me in my place of work.

This suggests what was apparent in the conduct of the meeting and in the letters of the churches, and was all more pleasing to me than I can undertake to express—I mean the general idea that these Karens have now got strongly in their minds, that they have a direct work to do which God has given them as directly as he has given such a work to the people in America. This idea appears in the letters, especially of the most important villages. I here give a translation of some of the resolutions introduced and passed at their meeting:

1. The Karens should become a people who do the work which God has given as far as they can, without being fed and nursed as mere children by the people in America.
2. The Karens should have in the city a school for their children, for which they should provide funds for its support, and feel a deep interest in its prosperity and success.
3. The Karens have a school in Rangoon called the "Baptist College" which as now conducted and in its present condition is a source of great blessing to the people. It shows them they do not need to be a people behind others in intelligence and success, but it needs more liberality in the contribution of funds on our part, and we resolve to come up better to our duty in this respect.
4. All our churches ought to have pastors, and every church ought to provide for its own pastor, and feel that this is their duty to God and to themselves and to their children.
5. The churches ought to choose suitable men and send them forth to preach the gospel to the heathen around us.
6. During the time of vacation in our schools in Rangoon, the Theological Seminary, and the College, when our young men are at home, we ought to send them out with Bibles and other books to sell among the people, and to spend their time in preaching the Gospel as much as they are able, and exhorting the people to become Christians. When their vacations are ended we ought to pay these young men for their work, and thus enable them to go on with their studies in their respective schools.
7. We ought to begin the work from village to village in May, or about the beginning of the rainy season, and have our school-work continued at least nine months in the year.
8. We ought to have a hospital connected with our school in the city.
9. We must feel that although it is right to carry little children on the hip, and nurse them while they are little, yet they must be worthless to themselves and to others if this nursing is continued all their lives.

There are other resolutions which I find in their minutes which seem to be exceedingly interesting, but I have selected these as having a general interest, especially in connection with their idea of a responsibility of their own.

It may not be amiss for me to say that I am much encouraged with the state of things through the whole field. There seems to be a steady devotion to the work which does not depend simply upon the exhortations and direct labors of missionaries, or dependence upon the churches in America. It gives us hope that you as "Missionary Union" have lit a flame here which shall be, as you have taught it to be, a light burning from the oil of God's grace for all the regions around.

We had a great season of rejoicing when Mr. Crumb arrived. The school prepared beforehand to meet him with songs of welcome and gladness. He arrived a week or so before the time for the meetings of the Association. He went out almost immediately to the jungle, but returned in time to attend the meetings. He has now, however, gone again and expects to remain out for a long time. We are all glad for his return. We had hoped that B. P. Cross would be appointed to this place as requested beforehand by the Karens, but it seems he was more needed in Bassim or some other place.

We were made glad at the Association by the ordination of two young men who have for some time been pastors among the Karens; one of them is a graduate of the Theological Seminary. Taremankos, my right-hand man in all sorts of book-making, was called for ordination by the school church, but he was not quite willing, so was passed by. We hope, however, that he will not much longer object. He is a man of good ability, one of our best preachers, and the choice of the church shows his standing among us.

Mr. Crumb, who has recently returned to his field, sends the following :

On the second of February I left town for a week's tour among the Karen villages. I visited five churches, when I returned to town to attend the annual meetings of the Paku Karen Association. The meetings continued for a little over two days, when I immediately set out for the Karen hills, and am pushing on from village to village as fast as possible.

Yesterday we visited two large heathen villages. Last evening I preached to a large gathering of heathen. They seemed to be much interested in what was said, and promised to build a chapel and receive a pastor. There are quite a number of heathen villages in the southern part of the Paku field that I believe can be reached if we keep native preachers at work among them. It is important that I spend the rest of the travelling season among the churches. I shall be able to visit only a part of them, as the hot season is well upon us, and I have to use great care in making the journeys. It is full moon now, so I am able to journey in the early morning, sometimes setting out an hour before daylight.

Day before yesterday one of my men was overcome by the great heat, and it was several hours before he could get up. The village of Hoo-me-du, where I am to-night, has made wonderful progress during the past few years. I came here first in 1881. There had not been a pastor located here for ten years. There was one Christian woman in the place; all the rest had gone back to heathenism; the most of them had always been heathen. The work made slow progress until about four years ago, when a young graduate from the Karen Theological Seminary settled here, and his work has been greatly blessed. There is now a strong church. They have built a large and rather expensive chapel; they have a day school that had present to-day twenty-seven pupils. The church fully supports both the pastor and school teacher. This evening the chapel was well filled, and they gave good attention. I remember that years ago I could not get the people to come to the chapel, but had to go to their houses and preach to the people there. I find that several churches in the Association have made marked progress, especially in keeping up the village schools. The attendance at the Association was good, considering the circumstances.

The great debt that is resting on the Missionary Union has made a great impression on the brethren here, and I think they returned home with a determination to take up more of the work themselves. A nation cannot be moved in a moment, but I fully believe we shall see marked progress in the direction of self-support. I think we shall have to make some changes in the town school; that is, have more of the primary work done in the village schools and so reduce the number of pupils and teachers in the town school. This will have to be done unless the

offerings of the Karens for the town school are increased to at least Rs. 2,500/-. This would be only about Rs. 1/- per member. I think when we get the work a little better organized this amount can be raised.

The elders of the Association carefully considered the needs of the field, and made arrangements for active evangelist's work in all parts of the district. The town Karen church has undertaken the full support of an evangelist among the Karens in the hills west of Toungoo. Two young men were ordained at the Association, giving us fifteen ordained and thirty unordained native preachers. Sixty-eight churches sent letters and delegates to the Association. There were 113 baptisms reported, and a membership of 2,193. There are 800 pupils in the day schools, and 742 in the Sunday-school. There seem to be 1,254 church members who have no Bibles. The total contributions for the year amounted to Rs. 6,537.11.3.

On returning after three years' absence I can see that the Karens are making progress in various ways. They are building better chapels, better dwelling-houses, doing more for their children in the way of instruction and education. I see many things that give great encouragement. There are some of the churches that are very backward, and will have to be cared for with much patience. The Holy Spirit is with us in the work here, so we are not expecting to fail.

Dr. Bunker sends the following interesting report of work among the Bghai Karens:

This mission, during the year under review, has more than held its own; it has made decided and healthy growth, as the statistics will show. The generous and timely action of the Executive Committee in placing the finances of the mission on a sure basis, leaving it no longer to depend on uncertain specific donations, has been a great relief to the workers, from a most perplexing uncertainty in the conduct of the mission.

The organization of the work continues the same as in previous years, though we have endeavored to consolidate and perfect our plans as much as possible. We gratefully believe that the spiritual tone of the mission is gradually advancing. The various reforms set in motion either by the natives or the missionaries show this, and especially new forms of activities undertaken by the native helpers in Sunday-school and prison work. The jail work will be reported by Mr. Heptonstall. A most notable advance has been made in Sunday-school and temperance work; the latter especially in the Northern Association.

Ordained Men. — Two have been ordained this year — one an old and tried man, and the other a recent graduate of the Theological Seminary, Rangoon. Three churches sent letters to the Association asking that their pastors be ordained, and as they are good men there is no doubt that their request will be granted soon.

Every effort is being made to place the pastoral office in its true light before the people as one appointed by the Holy Spirit, and so most sacred, which must not be lightly taken up or laid down. It is gratifying to see that most of our pastors are coming to realize this fact, and to have due regard to it. As they do so we see increased consecration and spiritual power manifested in them. A few men yet need careful training and watching, but of course only the Holy Spirit can do the work necessary to a true spiritual life.

Unordained Men. — Though the statistics show a large decrease in this class, yet the numbers are not far from what they were last year; the vacancies reported at the associations, from which the statistics were made up, having been filled since. As these men are all under training, we cannot expect the stability of character which we do in the ordained men, and so there is a greater or less number of failures every year to be filled. We have many promising young men among this class, never more than now.

Churches. — Much more effort has been exerted for the building up and establishment of these than in a number of previous years. Mr. Heptonstall has travelled among them almost constantly for three months, and has done very careful and faithful work in discipline, instruction, etc. Five new churches have been added during the year, and this shows us that the long-expected harvest is upon us. This is shown also by the number of baptisms, which was unusually large last year, yet have maintained their high number with an increase, being 226 this year to 225 last, or 451 for two years. This year the increase has come largely from the heathen communities.

Sunday-schools. — The good work done for these schools, as reported last year, has continued to bear fruit during the present year also. We are able to report an increase of pupils in these schools of 687, or 1,673 for two years, which is a notable advance.

This large increase naturally follows the large sales of Bibles reported last year.

The field has been worked to about the same extent as last year. The Brec and Padoung country has been well visited by Mr. Heptonstall, who reports encouragingly on all this mission work. In a recent letter from the field he says: "The only hindrance to our gaining the whole of Karenni is the lack of men to fill the places. I paid the Chief of Nounpalaya a special visit, and he was very cordial and wanted us to send him a teacher."

This year the Northern Association was held a long day's journey beyond its former limits, among a people who seven years ago were most ignorant heathen; entertained for two days by the church, at a cost of near 400 rupees, most cheerfully. The prospects of the missionary work of this mission were never better.

Missionaries. — Dr. and Mrs. Corson have joined the mission, and have a most cordial reception from all, both natives and missionaries alike. They set forth in their work with the promise of great usefulness. We most heartily bid them godspeed. Dr. and Mrs. Richardson, arriving early in the close of the rains, on account of the ill-health of Mrs. Richardson remained with us for several months. Their coming was most opportune for our mission, as we were without any physician, and the doctor's services were most helpful to our sick. Miss Thompson has done faithful work on the language, and in the general work of the mission. Too close application, with overwork among the sick, broke down her health, and she has suffered a two months' severe illness, which has brought her near to death. She is now recovering. Miss Anderson has labored with her usual unremitting zeal and faithfulness, but has broken down in health completely, and her physicians have ordered her home to save her life. The missionary in charge has been advised to take a like change for health's sake.

The mission now passes into the hands of Rev. Mr. Heptonstall, who was ordained to the gospel ministry in December last, Dr. and Mrs. Corson, and Miss Thompson. These workers, it is believed, will carry on the work according to existing methods, so that there will be no break in the work, and we confidently expect the continuance of the harvest already begun, to the glory of our God.

Mr. Heptonstall's report will give an additional chapter of interest to this report, as he has the schools in his charge, as last year. God has truly been with us all the year. Perfect peace reigns among the churches and among the workers, both native and European. The clouds which hung over the churches last year have all been swept from the sky, and God is with us, and by His leading this mission will continue to move forward in its work of saving the lost. To God be all the glory and praise. Amen.

SHWEGYIN — 1853.

Burman. — Miss Kate Knight.*Karen.* — Rev. E. N. Harris and wife, Miss Harriet E. Hawkes.

Mr. Harris reports for the Karen Mission :

The past year has been one of continued mercies. Our people have been prospered in their temporal affairs, peace and harmony have prevailed, and enlarged plans for the advancement of the kingdom of God have been put into operation. The great need of this field is more native workers. There are not nearly enough to supply present demands, to say nothing of future extension. This lack is the more painfully felt from the fact that scattered through the jungles are quite a good many men who ought to be useful workers, but for want of a little leadership have been allowed to lapse into idleness. A number even of graduates from the Seminary have gone into secular callings. For this condition of things the unsettled state of the mission in former years is largely responsible. The remedy we believe is to be sought in an increased interest on the part of the churches in the Lord's work. This we have reason to think is being brought about. Immediately after our associational meeting last year, it being vacation time, several of the pupils from our school went out into heathen villages to do Christian work. They gathered the children about them, taught them to sing hymns and read the Bible, preached the Word as opportunity offered, and sought in these and other ways to win the hearts of the people. Their efforts were successful beyond our anticipations. In several villages the inhabitants of which had been considered to be very much hardened, a more favorable hearing for the gospel message was obtained than had ever been given before, and a beginning made of what bids fair to be a good work. Already a number of our pupils have promised to go out again this year, and voluntary calls have come to us for more teachers than we can supply. Best of all, pastors and churches have become interested, and attention has been called afresh to the possibilities of work even among those of the heathen who have offered most obstinate resistance to the appeals of grace. This year for the first time our churches have taken up special collections — hereafter to be regular collections — for Home Missions. Something had been done in this line before, but only in a rather spasmodic and perfunctory way. I was fearful that the collections this first year would be quite meagre, but was much gratified at the recent annual meeting of the Association to find that over Rs. 200 had been gathered, and that without in the least diminishing, so far as could be seen, the collections for other objects. This is a fairly good beginning. The sum is not large, but it is sufficient to furnish aid to six or eight young men going forth for the most part into places that were previously destitute. One of the most inspiring of the whole series of associational meetings was that in which these and some other new appointees took their seats on the platform, and were set apart to their work with the fervent prayers and exhortations of some of the most consecrated and most beloved of our pastors. As the churches become directly connected with this work, their contributions will doubtless increase, and, best of all, they will give of their most spiritual young men to fill the ranks of the gospel ministry.

Our touring among the churches this year has been briefer than we had hoped, but it was attended with special blessing. The presence and power of the Spirit we felt to be with us in an unusual degree. In each place visited we left a message which seemed specially given us for that particular church. It was as if the same One who spoke through the apostle, in the second and third chapters of the Revelation, spoke through us. It was an experience for which to be devoutly thankful, especially after these first hard years of missionary life, when, largely through inability to communicate one's thoughts freely in the language of the people, one feels as if the

fountains of his spiritual life were dried up. Whatever may have been the results to the churches, to me it was a mighty refreshment.

Our town school has prospered well. In July Miss Hawkes resigned her connection with it in order that she might give herself exclusively to evangelistic work. For a time I feared that the school would suffer as a consequence, but felt that if the Lord called her to another work He could so provide that no injury would come to the work from which He called her. Expectations in this direction were not disappointed. At the recent examination a larger percentage than usual passed, and the Government Inspector gave us high praise for the work done. Meanwhile Miss Hawkes has rendered assistance in other and more important departments of mission work which has been simply invaluable.

During last rains our first Pastors' Conference for the Study of the Bible was held. It lasted for four weeks. The life of Christ was the topic, and it was taken up and carried on with interest. We hope to continue these conferences year by year.

Mr. Harris also reports the following for the work of the Burman Mission :

It has been a wonderful year. In March Miss Knight came to us. She brought with her an excellent interpreter and Bible woman. The first month or two, being in the height of the hot season, was given to the study of the language, but with the early rains began evangelistic work. And such work! At 6.30 every morning Miss Knight was out in the town with her interpreter, preaching. From house to house she went proclaiming the gospel message. And such blessing as attended her work! It was a feast of soul as we sat down to our 10 o'clock breakfast to hear her recount the experiences of the morning. Sometimes she could visit only two or three houses, so eager were the people to listen. Often she was invited and urged to preach; almost never was she turned away or treated with disrespect. In heathen homes five Sunday-schools were organized with about two hundred pupils. It was, we felt, a sweet token from God of future outpourings of mercy. Afternoons and evenings were spent in giving Bible readings to workers and in language study. In May religious services began to be held in the jail Sunday afternoons. At first there was little to encourage, but it was not six weeks before more than forty of the prisoners had raised their hands to express a desire to become Christians. Then Saturday afternoon inquiry meetings were held. Soon some were asking for baptism. In the jail yard is a large bathing-tank. We call it the jail baptistery now. There twenty-one people have put on Christ in His chosen ordinance. And does any one suppose that these Burman prisoners whom we have received into the fellowship of the saints have been without such experiences as are common to the Christian brotherhood? There have been instances of healing in answer to prayer, of almost apostolic preaching of the Word, of intercession for the unsaved at home, and at the question, "Do you love Jesus?" every face has lighted up with a new, strange light. A month of most blessed labors was that spent at Kyaikto, a large outlying town. For two weeks of the time I was present in person. It was more like a series of revival meetings than anything else I have seen in this country. A hall was rented on the principal street. Here there was preaching every evening. The people came in crowds. Old men came, young men came, children came, women came; Burmans came, Karens came, Hindus came, Chinamen came. Mussulmen came; coolies came; merchants came; Government clerks came; lawyers came. They listened. One hour, two hours, three hours they sat and heard the preaching of the word, and then could scarcely be driven away. We taught the children to sing "Come to Jesus," and wherever we went over the whole town the strains would follow us. This was while the rains were still on. Then with the dry season came jungle travel. Town after town was visited. The good seed was faithfully sown. First down the river, then after an interval of

rest out on the plain; the work was kept up with unceasing activity. And the blessing of the Lord—in every place it has been manifest. Some have resisted, but some have yielded. As a result of the year's work there have been altogether twenty-five baptisms, and there are now scattered over the field as many as ten or fifteen who have asked for baptism. It has been for the field and the people a year of wonderful success.

In all this I have made little mention of Miss Knight. It is needless to say that she has been the chief mover and most active factor in it all. It was she who organized the work in the jail, she who conceived the visit to Kyaikto, she who planned the campaign into the jungles. I regard her as one of the most efficient missionary workers I have ever known, and I cannot be grateful enough for having her here at Shwegyin. I should add that Miss Hawkes has been an invaluable assistant to her, making it possible for her to go out in the jungles where she could not else have gone. In fact, Miss Hawkes, although nominally connected with the Karen Mission, has rendered a service to the Burman work which, while it cannot well be detailed, has been of incalculable worth. The result has been a blending of interest and fellowship in the two departments of the work delightful to behold.

PROME—1854.

Rev. L. H. Mosier and wife.

Affairs at this station remain substantially as reported last year.

THONGZE—1855.

Mrs. Marilla B. Ingalls, Miss Kate F. Evans.

Mrs. Ingalls writes:

The year 1896 of the Thongze Mission has had its ups and downs like other missions. The workers have gone forth as usual, preaching, selling tracts, distributing leaflets, a few days or a week at a time, and some to the depots. There have been thirty-four converts baptized into our churches, beside twenty or more applicants, and a few have been restored to church fellowship. The new converts have been eager to know more about our way, and they have come into a small Bible-class Sunday morning and delighted me with their prayers, so I begin to feel that I have one embryo preacher among them.

Our workers find many hearers in various places, but it makes the heathen marked persons when they attend a regular chapel service; so unless they have fully made up their minds to join us they seldom come to the regular service.

The unbaptized ones who regularly attend our chapels are the children of the Christians, or near relatives. The Christians have made good contributions in the shape of pastors' support, roofing and repairs of chapel, roads and wells, and at our missionary concert they have sent funds to China, Japan, and Bangkok. We have not one man of wealth among us, and our "office" people have removed to other places, but I am pleased with what has been done.

We have held some Sabbath afternoon services at private houses and in our market stall. Miss Evans and the organ and her band of girls attracted a motley crowd, and some stayed after to hear the pictures explained and the Gospel preached. We gave up our Sunday hour for this experiment, and we wait for indication that this is the most profitable way to spend our time and strength.

The church members in the Lappadan District are very scattered, but they seem earnest, and the railway people look on in wonder when they see men and women go down into their tank for baptism. When I stay in that district I have many people about me, and the day and

night services are well attended. The Sabbath school is small, but they are bright and regular in their attendance.

The women cannot meet on a week day when I am not there, but they meet an hour after the Sunday morning service, and it is helpful to them. This is a bit of the nature of our district work. No great show for a tourist, but the leaven is going on in the hearts of the people, in the markets, in boats, railway carriages, and depots. Our Christians are scattered about in Upper as well as Lower Burma, so we have not a very strong force in any one place.

We have six different places for Sunday service, but only three of them are in chapels, others are held in some private house selected for this purpose. Miss Evans reports to the Woman's Society, and she will tell of her work in their report.

ZIGON — 1876.

Miss Zillah A. Bunn.

Miss Bunn reports to the Woman's Society.

THARRAWADDY — 1876.

Miss S. J. Higby.

Miss Higby reports to the Woman's Society of the West.

BHAMO — 1877.

Kachin. — Rev. W. H. Roberts (and wife in United States), Rev. Ola Hanson (and wife in United States).

Burman-Shan. — W. C. Griggs, M.D., and wife, Miss Eva Stark.

Rev. W. H. Roberts reports for the Kachin work :

This the fiftieth year of my earthly pilgrimage and nineteenth of mission service has been in many respects one of the most trying of my life.

The last cold season was short and the hot season set in early in March, but by going to the mountains we escaped the great heat of April and part of May. The showers which should have come in June to start gardens and temper the scorching heat were withheld, and we suffered much. In July, when the showers were just sufficient to make the earth steam and the strongest seemed almost overcome, a most malignant type of measles and fever broke out in our school, and for weeks we nursed and watched with the sick rather than dismiss and spread the disease among our villages. After losing five, the villagers, becoming alarmed, came and asked us to dismiss. It was hard to see these, some in the third and sixth standards, whom we had hoped were to become teachers and preachers, taken from us, but we have tried to be comforted by the thought that they have gone to serve the Lord in another sphere.

Before they had all reached their homes our own children were attacked, and for weeks the disease baffled all medical skill and the doctors assured us that nothing but a change could help them. As Dr. Sutherland had kindly invited us to come to them and try what the dry belt and south-west monsoon might do, we took our wives and children to Sagaing.

On returning to Bhamo, I found that Mr. Hanson's children were ill again, and the doctor said we must send them home or bury them. What could we do? What would our supporters have us do? We had four new graves in the cemetery, we could not bear the thought of making two more. So, to save their lives and that we might be free to go on with our work, we

parted with Mrs. Hanson. A few days later, Mr. Geis brought his wife down from Myitkyina, for medical advice and help. To our surprise and regret, he was ordered to take her home.

With wives and children homeward bound, the fever at Myitkyina, and the school upon our hands, we took up work again. We have fifty of the more advanced children back in school. The Christians, notwithstanding short crops, are paying in more for school and mission work than formerly.

Seven and a half acres of land have been granted for the new mission compound at Myitkyina, where the young Kachin brother supported by this church and the Karen brother remain and carry on the work as best they can. I have visited them once, and Mr. Hanson will go up and spend a week or two with them soon.

The young preacher whom we located last March eighteen miles south-east on the way to Namkham seems to be doing good work.

In December we were permitted to baptize one Burman and three Kachins in our new baptistery, making in all sixteen Kachins and one Burman during the year. The Burman coming from Dr. Griggs's school joined the Burman church.

Brethren Cochrane and Kirkpatrick are pressing us hard for a lad to come and go with one of our preachers into the Kachin hills east of Namkham, where a chief is building a preacher's house and school-house. We have promised to send them one of our more advanced boys for the vacation months of April and May. We usually send all these educated boys and girls to our Christian villages, but this opening seemed so promising and providential that we feel we must send one who can teach the Karen preacher how to read Kachin and help commence a little school.

A number have gone out from us because they were not of us, and we have dropped their names, preferring quality to quantity. We do not count such as do not earnestly try to live a Christian life, and contribute toward the spread of the gospel and the education of their children.

We have had much to try, but nothing to discourage us. We have the mission plant, parts of God's Word and one hundred hymns translated, a number who can read and sing the words of life. We have the confidence of the people, and we now wait while we work for the coming of the Holy Spirit. For us and ours and an outpouring of the Spirit we crave your prayers.

W. C. Griggs, M.D., of the Burman-Shan Mission, reports :

The past year has been in some respects the brightest we have spent in Burma. The most important thing to happen was the building of the Bessie Richards Memorial Hospital here, named after a late member of the Nicetown Baptist Church, of Philadelphia, and the organizer of the first Shan Mission circle in Philadelphia devoted to aiding medical missionary work amongst that people. An account of this building has appeared in the "Missionary Magazine," so that it is not necessary to go into details here. It has, however, been a great boon and aid to our work here. Instead of having to dress all the ulcers, sores, and skin diseases that came to us, on the front veranda, we have now a nice operating-room with a ward on either side.

The small building used as a school-house had gradually become so crazy that I did not dare to hold the school in it, as I was in daily fear that at least one corner of it where the white ants had eaten the posts more than usual would give way while the school sessions were being held. I therefore gave up two rooms in the mission house for the use of the school.

This department of the work is most encouraging. At the examinations held in November every scholar presented for examinations passed. As this was the first Government examination of an Anglo-vernacular school in Bhamo, it has done it a great deal of good. Fees have been rigidly collected where before instruction was entirely gratuitous.

One teacher in the school has been baptized during the year, and we have several awaiting baptism. One or two other boys have been impressed for some time, one especially; but they dare not face the tempest of indignation and persecution it would raise should they proclaim their belief in Jesus Christ.

The more I see of school work here the stronger am I impressed with its great value. We get hold of children at the time when minds are most open to impressions, and I am confident that it is a physical impossibility for a child to attend school amid Christian surroundings, listen day after day to Christian teachings, have the errors of his religion pointed out during his studies in the class-room, which latter is done almost unconsciously in several branches of study, and yet be the same at the end of even a year.

Death has visited us this year and taken from us the wife of our Shan preacher, Sayah Ing Tah. She was one of Mrs. Cushing's old pupils and a truly devoted Christian; in fact, the most Christlike amongst all the Shans that I know.

MAUBIN — 1879.

Rev. M. E. Fletcher and wife, Miss Carrie E. Putnam (in United States).

Rev. M. E. Fletcher reports :

Churches. — So far this year eighty baptisms have been reported. This is not as large a number as last year, but considering that no touring has been done, for the reason mentioned under " Schools," the churches have more than held their own. Two men have been ordained, and are doing good work. The Karen Woman's M.A.S. has built a hospital for the school, at a cost of \$100, besides supporting several workers.

Schools. — We have had no one to help us with the school this year, Miss Putnam being in America and Miss Knight having left the school to do the work of an evangelist with Miss Hawkes at Shwegyin. I have therefore been obliged to neglect the churches and attend wholly to the school. The report of the Inspector is encouraging, and a good percentage of the scholars passed the examinations. We hope next year to report the school self-supporting.

Personal. — We are now well into the fourth year of our missionary life. God has been good to us. We both have good health, though we have not escaped the enervating effects of the climate.

Needs. — We are in great need of another worker to help us in this important centre. We also need the prayers of God's people that grace and wisdom may be given us to prosecute successfully the very difficult vocation of a foreign missionary.

THATON — 1880.

Miss Sarah Barrows and Miss Elizabeth Lawrence (in the United States).

MANDALAY — 1886.

Rev. John McGuire (and wife in United States), Mrs. H. W. Hancock, Miss Ellen E. Fay (in United States), Miss A. E. Fredrickson, Miss Flora E. Ayres (in United States).

Rev. J. M. McGuire reports :

The constant dropping of water will wear away at length the hardest stone, but reports from year to year of its progress will not reveal much change in the flinty surface of the rock.

The same is true of the mission. These Buddhist hearts are harder even than stone, for they are steeped in prejudice, encased in ignorance, and blinded by sin. One year is very much like another. Yet every year brings its own peculiar blessings — tokens of God's presence, favor, and love.

We began last year with four missionaries, but early in March Miss Ayers was attacked with malarial fever of a most malignant type, which reduced her so low that when she left for home the latter part of April, Miss Fay had to go along to care for her on the way. Mrs. Hancock and Mrs. McGuire arrived in October. In the interval only Miss Fredrickson and I were left upon the field. It was all that we could do to "hold the fort," and very little was attempted in the way of aggressive warfare.

The law of growth is a law of life. It is as applicable to missions as it is to plants and animals. The present trouble with your mission in Mandalay is that it is suffering from "arrested development." The support of the work in men and means has not kept pace with the growth of the work itself. In fact, the number of your missionaries here at this time, both male and female, is less than it was when I came to Burma five years ago. Yet doors, unentered, have opened since then in many directions, and opportunities, ungrasped, have passed beyond our reach.

The population of the city and district, already large, is constantly increasing. A scheme for irrigating a large tract of land in the Mandalay District has been sanctioned, and the works are now in process of construction. It is estimated that the productiveness of the land thus irrigated will be double, which means a great increase in the population and wealth of this region.

In the population of Mandalay there are not only Burmans, but also many Hindus, Mohammedans, Chinese, and other races. Of late several Chinese have been attending our services, and are now professing their faith in Christ and asking baptism. We need, besides our present force, a man who shall devote all his time to English work and the evangelization of races other than the Burmans; a man for the Burman Boys' School; a man for Burmese evangelistic work on the north side, city and district; a medical missionary; and a lady for the Burman Girls' School. We do not expect all these reinforcements at once, but I mention them here in order that the needs of the station may be seen and its importance as a centre considered. When Mandalay has been evangelized Upper Burma will have been taken for Christ.

The work of the schools will be reported elsewhere. It is sufficient to say here that the year has been a successful one. Of thirty-three candidates who passed the seventh standard in Upper Burma last year, ten were from our boys' school. Two of the teachers received certificates at the last examination which entitle them to half salary from the Government. This they will draw from April next. Up to this year the girls' school has been Anglo-vernacular, the only one of the kind in the country. But the difficulty, or rather the impossibility, of getting teachers qualified to instruct in English made the burden too heavy on the lady in charge. The school has, therefore, been registered as "vernacular," like the schools at Kemmendine and Moulmein. English will still be taught more or less, but will not, as heretofore, be compulsory. In all schools earnest religious work has been done throughout the year, and a number of the pupils have been baptized. We are sparing no pains to make our schools as nearly self-supporting as possible, but our efforts in this direction are being somewhat hindered and crippled by the Catholics, who not only give free tuition, but furnish food and clothing besides.

The preachers have been busy all through the year in evangelistic work. Many villages have been visited, tracts and other literature distributed. As a rule the people are still indifferent. They listen, but do not lay to heart. What we teach them on one trip they forget

before we are able to visit them again. Some we find who remember what they have heard and are evidently considering the message. These are the ones who cheer our hearts. A magic lantern with views on the life of Christ, and also Bible pictures from the Publication Society, have been found very useful as means of getting the people together and holding their attention. Mrs. Hancock has been busy in jungle work since her return, and Miss Fredrickson, in addition to her school work, has done what she could in the district. So, taking all together, the past year does not compare so very unfavorably, in the amount of evangelistic work done, with the years that have gone before.

The English work has done well considering the meagre attention it has received. Meetings have been maintained throughout the year and there have been two baptisms. Sergt.-Major and Mrs. Lemon, most earnest workers in this department, take entire charge of the English Sunday-school. They are now about to leave Burma, and their departure will be a great loss to the work. Our prayer is that God may speedily raise up others who shall more than fill their places.

In accordance with instructions land has been secured at Maymyo. The site secured is excellent, and the area, three acres, sufficient for our purpose. The railroad will be completed to that point before another year. As soon thereafter as possible a sanitarium should be established. Such an institution would be an unmixed blessing and of greatest service to the work in a multitude of ways.

THAYETMYO — 1887.

Rev. A. E. Carson and wife (in United States).

Rev. B. A. Baldwin and wife.

Rev. B. A. Baldwin reports from the Chin Mission the following :

The year has been one of hard work and rich reward — need we say of great joy? At the beginning of the year I had much trouble with jungle fever, but that was overcome in a few months.

The Chin Christians have as a rule been faithful in living, preaching, and giving. Many of our Christians are scattered, sometimes one, two, or three individuals in the midst of a large heathen population, and very much depends on their manner of life. In matter of giving, they are doing much better than I had expected. Many are faithfully giving their tithe every month. The members of the station church have undertaken to raise the salary of our ordained preacher, besides the support that they give to the school. Possibly there is no mission in Burma that felt the retrenchment measures more keenly than the Chin mission here, yet I truly believe that they have been a great blessing to our people. The Sunday-school is doing good work, with an efficient corps of teachers. Our prayer meetings are real meetings for prayer. At a meeting there are from ten to thirty simple earnest prayers, with Chin hymns interspersed.

The school is the great care and joy of the mission. It is in truth the right arm of our work here for the Chins. It has been the cause of our hardest work and greatest anxiety, but at the same time of our great joy, for through its instrumentality many souls have been brought to Christ. Through the children we have been enabled to reach the parents. To turn children away because of want of funds, when they come from some district where we have long worked without response from the people, is one of the hardest things for us to do.

The jungle work takes us a long way from home, for great distances must be covered to reach the people. I have travelled over a thousand miles this year, and have everywhere found real Chin hospitality. The people listen with respect to the preaching, and after service they generally ask many questions. The roads are so bad that a cart moves with great difficulty and danger. I find it much more expeditious to use ponies and pack saddle.

Our agricultural effort is not only teaching the boys real industry in cultivating the soil, but it also helps us meet the general expense of the school. We have fifteen acres of good land adjoining a compound of about seven acres. From the greater part of this the boys have raised two crops. At first this work took much time and attention, but now since the teachers have learned my methods they are able to superintend the boys. I am making progress in the language, all the more because I must use it daily.

It has been a year of acclimatizing and experiment. Many mistakes have been made, but some good methods have been discovered.

Ours is to plan and work, then wait for the Spirit to honor the work if it please Him, and bring forth the results in His own time.

MYINGYAN — 1887.

Rev. J. E. Case and wife.

Rev. J. E. Case writes :

To put the work of last year in a sentence : we proclaimed the way of salvation to larger or smaller assemblies repeatedly, in the market place and about the city, and once or twice in about a hundred villages, where we also did much personal work, and Mrs. Case has cared for a thoroughly Christian school. Our message has received good attention almost always, has apparently been believed in many cases, but it still remains unaccepted.

Early in the year Mrs. Case and I with the native preacher and his wife took two tours in the region across the river, stopping for some time in two large villages and reaching many others in the neighborhood. Here we were able to preach to many of the same people several evenings in succession, and many seemed convinced of the truth of Christianity. At this time I found and had the privilege of baptizing an old man who for years had been a believer all alone. In December we again spent a few days in one of these villages, received a very hearty welcome, and feel that some of the people there are near to the kingdom of God.

During the rains from June to October I did not feel equal to touring as I have in years past, but many people were reached by our preaching at bazaar. Every fifth day here, as in many other places in Burma, there is what is called a big bazaar to which the people from all the surrounding villages within six or eight miles gather for trade. Last year whenever I was at home we held a service near the bazaar on these days, singing and the music of a small organ drawing the people to us. We have always had a respectful audience numbering from thirty to one hundred and fifty. Many have come repeatedly and remained throughout the service, and as we have varied our preaching have heard a good deal of the truth. Thus when unable to reach the people at their homes, we have offered them the bread of life freely when they came to buy the food that perishes. We rather expected that when our preaching got to be an old story the people would cease to be attracted, but thus far our audiences continue to be of good size.

Since the cool weather came on in October I have spent sixty days in touring with the native preacher from village to village in the district around Myingyan, and every evening we have preached to an audience larger or smaller which I have gathered by lifting up my loud voice on high and sending a man around to call the people together. During the day we engaged in personal work. I have never before been able to get the people out to hear regular preaching as I have this year.

In our school, to which Mrs. Case has given much time, thought, and care, the plan of having all the larger pupils stay here at night has resulted in good work in secular studies, all the pupils presented passing at examination, and has been of still more advantage on the moral life of the pupils. Nearly all who have been here long have given signs of a change of heart,

often take part in the prayer meetings, one of which they carry on themselves, and several would be baptized if permitted by their parents. The number of scholars increases slowly, but steadily.

The few Christians here have generally given some evidence of growth in grace and none have fallen into open sin.

In no previous year, I think, have we preached so much to so many people, and for this we thank God and I take courage.

PEGU — 1887.

Miss Emily H. Payne.

Miss Payne sends the following historical sketch of Pegu :

Pegu was first visited by Dr. Stevens in December, 1859. He writes then : “ Oo Ban, not far from Pegu, preaches the Christian doctrine and distributes Christian books.” Some time after comes a record of three days spent in Pegu.

In 1871 is the first mention of Ko Tha Doon, who had commenced work in Pegu in 1869.

Feb. 15, 1873, comes the record : “ Ko Tha Doon still supported by the Rangoon *Burman* Missionary Society.” The same said of October, 1878–80.

At the annual meeting in 1881 of the Pegu Burman Association, Dr. Stevens writes of “ one event of unusual interest ” — the recognition of a new church at Pegu, and admission into the Association with the ordination of Ko Tha Doon, who had been stationed in Pegu for fifteen years. “ He proved himself a faithful man, and God blessed his labors.” Ko Tha Doon has since passed to his reward. He was, indeed, a man of power and an indefatigable worker among the heathen ; he himself being a convert from the priesthood. The little band of disciples met by permission for a weekly service in the Government school-house, until in 1887 a chapel was finished, and opened May 22, 1887, Dr. Rose being then in charge of the work, Dr. Stevens having passed from earth to heaven in June, 1886. By this time the work had increased, and the outlook was most hopeful for a resident missionary. I shall never forget my arrival on the Friday previous to the Sunday upon which the new chapel was opened. The gathering crowd of people, the settling into the two rooms under the chapel where I lived a year before my present little dwelling was built, the hopes and fears in my own mind in view of the untried work before me, the gradual grasp of it, the entering into the joys and sorrows of the people, exhorting, encouraging, blaming, helping, doctoring, and talking, thus the years have gone. Village schools and preaching places have been opened, touring and tract distribution faithfully carried on.

Attracted by the prospect and the “ strategical position ” of Pegu, the Methodist mission placed a missionary and wife here in the beginning of 1894. A glowing account of their work appeared in “ The Indian Witness ” some little time ago. While it was “ a joy ” to them “ to occupy Pegu,” etc., no mention was made of the mission already in the field, or of its abiding and substantial work of no mushroom growth.

The Burman Theological Seminary at Insein has just graduated a young man from this district of whom Mr. Eveleth speaks with no scant meed of praise. He gives promise of being a most valuable helper. The field is “ white unto the harvest ; ” never have the people been more accessible or ready to listen to the Gospel. We pray that the coming year may be blest with a great ingathering of souls for the Master's kingdom.

SAGAING — 1888.

Rev. F. P. Sutherland, M.D., and wife.

Rev. F. P. Sutherland, M.D., writes :

The last year has been the most fruitful of our residence here, and that with resources limited as never before.

Our school has maintained a respectable standing only ; there is no possibility of enlargement until a trained superintendent can be put in charge. The Government regulations further complicate matters by demanding a teacher for each grade ; one is all our private means can afford. Congregations have been uniformly excellent.

We have hitherto hesitated to compel the day scholar to attend the Bible school. Buddhism being peculiarly strong in the place, the tension was already severe ; but we have about concluded to demand this at any cost. A missionary enterprise that does not emphasize religious culture far above everything else has become secular and must fail of its legitimate object.

Our medical work is conducted strictly along this line. The tract and exhortation go with almost every dose, greatly increasing our labors, of course ; but as the patients often come singly no other course seems possible, not even desirable perhaps, as it has the all-important element of directness.

Serious attention to the Gospel is not the rare thing it used to be. If space would permit the report of some of the conversations held, a very vigorous trace of dissent from the old and a yearning for something newer, better, would be readily discernible. If the Burman could become less sensitive to ridicule, baptisms in the jungle would cease to be a novelty. Optimism has almost as strong backing in the "signs of the times" as in the promises. It is not at all difficult to believe our Lord designs most liberal things in the time of His good pleasure. Our thoughtful friends are not suffered to lose their interest from lack of attention, but their demands in this direction are excessive, as it is by no means an easy thing for them to decide a matter that involves so much pain if they give up their old faith ; not so much in the wrench they may feel, but in the persecutions that will inevitably be their lot.

Our Father's New Year's greeting to us was seven baptisms, two of them being our children ; two more will probably receive the ordinance soon, and the outlook is very encouraging.

SANDOWAY — 1888.

Rev. C. L. Davenport and wife, Rev. E. Grigg and wife (in United States), Miss Melissa Carr, Miss Annie M. Lemon.

Rev. C. L. Davenport reports a profitable year. The following will be read with interest :

I present you my first annual report. I was fully installed in charge of this large field on the 7th of March, 1896. It was a pleasure indeed to find the work has been pushed with such a persistent earnestness as to develop the best in all places. We of course have been compelled to forego the joy of *personal* work, and be content to work at second hand through an interpreter. Our progress in the acquirement of the language was interrupted early in the rainy season by a trouble with the eyes while *reading* the Burmese. This did not prevent the study through the *conversational* method. I had already mastered the elements sufficiently, when my eyes failed me, to be able to spell almost any of the words and write them out. Only lately have I been able to *read* the Burmese, *even a little*. Our health has been splendid, and

this when it has been conceded to have been the most unhealthful year known here for many years past.

And now for the work. We are glad to report prosperity. Eighty-one baptisms since March 1 (including thirty-four baptized at the Association just previous to Rev. Mr. Griggs's departure, *possibly reported by him*) — an average of almost two a week.

One new church has been organized in the village where nine months ago we had to struggle for an entrance. The other churches have, in most cases, made good progress. One or two have struggled against a combination of opposing things, but have held their own.

We have ordained two splendid young men during the last ten months: one Burman and one Chin. Two schools have been supported entirely by the villages where they are located. The others have been so in part. This year we are trying to make all our *jungle* schools self-sustaining, so far as any help from the mission is concerned.

The reduction in the appropriations was met in a spirit of glad consecration that was encouraging, each worker saying to me, "Reduce my salary whatever you think best, so that all may keep at work." Is it any wonder that, while we were feeling the *reduction* when we *needed an increase*, our faith was strengthened? Surely God will honor such consecration. The scarcity of rice is sorely felt by our people.

Our membership is (with few exceptions) among poor people, who live from hand to mouth, and have yet to be taught forethought and the necessity and comfort of laying by in store for themselves as well as for the Lord.

The converts are doing well. The ex-phoongye (or Buddhist priest) is preaching the Gospel he once despised. The ex-Buddhist nun has married one of the preachers and is resting in quiet content in her love for the Master and her hope of eternal life.

The prospect for the year to come is most hopeful and encouraging.

MEIKTILA — 1889.

Rev. John Packer, D.D., and wife.

Rev. John Packer writes:

It is my happy privilege to report our seventh year's work on this field. Like most records of Christian work it is a history of mingled mercies and trials. We thankfully own that mercies have far outnumbered and outweighed our trials, and the grace of our covenant-keeping God has always been sufficient for our trials. Not the least of these, and an ever-present one, is the fact that so far we have been permitted to reap so little visible fruit from all these years of labor. Some hopeful signs of future reaping He gives us in a greater readiness to listen to the truth here and there where it has been most preached; a few indeed seem very near the kingdom, and the long drouth of four years the Lord has broken by giving us the privilege of burying with Christian baptism two converts, the second Sabbath of August. We hope and pray that these may prove to be the first fruits of an abundant harvest among both these races in due season.

Our evangelistic work has been carried on along the same lines as in former years:

1. Jungle touring near and far, much in new fields in this and the adjoining districts of Yemithen, Kyauksé, and to some extent in the north-eastern part of Myingyan, many hundreds thus hearing the Gospel for the first time, and by means of the Gospel Scripture and other leaflets and tracts widely distributed on these tours, many hundreds more, we have reason to hope, were reached with the bread of life in their homes. More of this class of work was done than in any previous year here. With rare exceptions the preaching of the Word gained an attentive, in some cases an appreciative, hearing. We trust eternity, if not time, will show the divine assimilative process in some of these hearts.

2. House to house preaching of the Word both in the town and to some extent in the nearer villages, by Mrs. Packer and her Bible women, as strength and the demands of other work would allow, though without actual accessions that we know of, yet with encouraging evidences of a greater interest in the gospel message than formerly in the case of some. Besides this she has maintained throughout the year, as heretofore, on Saturday mornings, a prayer and conference meeting for the women, Christian and heathen, living on our place, and such others as can be occasionally induced to attend. These have proved instructive and otherwise profitable to the Christian and heathen women alike, and there are hopeful signs that the latter are becoming interested in gospel truth as a matter of personal concern.

3. Our day and Sunday-school Bible work for the entire week. The school has been divided into a junior and senior class, and by means of a catechism of the life of Christ, prepared by Mrs. Packer, nearly all have obtained a clear, firm, and consecutive knowledge of the main facts of the life and teaching of Christ, with their geographical setting from the map.

4. The stated preaching service Sabbath mornings, following the Sabbath-school, when not away on tour. Outside of our scholars, who form the bulk of the attendance, and our Burman servants and their families, no heathen are regular attendants as yet, though often one or more will drop in to listen. Apart from the value of these services as a means of grace to ourselves, to our helpers, and other native Christians, and a means of instruction in Bible truth to all, they have been blessed of God to the conversion of the woman mentioned above, who with her children has been a fairly regular attendant for a year or more.

We had good success in the examinations in February, passing all our candidates in all standards save one in one subject in the first standard, which small lapse was quite offset by one of the fourth-standard candidates winning a scholarship, thus earning results grant more than three times as much as we have ever before earned.

Such are the main features that a review of the year's work brings to light. The survey fills us with thankfulness for God's manifold mercies to us, and to the work He has committed to our hands, and hopefulness and trust for its future enlargement and usefulness, by His blessing on our endeavors. May He bestow in greater measure the quickening Spirit without whose aid our most strenuous endeavors are all in vain.

School Work. — As I have already spoken above of the religious work in the school, it only remains for me to speak briefly of its work in its secular aspect. Our attendance both in aggregate and average has fallen somewhat below last year's, being respectively thirty-seven and sixteen as against forty-seven and twenty then, new entries not having been enough to make good the loss of the seven who, having passed their fourth-standard examinations, left to continue their studies, most of them, elsewhere, four to our Boys' School, Mandalay, and one to Baptist College, Rangoon.

THIBAW — 1890.

Rev. W. M. Young and wife, G. H. Richardson, M.D., and wife.

Rev. W. M. Young reports :

Our jungle trips up to the close of the year were short. The last six months we have distributed several thousand tracts and done considerable work among the Burmans working on the railway line here.

The year has been somewhat disappointing in the number of baptisms ; several who seemed to be sincere and some who had asked for baptism have made no progress for some time, and I fear will lapse again into heathenism. Two who were professed, and I think true, Christians died without receiving the ordinance. The jungle trips, which have been much more extended

than last year, have been very encouraging, and recently there has been a decided gain both in attendance and attention in the bazaar meetings in Thibaw. The interest continues good in the out-station at Maw Gyo. The attendance at Sunday services has increased slowly, but permanently, in both Sunday-school and preaching services.

There has been a marked improvement in school work. The attendance is larger, with a larger percentage of boarding-pupils than last year; and now there is a much stronger interest shown in school work by the people of the town, followed by an increased attendance of day pupils. The interest taken in Bible study in the school, the improvement in deportment, the interest shown in the Young People's prayer meetings throughout the year, and the marked growth of the young Christians in spirituality and Bible truths is very encouraging.

The church has been self-supporting during the year. Nearly all the Christians are giving the tenth of their income punctually and cheerfully. The total amount raised on the field from all sources has been one thousand rupees (about \$325).

The financial pressure at home is leading the Christians here to self-support and independence, so it is having at least one good effect; but while the church has done all that could reasonably be expected financially, it has been impossible, with small appropriations, to enlarge the work and open up the out-stations so imperatively needed in the present stage of the work.

The hospital work has been about the same as last year. If Dr. Richardson can come to Thibaw permanently, there will be a marked advance in the medical work that would give a new impetus to school and evangelistic work as well. The few days he spent here recently showed that the sawbwa and others were very much interested in his coming, and the work could be greatly enlarged and the financial support greatly increased on the field if he comes. I most sincerely hope that Mrs. Richardson's health will improve so they can come soon to remain permanently.

With the increased interest in and brighter outlook for school work, the interest shown in the extended jungle trips, the better attendance on Sunday services, and the increased interest in Thibaw, the year 1897 opens with strong encouragement for consecrated work. The most imperative need is sufficient funds to open up some out-stations and local schools.

MONÉ — 1892.

A. H. Henderson, M.D., and wife, Mrs. H. W. Mix.

A. H. Henderson, M.D., sends the following :

During 1896 our work has been interrupted by sickness, necessitating two journeys to Lower Burma for me, and a stay down there of nine months for my wife and baby. While in lower Burma my wife filled a gap at the Bghai Karen school at Toungoo, by taking charge of the sick girls, so that our loss was their gain. We are glad to report all at home again, and in pretty good trim for work. I had hoped before this personally to start touring, but am detained by a bad case in the hospital. If funds and health will allow, however, we can keep four or five men almost constantly at it now. Several trips were taken last dry season, but they seem like a drop in a bucket compared with what needs to be done.

Hospital and chapel were completed early in the year, and our hands left free from building, excepting some small teachers' houses.

About June we baptized four, two men and two women. We have tried to be very careful before accepting any, and these have, I think, shown by their lives that they are truly converted. Over one of the men especially I greatly rejoice. I regard him as one in whom Christianity is rooting as an independent tree in native soil. Independently of any salary from

us, he spends a very large part of his time preaching in the city. I discouraged his first idea of building a house close to us, as the heathen have the idea that if any become Christians they must come and live with us. I also have been able in his case to show that the notion that we support those who become Christians is false. Others have applied for baptism, but as yet only two more seem to know what it means.

Our Sunday-school is doing good work. A good proportion of the children from the day school attend. All included, we have an attendance of from thirty-five to fifty at our Sunday morning service. With the Christians on the compound, I have started a Christian Endeavor Society. With this, as in the Sunday-school, there is difficulty in getting subjects to suit them all.

The bazaar meetings have been kept up all the year. On an average they have been larger than last year, except while I was away. I hope to start regular meetings in a bazaar about four miles distant.

Medical Work. — Our hospital has been to some extent a disappointment. We can accommodate about twelve or fourteen patients, and I had hoped to have from ten to twelve all the time. Six is the largest number we have had at one time in our wards (*i.e.*, of *sick*; we now have one man who, with attendants and relations, has nine others with him). I do not think that Shans yet appreciate a hospital. I cannot speak for the one at Thibaw; but the Government hospitals here, while their number of patients is much in excess of ours, draw them largely from natives of India, either in their employ or settled round their stations. They have but few of the natives of the country. Do not suppose from the above that there is any call for discouragement. Time will remedy all, and I have only mentioned it to give a true idea of the work. Many come, and some have been carried long distances in search of the cures of which they have heard. One of these has been baptized and is now employed as an evangelist. Two others we hope to soon baptize. The receipts in the dispensary are the largest we have had, although I was away for three months. Besides the receipts in money, a pony and pack saddle have been presented, which will be applied as a travelling dispensary.

Our orphanage numbers thirteen. These are mostly little waifs whose mothers have died leaving them a few days old, and whom Mrs. Mix has taken charge of; thus, in all human probability, saving their lives. She supports them mainly from her own salary.

Every department of the work shows signs of success — a success, however, dependent upon steady, earnest work. We may not see anything startling, but I thoroughly believe in our field, and expect, if we earnestly pray and faithfully live and work, our growth will be steady year by year until this people is ripe for God to reap His harvest.

NAMKHAM — 1893.

Rev. M. B. Kirkpatrick, M.D. (and wife in United States), Rev. W. W. Cochrane and wife.

Rev. W. W. Cochrane reports :

It is time to send in a report for Namkham for the twelve months just past. Progress has been slow 'tis true, but progress is the word just the same. The increase in our little school from six to twenty pupils since our return from Toungoo; an average attendance of thirty, including school children, at evening worship, the Sunday services, bazaar-preaching, and other evangelistic work; a constantly increasing force of native helpers; the arrival of Dr. Kirkpatrick bringing urgently needed medical aid and appropriations for necessary buildings; an unquestioned improvement in health, — altogether making the success and permanence of this newest of the Shan stations a certainty, — are among the cheerful things that indicate the favor of God and His coöperating providence.

To report no baptisms, and say no more, would be misleading. There is one Shan woman who has been with us for two years, and several children in school, at least three, whom I regard as intelligent, prayerful believers; but as they will doubtless continue with us for some time to come, it is safe to hold them off as catechumens a little longer. My head preacher speaks of two men, one a Paloung, the other a Shan, whom he regards as sincere inquirers. There are hopeful signs of slowly developing fruitage of faithful toil on the part of our native helpers.

During this cold season we are confining our direct evangelistic work largely to bazaar preaching. There are eight bazaars of considerable importance in the valley, besides a few smaller ones. At these bazaar meetings our audiences range from fifty to one hundred, seldom below the former, perhaps as seldom above the latter figure. We are bound to get results in time from this kind of work if we strive on joyfully and wait for them.

A Kachin chief, about eight miles to the east from here, asks for a teacher and promises to give chapel and preacher's house. I expect to get this new enterprise under way this month. All adult Kachins in this vicinity, and their name is legion, speak Shan, and work can be carried on efficiently among them by the Shan missionary for the present; though it is well to bear in mind that Namkham is an excellent centre for a Kachin station, and that a special man who could devote his whole time and energies to this race would be sure of speedier and larger results.

As we continue to work here our relations with the people become more and more friendly. Our native helpers are strengthening rather than losing their grip on the respect and confidence of the Shans. Thus far our last has been on the whole our best year, with bright promise of still richer years ahead — such is our confidence in God and in your interest and prayers.

MYITKYINA — 1894.

Rev. G. J. Geis (and wife in United States).

Mr. Geis reports :

During the past year we have had many tokens of the Lord's blessings resting upon our work. Never have more Kachins come to us, and never have they shown a greater interest in the gospel message. Hundreds from the distant north as they came down to Myitkyina on bamboo rafts have for the first time heard the story of Jesus.

When on account of the uprisings of the Kachins it was still dangerous for us to go in the mountains, during our first and second year of pioneer work, we often wondered how much good we were accomplishing, and how deep an impression we were making upon the minds of this people, as we talked and preached to them in the bazaar and in our home. In my travels up and down the river, and my visits to the hills, I have been able in some measure to see the results of that work. Again and again I have met men, sometimes chiefs of villages, who had seen me and who knew of the work we were doing for their people. Some of them became so enthusiastic over my visit that they would then and there in my presence tell their people what they had seen and heard at our home down in the plains.

Last year Maung Min Gyaw, who is in Government employ, and his wife, both consecrated Burmese Christians from lower Burma, came here. At once they identified themselves with the work. By their assistance we were able without expense to the Society to open a day school which is rapidly making its influence felt in our town.

In March I had the great joy of opening our first out-station in the mountains. In February I went up to Sima in company with Brother Hanson. We found that this large village on the border of Yunan, and on one of the great highways between China and Burma, would be a central place for missionary work. Teacher Kan Gyi, who was up there during the rains, did

splendid work in teaching and preaching to these wild hill-tribes. Some of the older boys from his school have come down to Myitkyina to attend school there, and expressed a desire to give up the worship of evil spirits and become Christians.

Another occasion for joy and thanksgiving is the Government grant of our new compound consisting of over seven acres. The location of this new site is both beautiful and central for our work. Four hundred feet of it is river front, and along the other end lies the big highway over which all caravans and Kachins must pass on their way from Yunan to the jade and ruby mines in Burma.

Just as we were planning for the enlargement of our work and the occupation of this new compound Mrs. Geis was taken ill, and before proper medical aid could be secured she was so low that three of our medical missionaries, Dr. Griggs, Dr. Richardson, and Dr. Coté, said that the only hope of a recovery lay in a visit to the home land, where she can have the best of care and treatment. So, contrary to all our plans and brightest hopes, we were compelled to leave our field for a time, praying and trusting that the Lord may soon permit us to return to the work so dear to our hearts.

ASSAM.

The past year has in many ways been an eventful one in the history of the Assam Mission. Changes in location of missionaries, and the appointment of several new missionaries for the reënforcement of stations, have been made. We note the return of Brother Mason and Brother Petrick to their fields. God's blessing has attended the labors of the workers, and the future is hopeful.

Three new stations have been added to the list for Assam: Pathalipam, in charge of Brother Paul, whose pioneer work among the Miris gives much promise; Ukrol, Manipur, in charge of Brother Pettigrew, and Woka, to which Brother Haggard has been designated. The latter was once a station of the Union, but was discontinued some time ago. The pioneer work of Brethren Penn Moore and Carvell, among the Mikirs, has led to the permanent location at "Observatory Hill." No station has, however, been formally reported. The reports are interesting, and should be read carefully. An advance has been made, and we hope and pray it may be sustained the coming year.

SIBSAGOR — 1841.

Rev. C. E. Petrick and wife, Rev. A. K. Gurney.

Rev. A. K. Gurney, who is in charge of revision work, writes:

My report of revision work for last year will not take many minutes to read, though I have been steadily at work throughout the year, with the help of two and part of the time three pundits, with no vacation and no let-up in the work. Neither heat nor rain nor serious illness, I am grateful to say, have interfered with my work. The sum total of my finished work is as follows:

The Psalms have been revised, and Mr. Burdette has begun to print on the Gauhati press a new tentative edition of them. This new edition is much needed, as the old is nearly exhausted.

Secondly, the second draft of the revision of the book of Job is nearly finished, and we are now engaged on the first draft of the revision of Proverbs. The Pentateuch has been revised nearly to the end of Leviticus.

In the revision of Psalms and Job I have had the valuable assistance of a highly educated native, the head-master of the Normal School here; and for the last three months I have had the valued assistance of Henry, the Nowgong pundit, on the book of Job. With the help of these two men we now have a version of Job which, I think, is worthy of confidence, and the best version of that difficult book I have been able to produce.

It is our purpose now to finish at once the poetical books, and then take the prophetical books, finishing with the Pentateuch.

A system of spelling and style for the Assamese language has not yet been fixed upon. It is very desirable to have such a system devised before the Old Testament is printed. At present the methods of writing and spelling the language are various. I consider this matter of writing and spelling very important, and have paid considerable attention to it. I am in communication on this subject with the three principal Assamese Improvement Societies in the province. As yet they have taken no united action on the subject.

Rev. O. L. Swanson has been transferred to work at North Lakhimpur with Brother Firth. He has, however, been connected with the work at Sibsagor for most of the year, and therefore reports his work in this connection :

Up till November last we had the pleasure of baptizing seventy-nine converts, almost all of whom were heathen.

There has also been some progress made towards self-support. Among the eleven churches now on the field seven are not getting any help from the mission. They have no settled preachers, but have chosen leaders, and have also taken steps out of their own poverty to support them. The other five churches are the larger ones in the field, but as the mission agent or preacher lives among them, the churches have not yet felt as though they could take these men and pay their salary, as the mission has done in the past. Yet two of the churches which had these preachers dropped them, and have chosen leaders from among themselves and also support them.

The churches at Dalbagau and Daba have built their own meeting-houses during the past year, which are paid all by themselves.

I have been able to tour all the year, with the exception of the month of August. In June and July I only made short trips to the neighboring places. In all the places I have entered we have been able to preach the Gospel to hundreds, yes, to thousands, especially in the larger tea estates. I have also found that the managers have been more willing to allow us to come in and do Christian work in their gardens. For an example, at Khowang, where I went two years ago for the first time, and where the manager told me he "did not think we could do anything among his people, and furthermore did not believe in mission work at all," he now permits me to hold meetings with all his coolies, and is very kind, trying himself to do everything to make it pleasant for us, and a number have become Christians on his gardens.

The work of putting the Sibsagor church on better basis was begun immediately after Brother Gurney's arrival; first, by excluding such as were unworthy of being called God's people, and afterwards by introducing self-government and self-support. The result in self-government has been that the brethren feel their own responsibility, and in self-support has led to supporting their own pastor. But the pastor is now satisfied with a much smaller salary than when he was paid by the mission. When in the station Sundays I either went to village for Sunday-school — three miles from the station — or else, together with the native pundit and some of the Christian brethren, held bazaar preaching. We have always had large crowds there who would listen to the Gospel. Yet we did not see any direct fruit. Still, in God's

own time, the Gospel preached in the bazaar shall not become vain, but bear fruit. This is one of the means by which we can reach the heathen about us, who would otherwise not hear the Gospel, as they very seldom enter our chapel or any other place where services are held.

Also, when at home, I devoted what time I had to spare to the boys in the school which Mrs. Swanson held. This branch of work was blessed by four of the larger pupils giving their hearts to Jesus, and whom I had the pleasure of baptizing the first Sunday in September.

NOWGONG — 1841.

Rev. P. H. Moore and wife, Rev. P. E. Moore and wife, Rev. J. M. Carvell and wife, Miss Nora M. Yates (in United States), Miss Alberta Sumner, Miss Lolie Daniells.

Rev. P. H. Moore reports :

The year 1896 brought us many blessings calling for gratitude; it has been a year of work with very little interruption on the part of the missionaries, and it has not been without trial. We have been permitted to baptize 39 persons, and 3 have been restored; but deducting 13 deaths and 5 exclusions leaves a net gain of 24, and a total membership of 189 in our three churches.

The Nowgong (station) church has continued its unordained pastor and evangelist throughout the year. The whole salary of the pastor is paid by the church. Up to the first of November the church funds covered one-fifth of the salary of the evangelist, and the grant-in-aid from the mission covered the other four-fifths. From the first of November the proportion was changed, the church's share being increased to one-third and the grant-in-aid from the mission reduced to two-thirds. The regular services of the church and Sunday-school have been carried on uninterruptedly throughout the year, and six were baptized into this church. Mrs. Moore has conducted a street Sunday-school by the wayside on Sunday evenings in one part of the station with fair regularity throughout the year, and lately has begun another in another part on a week-day evening just before sunset. Rev. T. M. Johnson, one of the two missionaries of the "Arthington Aborigines Mission," who were living in Nowgong while studying the Assamese language preparatory to work in some aboriginal tribe on our frontier, conducted a weekly service in English for about seven months of the year. The European residents and English-speaking natives were repeatedly invited to these services, and Christ was faithfully preached. But any native attending regularly would soon feel the iron heel of caste influence, so it was difficult to secure regular attendance. The fear of man is here much stronger than the fear of God. Street preaching was discontinued, being crowded out by other work.

The Udmari church has had the largest increase this year, there being 27 baptisms there and a net increase of 22; total present membership, 53. One of their own number, a man who can read a little, is their unordained pastor. But there is no Sunday-school, for lack of teachers; very few can read at all. It is a constant sorrow to us that we are unable to give these people more instruction.

The Balijuri church, which seemed most prosperous a year ago, is now passing through a trying and critical time. This is our greatest trial of the year. May the Lord bring deliverance. A year ago we said, concerning these poor ignorant people, "We rejoice with trembling." The events of the year show that our trembling was not from groundless fear. All goes to show the need of trustworthy leadership for these people.

No increase has been made in the evangelistic force during this year, but the two evangelists, Lomboram and Sarlok, have been continued as heretofore. The reprinting of 1,500 copies of "Barth's Bible Stories" has been completed at Calcutta, and the reprinting of "Pilgrim's Progress" has been begun for us by Mr. Burdette on the Mission Press at Gauhati.

I suppose the other missionaries will write you of their special work. A few words will suffice to tell what I have been doing during the year. January, February, and March I was itinerating, preaching, and selling Gospels and tracts, and visiting the churches and schools. Then some days for odd jobs before I could settle down to New Testament revision and proof-reading, for the rains. By the end of September we had brought the revision down to the beginning of the Revelation. Early October is the period for annual accounts and getting ready for another cool season's touring, and from 26th of October to 31st of December I was again itinerating, returning to the station occasionally for a few days to attend to necessary business.

On November 24 we had the great joy of welcoming Misses Daniells and Sumner to our band of missionaries here. Only those who have had experience know how thankful we are for the reënforcement.

The determination of Mr. Penn Moore and Mr. Carvell to attempt to live among the Mikirs throughout the year (instead of only during the dry season as heretofore) will we trust be productive of great good to the Mikir department of the work, and on that account we can rejoice in it. But it removes them and their families from our station, and seems like the breaking up of our happy missionary family here, and so there is in it a touch of the sadness that comes from the separation of tried and trusted fellow-laborers with whom we have worked shoulder to shoulder. May the blessing of the Lord which maketh rich, and He addeth no sorrow therewith, be theirs and ours in this advance movement for the glory of His name.

Rev. J. M. Carvell writes :

The past year has been an eventful one in the Mikir work. Many have been my plans ; some have been carried out, others are daily *being* carried out. God is with me. In January, 1896, in company with Brother P. E. Moore, I started on a tour among the Mikir hills, for the purpose of finding a suitable location for our Mikir headquarters. We walked several hundred miles in the hope of finding a place where the Mikirs were permanently and somewhat thickly located, but failed. In February and March we continued our search, but still failed to find the desired location. During these tours we taught as much as we were able, also sold some Assamese Gospels. In the early part of March it was my privilege to baptize one of our Mikir school-boys, who gives promise of being a useful man in the Lord's service. In April we again returned to our jungle home at Krungjeng, hoping to be able to remain some time teaching of the Master's love, but too soon we were again compelled to return to Nowgong for the rainy season. Some time in May we were so fortunate as to obtain a Government elephant for five days. Brother Moore decided that he would make a short trip into the Borpani District in search of Mikir villages. He was much pleased to find so *many* Mikirs, but was unable to thoroughly investigate the country, hence could not, in so short a time, decide whether or not it was suitable for locating, so we were again left in doubt. During the rains I spent a large part of my time in the study of Mikir. In August and September part of my time was taken up in managing the boarding department of the Nowgong Girls' School, in charge of Mrs. Carvell, she having to go to the mountains for a much-needed rest.

In October I again prepared to go into camp and if possible to build a home in "Mikirland." On the 27th Brethren P. H. and P. E. Moore and I started for the Borpani District. We went prayerfully and trustingly, and God was with us. After about five days' searching we settled on a mountain-top which is 2,350 feet above sea level ; the building-spot selected is some distance from a good mountain-path over which pass a large number of Mikirs every day. It was thought best that I remain and build my house, and Brother Moore go over to the old camping-place, Krungjeng, for three months. The work of building was a little slow at first, but in two and a

half months I had my house enclosed and one room ready for occupation. I feel sure that the house will last eight or ten years. We did not have a large amount of money to build with, but God was with us and provided for our needs. We asked the Lord to guide us in the cutting of a path from the trunk path before mentioned, past our houses, and He heard our prayers. We now have one right past our own compounds over which hundreds of Mikirs pass weekly. Thus we meet the people and are able to tell them of the Master's love almost at our own doors.

What does it all mean? It means that we now have a station among the Mikirs, in their own country. It means that we shall be able to hold up the light twelve months in the year among the Mikirs, instead of four or five. I have now returned to Nowgong, and we are packing and sending our goods as fast as possible. We hope to leave, ourselves, on the 22d inst.

We are very hopeful, yes, we *rejoice*, over the progress made during the past few months. May God bless to His glory the work among the Mikirs.

GAUHATI — 1843.

Rev. C. D. King (and wife in United States), Rev. C. E. Burdette and wife, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Rev. C. E. Burdette reports :

The year has been marked by the establishment of our Station Training Class, the addition of a Sunday-school to other means of religious work, and by the beginning of the work of the two ladies who have just completed their first year on the field.

It has also been marked by the operation of two conflicting forces, and shows both retrogression and progress in such a way that it is hard to say what has actually been the resultant. We have been embarrassed to a crippling extent by the lack of competent and worthy teachers and preachers. It was impossible to secure an evangelist, though the churches were ready to support one; and many of our teachers were quite unfit for their work, though the best material on the field. The effect of this has been distressing, and must be expected to increase rather than diminish during the present year.

But we have been very much gratified by the progress of pupils in our Station Training School, and of our Christian nominees in the Government Normal School, to whom we look for relief in the near future. One man, indeed, has graduated from the Government School, winning a high grade teacher's certificate, and at once became a valuable helper in the Training School, supported entirely by native funds; but it will be another year before our teaching or preaching force can be further recruited from either the Government or Mission School. At that time we hope, with God's blessing, we shall have a considerably better force than at any time up to the present.

Along with the Training Class, a few boys from the town were taught by one of the pupils, and as soon as Miss Morgan and Miss Wilson had made a beginning in the language, they began to teach a number of boys and girls. One good effect of this school was seen in our Sunday-school, where their pupils, largely heathen, comprised most of our infant class.

A Sunday-school was organized early in the year, and carried on to its close with apparent interest and profit. The staple of attendance was the Training School pupils and persons employed by the mission or missionaries, but often others, even heathen, were present. The attendance of heathen both at Sunday-school and at our religious meetings was more noticeable than for many years past.

The controlling feature of the year's work connects itself naturally with our Sunday-school, for it was a kind of Sunday-school work. An earnest effort has been made to enlist the interest

of the people in learning the Bible, as distinguished from learning about it. I made it the subject of my preaching during my visits to the churches at the beginning of the year; and in all our station work, prayer meeting and school, as well as Sunday-school, we made the memorizing of the Scripture the subject of constant precept, enforced by constant example. I had the pleasure of hearing two preachers open their meetings with a Scripture recitation in place of a reading, and for the first time have heard Scripture passages recited in the devotional meetings of the village churches. In school the explanation of the meaning of a Scripture passage followed the recitation of its text, and in Sunday-school the missionaries at least memorized the whole of the Gospel of Mark, while others memorized more or less of it.

Some good effects of the year's work seemed manifest at its close, and we trust that God has made more of it than He permits us to see. The Annual Association meetings were earnest and spiritual in tone. The reported contributions exceeded any preceding year except the last. For the first time we have something more than mere estimates for the Sunday-schools carried on in the villages. But there were few baptisms and many deaths, and the general condition of the churches is undeniably one of great discouragement. The chief addresses at the annual meetings were all directed against this, and their very fervor emphasized the fact they sought to remove, while they filled us with gratitude for the noble spirit God had given the speakers. We believe that spirit will eventually carry the day, but long before this report can reach the churches we shall be needing their most earnest prayers that God will show us our way through this year and bear us along it by His own grace and power.

GOALPARA — 1867.

Rev. A. E. Stephen and wife, Rev. S. A. D. Boggs (and wife in United States).

Rev. A. E. Stephen reports :

The first quarter of the year was spent principally in work in connection with the building, but one tour was made in the district in January, and bazaar preaching was commenced in February and continued more or less regularly until March. The second quarter was a time of much sickness both to Mrs. Stephen and myself, consequently little work was done; but in May Janing, a Christian Garo, offered his services as an evangelist to the Rabhas. Since then he has continued in the work preaching the Gospel in many Rabha villages; his monthly reports are very encouraging. Towards the end of the rains I again took up bazaar preaching and selling Gospels, for which there is splendid opportunity here. For the month of October a shop was hired in the bazaar and an English service conducted on Lord's Day afternoons. The result was fairly satisfactory, and we may, after the cold season's work is over, find a more suitable building and again commence these meetings. We have had services in the bungalow every Lord's Day morning and evening, also a prayer meeting on Wednesday attended principally by our Christian Garo servants and Garos from the villages, who are often in Goalpara on business and generally live on the mission compound while in the station. Two short tours have been made in the district this season, and many Rabhas have heard the Gospel, but as yet none come out from the darkness of heathenism into the light of the Gospel. Brother Boggs and I had hoped to start out again before the close of the year, but many things came to prevent us. We are now ready to start and intend going first to those Rabhas who seem anxious for teachers, and trust that while we try to supply them with school teachers they may be led to let the Heavenly Teacher into their hearts.

TURA — 1876.

Rev. M. C. Mason and wife, Rev. E. G. Phillips and wife, Rev. William Dring and wife, Rev. I. E. Munger and wife, Miss Stella H. Mason (in United States), Miss Alice J. Rood.

Rev. E. G. Phillips sends the following interesting report :

The work among the churches has generally held its own, I believe, and in some places has made material advancement. This has been especially true of our church, which had for several years been growing weaker. A change of pastors has seemed to be advantageous, and the church has been greatly revived, converts have been added, and wanderers have returned. One new church has been organized in the interior, and another will probably soon be set off from the Bagmara church in the south-east part of the field.

Three evangelists have been supported by the churches, and two for the whole year and more for a part of the year by mission funds.

At the Annual Association meeting last February a council was called by the Duek church, and their pastor was formally ordained to the gospel ministry.

At the same meeting the delegates from the churches voted to take up mission work among the Ao Nagas, and also among the Rabhas. This work has not yet been really taken up, though some funds have been gathered for this purpose.

The school work has remained about as usual. Four boys took the examination for Town Primary Scholarships in February last, and were all successful. They are using their scholarships in our Tura Training School. A second examination was held in the last of December, but the results are not yet known. The village schools remain about the same as a year ago, but there are a number of urgent calls for teachers from parts far removed from any churches.

In literary work the little "Garo Monthly" has completed its sixteenth year. A sanitary primer for use in the schools, a small book entitled "The Mirror of the Heart," and a translation of Dr. Broadus's Catechism of Bible Teaching have been published in Garo; also a translation of the greater part of the intermediate grade of The Bible Study Union Sunday-school Lessons on the Life of Christ has been published for use in our Sunday-schools. This series is to be completed in May next. A revised edition of the Garo Practical Arithmetic, for use in the village schools, is also in press.

The Sunday-school work is, I think, increasing. The above lessons are used in nearly all the schools, and in some with much profit. Introducing them is an experiment, and it is one of the things to be ascertained at our approaching meeting whether the course shall be continued or not.

A review of the year gives us abundant reason to praise God, take new courage, and press forward. I am sorry I cannot report the number of baptisms. During a short tour on the south side during the month of January just ended I baptized twenty-seven.

Rev. Mr. Dring writes :

After our last year's annual meeting I went to Goalpara with my family, hoping to push on the work on Brother Stephen's house. Brother and Sister Stephen were trying to get along in a tent, but that was not sufficient protection. So the first thing to be done was to build temporary quarters and get all under a thatched roof. When putting up the foundation pillars I was not able to get a mason without waiting weeks and perhaps months. Natives are *never* in a hurry, so I did the next best (?) thing, and with the aid of my Garo coolies I laid them up myself. At the time of doing this the thermometer ranged 100° in the shade, and what it

was in the sun I will not attempt to state. I used to work from 6 A.M. to 10 A.M., and then attend to my correspondence and accounts, eat dinner and rest, etc., until 2 P.M., when I would go out to work again until 6 P.M. This plan we continued after the carpenters arrived until we left in September.

I praise the dear Master for keeping me in health under such very trying circumstances. If the funds had not run short we should have finished the house last season. We kept the men at work as long as there was lumber to work on. After receiving the news that the extra appropriation asked for had been granted, we as soon as possible put the sawyers to work to saw the lumber needed to finish the work. I went to Goalpara the last part of December and sent for the carpenters and got everything well started, when I left the men to finish up the work and went to our annual Garo Association. Unless there should be some unforeseen obstacle arise, the work should be all done and the house ready to occupy by the middle or last of April.

I am now back in Tura, but a good deal of my time this year must be given to the superintending of the new house for Brother Munger. I do not crave the job in the least, but this very naturally falls to me under the circumstances, and I do not wish to shirk duty, even though it is not what I choose. During my short stays here in Tura I have tried to get out and preach Christ, and it is my desire to do so more and more in the future. Every Friday evening we have a good opportunity to preach to those who come in for the Saturday market. Many of them camp for the night quite near to the mission compound. Numbers of these are Garos from the interior villages and have not heard much of "the good news." My prayer is that we may be led of the Lord into the right thing to develop the Christians both in a spiritual way and in the line of industry. The old saying of "Strike while the iron is hot" could never be applied better than just now to the Garos. Many of them are on the verge of striking, and need, and are asking for, advice. Pray for us that we may make no mistakes. As we are beginning our seventh year of work, we have every reason to praise our dear loving Master for His goodness and love to us. It is our desire to be used of Him here among this people.

Mr. Munger relates the following regarding his first months on the field :

Leaving Boston September 26 and reaching Tura November 24, 1896, on the 7th December I accompanied Mr. Phillips on a short camping-tour with the object of studying the country, the people, their customs and language, also visiting the schools and occasionally speaking with Mr. Phillips as interpreter. Returning December 15, Mr. Mason and I started the next day on a similar tour through another part of the Garo hills. One very helpful and inspiring experience was my attending the Association of some churches at Resu, one of the strongest Christian villages in the northern part of the hills. It was necessary to shorten this trip somewhat on account of an attack of fever, and the time since then has been spent at the station, while the other missionaries have been touring and attending an Association of the churches in the southern part of the hills.

My time during the past month has been occupied with the study of the language, when health permitted, under a teacher. It has been a great inspiration and help to come so soon into touch with the work throughout the field, and to see what has been accomplished by the missionaries in the Garo hills, and especially in the school at Tura, where I pray the Father may use me in helping to equip and train the minds of the young Garo Christians, that they too may help to fulfil the command to "teach all nations."

IMPUR — 1876.

Rev. E. W. Clark and wife, Rev. S. A. Perrine and wife.

Rev. E. W. Clark reports :

Most of my work the past year has been in revising and rewriting the Ao Naga English Dictionary. This I have not been able to complete as I hoped to do one year ago, but a large measure of progress has been attained. The Ao language is polysyllabic, so much so that it is difficult to find sufficient monosyllables or the first primary book for the schools. The resolving of the polysyllables into their component parts is sometimes very easy and sometimes very difficult. But until the original parts are ascertained, one is seldom sure of the fundamental meaning of a word. The past year I found a couple of keys that unlocked quite a number of these formidable words that had been baffling me.

I have remained at Molung the past year rather than move up to Impur, partly because trained pundits are obtainable at Molung, and partly to render some assistance to the Assamese preacher in trying to revive the church here. The Lord has visited His people at Molung, and it is hoped they have learned that they must walk carefully before Him, if they would have His presence and blessing. There was a similar revival in 1885 during the time the Rivenburgs were here, when twenty-five or thirty were baptized.

Rev. S. A. Perrine writes :

Building. — From December, 1895, to October, 1896, the Chinese carpenters and Naga workmen building Mr. Clark's house were under my direction and took a good deal of my time. The building of mission bungalows is a necessary evil — evil because it takes so much time from work we choose to call more important. However, in this case I have not been so restive under restrictions as formerly, inasmuch as by overseeing this building some part of the debt Mr. Clark by his many helps and kindnesses to the new missionaries had laid us under was paid off, and also because it enabled him to give his full time to literary work of the utmost importance to the work at this time.

Touring. — In spite of building operations considerable touring has been done. This part of the work has grown in favor. It is extremely rough and hard in these hills, but has its rewards, not the least of which are renewed health and the privilege of preaching to the "regions beyond." We have come in contact with the Semas, a people living to the southwest of us. They show considerable interest and ask for teachers, and while it is a fact, probably, that they do not very well know what they are asking, yet it is encouraging that they ask. We also visited the villages at the extreme southern end of this tribe. At Lunkam, the highest village (altitude 7,000 feet), as well as one of the largest of the Ao tribe, we found a very wide-awake people and one fully alive to their temporal if not to their spiritual interests.

Sunday-school and Preaching services have been kept up at the two villages close at hand to Impur, and while the results are apparently not very flattering, yet we trust the work has not been done in vain.

The Training School. — The results along the line of training workers are more apparent. Mrs. Clark has at Molung done all she was able toward this, as we have also here at Impur. Sessions have been held both for the teachers and also for those who are as yet ill-prepared for Christian work. Part of the work has been done through English, and part through the Naga language. Of the session held during last rains, which was conducted through the medium of Naga, I desire to speak especially, as some new methods were attempted.

It is my belief that the Christ intended that all Christians should be some sort of teachers and preachers, and it therefore follows that they should receive some sort of training for Christian work. We do not attempt to give them a common-school education nor a theological training. Our work is unique — is specially adapted to the needs found here so far as we are able to make it. What we want to do is simply prepare the Christians for the performance of the duties that must fall to them. Another thing we desire to impress (a vital principle), both by our educational system and otherwise, is, that in the truest sense this is not our work, but their own, and that they must do the work not for us, but for the Master. We have tried, therefore, to make the school self-supporting so far as possible, not only in the matter of money, but in everything else. We placed in their hands, so far as it was wise, all the work. Their decisions of policy were right. They disciplined themselves, and did it with better effect than if the Sahib had rendered the punishment. This was the easier to do, however, inasmuch as without exception the scholars sought the school, and not the school the scholars. Indeed, before I was ready to open the school for the rains, they came and insisted that I open at once. They did their own business, and looked after the interest of the school. Thus their interest was aroused and sustained. I provided them with work, so they attended school in the forenoon, and in the afternoon worked for their living. Thus they were independent; the unworthy ones were kept out, and the evils of the stipend system were avoided. It is much too early to prophesy, but the result was better than we had reason to expect.

The Village Schools and Churches. — On the last day of September Mr. Haggard received his cablegram from the rooms transferring him to Wokha. Since that time I have had charge of his work here. Early in October Mrs. Perrine and I went to Molung, and after a good conference with the Clarks, we all agreed that it was of the utmost importance that Mr. Clark be free to give all his time to literary work. We found a revival had been in progress at Molung for several weeks; and on Sunday, the 18th of October, I was permitted to baptize twenty converts. Three weeks later Zilli, the Assamese teacher, who has labored faithfully at Molung for so many years, was ordained, after which he baptized seventeen more. This seemed especially fitting, since it was largely through his efforts, under the blessing of God, that they had taken a stand for Christ. Those in the best position to know say of late he has literally given up his days and nights for the salvation of this village. From the number who were baptized Mr. Clark married twelve couples, one was excluded from the church, two suspended for a time; six backsliders were reinstated. The church numbers at present forty-eight members. The church gave up Zilli for other work, and elected a pastor and four evangelists from their own number, all to be supported by the church. We believe that they are fully alive to the interests of God's work, and desire to do it all as Christ commands.

A church at Impur was organized on November 18. November 22 I had the great privilege of baptizing our Bengali cook (he was formerly a Hindu) and two Nagas, who have been working for me for two years past. The first service of the church, when the hand of fellowship was extended to ten members, was most impressive. This church also is on a self-supporting basis.

We have to report, then, two churches and four schools. There are seven teachers and evangelists and one Bible woman in the employ of the mission, all of whom are believed to have the work at heart. We are praying for and expecting larger blessings from our Great Father.

KOHIMA — 1881.

Rev. S. W. Rivenburg, M.D., and wife.

Rev. S. W. Rivenburg, M.D., reports :

As the watchman on an ocean steamer, which has been delayed many days by accident, storm, and tempest, rejoices to shout to the officer on the bridge, "Land ahead!" so I to-day rejoice to send this annual report.

You have been supporting this mission now many years, and I can imagine how monotonously disappointing the reading of my letters must have been as time after time I have repeated the sad refrain, "No church in sight." But now the Sun of Righteousness has sent a few shafts of His light o'er this dark landscape, and my faith and hope reach out to the day when the last trace of heathen darkness shall be obliterated forever by His glory.

During all the year, one, and since April two, evangelists have ranged these hills, telling the glad news of Jesus the Savior. From their work no result has yet appeared; but they are both earnest young men, and I believe it will come.

Each Sunday afternoon of the year we have had a preaching and prayer service in Asamese in the bungalow, with an attendance of from six to forty. It is kind of a Welsh meeting, commencing promptly at three and never closing till five and often six o'clock. Many of these have been very precious seasons. One of the men I baptized is a Sepoy, who belongs to the regimental band. He plays the flute very nicely, and with this help our singing is more what it should be than we have ever had before.

My medical work has been along the lines of last year; viz., treating people at my office and in their homes. The general health of myself, wife, and daughter has been on the whole very good.

WOKHA—1885.

Rev. F. P. Haggard and wife.

Work was opened at this station in 1885, but discontinued a few years after. It has been decided to reopen the station, and Mr. Haggard has been designated to have charge. His report following is interesting, and gives promise of large results in the future. For a part of the year his labors were devoted to the work at Iampur, among the Ao Nagas, for which Mr. Perrine has reported.

My report for the past year is given in two parts, as follows

Part I.—Report of Ao Naga work from Jan. 1, 1896, to Oct. 26, 1896.

Part II.—Report of Lhota Naga work from Oct. 27, 1896, to Dec. 31, 1896.

PART I.—IMPUR.

The first few days of the year were spent on our journey homeward from the Sibsagor Triennial Conference, through the delightful experiences of which we learned many helpful lessons and gained renewed enthusiasm for our work. By the middle of January I began the systematic touring of the field, and was enabled to continue, with occasional short intermissions, until by the time the rains commenced I had visited all but nine of the villages of the tribe. In addition a journey was made to Wokha, the centre of the neighboring tribe of Lhotas. These trips, together with three undertaken during the closing months of the year, completed the number of thirteen (13) separate tours I have been permitted to make since coming to Assam three years ago. During these travels I have experienced all the joys of evangelistic work in the jungle without many of its discomforts, and have gained, in addition, a much clearer and more comprehensive view, not only of the work among the Aos, but also of that to be done among the many other peoples beyond their borders.

Taking all things into consideration I feel that there is a most hopeful outlook among the

Aos. The Holy Spirit is moving upon the hearts of the people, souls are being saved, and backsliders reclaimed.

With October 26 my connection with that work ceased, I having been selected by the committee to take up that so long neglected work among the Lhota Nagas, although still retaining my home at Impur. My report of work in that field will be found elsewhere.

PART II. — WOKHA.

The report of my work done as missionary to the Lhota Nagas must necessarily be brief, since my connection with the Ao Naga Mission was severed so late in the year (October 26). Previous to this date, namely, in March, I had made a journey to this people; and since October 1 I have made three, during the last of which I write this report from Wokha, the Government subdivisional headquarters for this tribe, and situated near the large native village of the same name.

I have made a good beginning in the study of the language, and shall plan to devote most of my time to that during the coming year. In this study I am having the use of the grammar and vocabulary prepared by Dr. Witter during his less than three years' stay here. I cannot express too fully my appreciation of this foundation for my own study and mission labors.

So far as religious work is concerned it could not be expected that a great deal should have been accomplished, in view of the fact that Dr. Witter was here so short a time, and that during the nearly ten years since his departure no one has been here to conserve what he did and carry forward the work. I am, therefore, taking up what is practically a new work. I think I realize its difficulties and responsibilities, and I also know that only in proportion as the Holy Spirit directs the work will it be well done.

The field, situated as it is with reference to our other stations, is an important one; and it should be an occasion of gratitude that the labor previously expended upon it is not now likely to be lost.

NORTH LAKHIMPUR — 1893.

Rev. John Firth and wife, Rev. O. L. Swanson and wife.

This station has received reënforcement by the coming of Mr. Swanson, and with this encouragement and fellowship, we cannot but believe the work will develop more rapidly in the immediate future.

Rev. John Firth reports :

The work on this field is growing in importance and interest.

Those who are ordained to eternal life are believing and are being added to the churches; 52 baptisms in the year just closing. Early in the year work was begun on Kudum tea garden, and as a result several have been baptized there. A well has been built on the compound in the station, which is a great convenience.

During the rains I studied Hindi, and Brother Paul, who was with us, spent his time diligently studying Assamese. Meanwhile, his teacher thoroughly made known the ways of salvation to the many Assamese people in and around the station, from the lowest opium-eating coolies to the native Government officials at the Court. Much interest was shown in hearing the Word, but as yet none of them have become doers of it.

Two native evangelists from the Sibsagor field were here in April and again in September. Much good in various ways resulted from their coming. After the rains, Brother and Sister Swanson came to live in North Lakhimpur, and he associated with us in the work.

Brother Swanson and I have been getting in some thorough work at organizing. Thus far I have had the Christians in one church, but as the number had grown and the number of places where they were to be found had increased, we have organized up to date four churches. Each has its own pastor and is self-supporting.

The largest is on Joyhing tea garden where are found 64 members, and they are at present erecting a good substantial meeting-house. The tea company is giving all the material, and the Christians are doing the work. It is really a fine building, and the only one of its kind that I know of on this side of Assam.

It has been a serious question with me from the first how we could have schools on this field; but Brother Swanson has been able to bring with him from the Sibsagor field several young men who are prepared for teaching; so we hope before long to have day schools, Sunday-schools, and all good things.

Brother Swanson and I have just come in from a three weeks' tour which we made together. Having six native helpers with us, we were a force of eight. We sang and preached the Gospel in several languages. Crowds of people heard the ways of life. On one tea garden fully 800 people gathered in the tea house to hear the ways of salvation. Many things encourage us. Many conversions have resulted from our meetings.

PATHALIPAM — 1896.

Rev. Joseph Paul and wife.

Mr. Paul has settled at this station, having decided that it was well situated for carrying on the work among the Miris. This pioneer work has been attended with many interesting results, and is of much promise. Mr. Paul writes:

Since my last annual report there have been many things in connection with the work among the Miris of an encouraging nature. I told you then of three who had expressed the desire to openly profess Christ, and that others were seriously considering the steps. Though one of these three has given no evidences of conversion, I have had the great joy of witnessing in the other two faithfulness to Christ under persecutions of no trifling character, and of baptizing them in the crystal-clear water of the Subensiri river, which flows by the compound.

I cannot in this brief report tell you of all the consequences which have followed this bold profession of Christ in this terribly sinful place, but I will say in passing that the whole neighborhood has been aroused to inquire into the meaning of Christianity. On account of the last profession and baptism, the Miris who were living near the compound have all forsaken their houses and fled to other villages. They have called their saints and priests to the villages to purify them on account of their contamination with Christians; they have called together the elders of several villages and had meetings to decide whether or not any Miri has a right to forsake his old religion without consulting his caste. They have forbidden their children to receive any instruction from us, hence our school schemes are, for the present, held in abeyance. But we have many evidences of the fact that some of them read and search the Word of God, and that among them are secret believers. I am thoroughly convinced that the Word of God in these people's hands, and the Spirit of God working in their hearts in answer to prayer, must be the two agents for clearing away the obstacles which prevent their openly professing Christ; and for this reason I am endeavoring to get the Scriptures into the hands of every Miri who can read Assamese.

Although I have been very busy since the day I went to the mountains to cut trees for

building the bungalow which I hope to see completed by the middle of March, I have had many opportunities of preaching Christ to individuals, groups, and crowds, not only of Miris, but of Bengalis, Kosaris, and Assamese. Of the four I have baptized here, two are Miris, one is a Kosari, and one an Assamee. This will serve to show at once the great mixture of people in the neighborhood and the extent of the field.

I will not prophesy, but express the hope that the present opposition to the work here, which does not in the least discourage me, will do more to advertise the Gospel in one year than a lifetime spent in preaching to a people who are willing to hear, but unwilling to think or act.

The Christians in their spare time are learning to read, and two of them are learning to sing and sew with Mrs. Paul. There is a change in all of them, noticeable most of all in their complete separation from heathenism and their desire to know more of the Bible.

Our weekly prayer meetings are doing much to influence them to a higher idea of the Christian life, as well as affording opportunities for imparting useful instruction.

I am quite convinced that this is the best place in the province for reaching both the plains and hill Miris; and now that the Government has decided to push the border back farther into the hills, the opportunities for reaching the hill people will be increased. Already I have had chances of conversing with hill Miris, and have preached in a village near the border. These people are, of course, quite untouched by Hinduism, and are appallingly ignorant. The readiness with which the young hill Miri learned to read when with me last summer is a proof of what might be done with these people; for he not only read, but clearly understood, the meaning of several passages in a surprisingly short time.

UKRUL — 1896.

Rev. William Pettigrew and wife.

We are glad to announce the addition of this new station to the work of the Union. Mr. Pettigrew has been connected with the work for some time, and his labors have been very successful. His report for the year, which will be read with interest, follows:

“Another new field!” says some one. Yes, praise God, another part of the Lord’s vineyard open. A brief outline of how we were led up to this particular field may be of interest. Manipur is an independent native state—at present administered by the British Government, owing to the Rajah being a minor. It was necessary, therefore, to get permission to enter. The place came to the writer’s notice through the massacre of British officers in 1891. In December, 1893, permission was given to enter by the then officiating political agent, and the missionary arrived at the capital in January, 1894, and started work almost immediately, having learned a good bit of the language while waiting for entrance during 1892 and 1893. However, it was evidently not the Lord’s will that work should be carried on amongst the Manipuris in the valley, as a few months after arrival the Government stopped the work, and after certain correspondence with the said Government, and also with the American Baptist Missionary Union, the missionary was allowed to commence work amongst the Tangkhul Nagas inhabiting the hills forty miles to the north-east of the capital, but still in the State of Manipur. The missionary felt that something, however, had been done while in the valley amongst the Manipuris during 1894 and 1895. Schools were opened where none previously existed, and up to the present he is considered honorary inspector of same, and is requested to examine them when possible. The Gospels of Luke and John and the Acts of the Apostles have been translated; John printed, and is now being sold to the Manipuris in the valley, so that although the work for the

Master is not openly allowed, the message of God's grace may meet them through the written Word and bring souls unto Christ. For this we hope and pray.

By the Union taking over the field from the Arthington Aborigines Mission it has practically joined hands with Burma, so that the desires of the committee and missionaries of Assam and Burma have been fulfilled. The Tangkhul Naga country has Upper Burma as its eastern boundary, and its northern limits bordered on the Angami Naga field. Any brother missionary wishing to visit Assam and Burma would find the missionary bungalow at Ukrul a first-rate half-way house on the road to Bharno, Mandalay, or Rangoon.

Ukrul is over six thousand feet above sea level; the writer and his wife have therefore a splendid climate to live in, and good health. It is the centre of the Tangkhul Naga tribe, and the main road, if it can be called a road, for it is an ordinary hill path, runs through it. There are about one hundred and twelve villages in all, inhabited by these Nagas, some containing three hundred houses, and others less. The people are very uncivilized, as one might expect in this out-of-the-way corner of India. They are demon worshippers, and superstitious, like the majority of the tribes around. It has been no small task during the past year to make these village people, and Ukrul in particular, understand that it was for their good the missionary had come amongst them. They had only been used to European officials passing through the country collecting revenue, and they naturally thought that we may have come for the same purpose, and for a long time confidence was hard to gain, and is even so now. However, in this respect there is a great difference in their attitude from what it was at first, and for this the missionary is grateful. From March to September the time was taken up in building the necessary accommodation for the mission folks and servants, etc. When the bungalow and out-houses were finished it was thought best to get as much building as possible done before the missionary married, and he took advantage of the political agent's very kind offer of 1,000 rupees to build a school and start it. Consequently seven months of last year were occupied in building principally, although the opportunity to study the dialect of this particular village was given. From October to December the missionary spent going to Calcutta and returning with his bride, and now two are here there is cause to rejoice in the hope of great things being done through the power of God amongst the men and women of this tribe. The school is now finished and ready to open, and there will be plenty of opportunity to preach the Gospel as well as teach. During next year (1897) there will be better opportunity to get further acquainted with the people, not only in this village, but in other villages, we trust, so that as far as health and strength are given the Gospel of God's grace may be told out to many. "Is there any likelihood of converts?" the missionary has often been asked. Well, the Lord knows. Personally the missionary thinks there is ground for believing the people will accept the Gospel when faithfully preached and understood, and it is his prayer that before next report-time comes round the Lord may have led some of these people unto Himself. There is need for others to pray for this new field earnestly and believingly, that wisdom and grace may be given unto the workers in the beginning, and they will rejoice daily in the fact that they are being helped outside themselves in the sympathy and prayers of others.

TELUGU MISSION.

There is occasion for gratitude to God for blessings bestowed upon this field during the past year, and for the measure of progress that has been attained. The autumn monsoon, though delayed until the hope of escaping a terrible famine had well-nigh been extinguished, came at last. The rainfall, however moderate, was sufficient to save a part of the grain crop, and so, with the relief that has been otherwise afforded, saved our mission

from the dire calamity that has fallen upon Central and Northern India. There has been destitution, but, with the possible exception of two or three stations, nothing that could be really called famine.

There is a spirit of unity and brotherhood among the workers throughout this mission most prophetic for the future. Altogether the year has been one of substantial gain, especially in the organization of new churches, the strengthening of believers, and the quickening of a sense of responsibility on their part for the support of pastors and teachers.

Allusion was made last year to the great necessity for the establishment of an Industrial School at Ongole, and to the generous contribution which Dr. Clough has made for this object. While unable to include this in our last schedule of appropriations, it was hoped that some one whom the Lord has blessed with means would be moved to supply the funds needed. We have thus far been disappointed in this expectation. The need, however, increases and is accentuated by the famine. Stable and remunerative employment must be provided for the numerous young men connected with our Telugu Mission if our expectations with regard to self-support in the churches are to be realized. Industrial schools connected with missions in other parts of India have proved potent factors in the development of self-support, and there is not the slightest reason why a properly conducted Industrial School should not work out the same results, and even more abundantly, in our Telugu Mission. On the whole, it may be said that the work is in a most healthy condition; that the outlook for the future is most hopeful, if the mission is properly maintained.

NELLORE — 1840.

Rev. David Downie, D.D., and wife, Rev. F. H. Levering and wife, Miss Mary D. Faye, Miss Orissa W. Gould, M.D. (in United States), Miss Kate Darmstadt.

Dr. Downie reports :

The time has come for summing up the successes and failures of another year. The old "Lone Star" has had its share of both. We have no "large accessions" to report, but our gains have been much more than our losses. More effort has been devoted to developing the material God has already given us than in seeking to acquire additional numbers.

The Churches. — The Nellore church continues under the faithful leadership of Pastor Subbiah. A decided step has been made in the line of self-support. Heretofore it has required the united efforts of the missionaries and the church to pay the pastor and other incidental expenses, including contributions to the Bible Society and other benevolent objects. For a long time we have been anxious to throw the entire support of the church on the native members, but how to do it without seeming to discourage them we could not quite see. The need and desire for a parsonage furnished the desired opportunity. The church could not provide it, so we arranged that if they would agree to take care of their pastor themselves, and at the same time continue their benevolent contributions, we would undertake the matter of providing the parsonage. This they agreed to do. The result is that they are now raising as much money alone as they formerly did with our help. Besides getting a parsonage, the church will now have the satisfaction of knowing that what it reports as its "contributions" will be its own. Till some such course is generally adopted, we shall never know just how much our native churches are giving.

The Rajapalem church holds on its way in a very hopeful and gratifying manner. Enlarged accommodations are greatly needed, but the money for them is not yet in sight. Pastor Chinna Nursiah is still the earnest and successful leader of this vigorous little flock.

The English church services were discontinued for a few months, but they were so much missed that we were induced to resume them. The congregations are not very large, but they are appreciative, and there are evidences that the services are bearing fruit.

District Work.—Our native preachers and Bible women have continued their work among the villages during most of the year. They are few in number and some of them not very efficient, but they are the best that are at present available. There is a pressing demand in this part of the field for a better class of educated native evangelists.

The missionaries have done as much touring in the district as their duties in the station would allow. With the division of labor arranged with Mr. Levering, I am not expected to make any very extended tours, but this does not prevent frequent short trips into the surrounding villages. Although it is generally understood that Mr. Levering has charge of the field work and that the work of the station belongs to me, we observe no rigid lines in this respect.

The Schools.—The station schools have been in charge of Miss Darmstadt, assisted by Miss Annie Downie. Miss Darmstadt has demonstrated her fitness for the position to which she has been appointed. When she and her associate pass their second and third examinations in Telugu, which they hope to do very soon, they will be able to show even better results, though as it is they have been very gratifying. Miss Darmstadt says: "The remodelling of our Girls' School building, compelling us to vacate it for the major part of the year, and thus separating the matron from the girls, together with numerous changes in the staff, have been great hindrances to the progress of the school. Both the matron and myself are now in the building, and I trust things will run smoother. I am delighted with my new apartments, and am sure I shall enjoy being with the girls.

"In January last Miss Downie, who has so faithfully assisted me in the work, began a class in drawing and singing. She has met with great success, receiving Government recognition and the commendation of the Inspectress of Schools. Seven of the girls from the Training School appeared for their practical test examination, and all passed well. The present class all passed the fifth standard examination, but the results of their method examination are not known yet. The results of the other examinations are also unknown."

We have had some sickness and one death in the school during the year. The spiritual health of both schools has improved, and a number of both boys and girls have been baptized during the year.

Village Schools and Zenanas.—Miss Wayte has devoted her time to this branch of our work with her usual fidelity. In February she and Miss Faye made a tour of several weeks in the south-east section of our district. There they met the Leverings, who had been on the south-west side. Together they spent a few weeks more on the field. Miss Wayte says: "A special effort has been made to raise the standard of the village school teachers. Three of them have been in for training in the Normal School, and four more went up for the upper secondary examination. We had hoped to increase the number of village schools, but the cutting down of appropriations forbade this.

"The number of Zenana pupils has been about the same as last year. It seems to us sometimes that the progress is painfully slow, and yet when we look back a few years we are almost surprised to see what progress has been made. The Bible women, not one of whom could have entered a Zenana twenty years ago, often speak encouragingly of the way they are received and of the changes that have been made.

“ In May when it was too hot even for the Bible women to be out, we put them through a course of doctrinal training here in the station, which we think will be helpful to them in trying to meet the objections that are, sometimes raised.”

The Industrial School. — The missionaries of the station have entered a somewhat vigorous protest against Mrs. Downie spending so much of her time in a development of the Industrial School, which no one at first anticipated. I refer to what might be called “ The Woman’s Friend-in-Need Workshop ” and “ Mercantile Concern.” The former was good charitable work, furnishing many a poor woman with work who would otherwise have had to beg or suffer, and the latter brought in some money. But it was hard work, and not exactly the kind of work for which Mrs. Downie was fitted. The intention now is to reduce the concern to an industrial school pure and simple, as a department of the Girls’ School. This will relieve Mrs. Downie, to devote her time to Zenana and other spiritual work.

This step was decided on before we knew or even suspected that any change in the *personnel* of the station was contemplated. As it turns out, it seems to have been a providential decision, since we are likely to lose one of our most valued associates, whose work Mrs. Downie will be obliged to take up for a time at least.

The Medical Work. — Dr. Levering reports as follows: “ During the first four months of the year, while Dr. Gould was in charge of the dispensary, I spent part of the time in touring. We visited many villages and treated a good number of patients. This gave us exceptional opportunities for telling the gospel story, and the people heard it gladly. But our time was too short at each place to follow up either the gospel message or the medical treatment. Sometimes patients were induced to come in to the hospital in Nellore for further treatment.

“ When in Nellore I spent two mornings of each week in the dispensary, and two afternoons teaching the nurses, thus relieving Dr. Gould and enabling her to continue her study of the language. Since her departure to America in April last, I have had sole charge of the medical work.

“ Miss Faye has been in charge of the nurses, instructing them both in the medical and spiritual branches of their work. She has also rendered valuable assistance in the dispensary. During my brief vacation she carried on the work, treating simple cases herself and sending others to the Government hospital. The hospital has thus been kept open during the entire year.

“ The number of out-patients treated: New cases, 4,327; old cases, 6,586; total out-patients, 10,913; in-patients, 57. Visits made (not including those treated while on tour), 257.”

Building. — The main buildings of the hospital and the dispensary have been completed, and one out-ward will be ready for occupation by the end of January. Although the dispensary has been in use for several months, the formal opening will not take place till about the first week in February.

Miss Darmstadt’s house has also been completed and occupied. The Kavali bungalow, which has been lying so long in a half-finished condition, was turned over to me for completion. The work is going on, and will, I trust, be finished within six months.

Publications. — Mrs. Downie’s new Telugu hymn-book with music has at last been published. It has been a most tedious and troublesome business, but we think it will well repay the labor that has been expended on it. We have also issued an edition of 5,000 copies of the same hymns without music.

Mr. Levering reports the following :

Under my arrangement with Dr. Downie, I am relieved of station work. In the early days of January, 1896, I went with Mr. Stone to the west end of the Nellore field. We travelled over so much of the field as lies between the Kistnapatam road and the Penchalakonda range of hills.

The territory travelled over includes some of Nellore Taluq, some of Rapur, and some of Gudur. This part of the field includes about 150 villages. These were all visited, and services were held in each of them. We conducted 250 such services, and travelled 650 miles. We sold a large number of tracts and portions of Scripture. I did not keep an account of the number of Scripture portions or tracts sold, but was obliged to send to Nellore for fresh supply of the former. I had never sold the tracts and Scripture portions before this trip, although I am told that on this field it has been done. My experience leads me to believe that as many tracts find their way into the hands of those who can and will read them as would do so if they were given away. There is this additional advantage in the plan: I found no evidence that the tracts so disposed of were destroyed. When I have given away tracts, I have very often found the roads littered with the fragments of them.

During June, July, August, and September I was absent in Rangoon on mission business. On December 3 I left Nellore again for Rangoon, and remained until the end of the year, under direction of the Executive Committee.

During the vacation of the Seminary at Ramapatam, V. Yacobi was called to Nellore, and with Lingiah, a graduate of the Seminary in the class of 1896, we visited various preaching places in Nellore and the surrounding villages, holding two or three services every day during the vacation season.

On Sunday afternoons during the year, Subiah, the pastor of the Nellore church, together with the teachers in the Nellore schools, have preached in the streets of the town. I have accompanied them when in the station. Sometimes these Sunday afternoon services have been held in only one place, sometimes in three or four places on the same day. Occasionally on Sunday afternoons we have visited villages outside Nellore.

During one month, while the rainy season was upon us, all the preachers came to Nellore, and we conducted the usual Bible study. In this work we had the valuable assistance of Subiah, the pastor of the Nellore church.

The preachers (and the teachers, so far as they have helped us in these evangelistic services) have responded willingly, and, as a rule, have done very good work.

ONGOLE — 1866.

Rev. J. E. Clough, D.D., and wife, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

College. — Prof. L. E. Martin and wife, Rev. J. M. Baker and wife.

Dr. Clough sends the following interesting report :

All departments of mission work have been successfully pushed during 1896, and we closed the year with no discouragements worth mentioning. The massiveness of Hinduism is sometimes appalling, but faith triumphs, and we rejoice that all we have to do is to obey orders and expect victory, and generally we are not long left in doubt.

Personal Labors. — What the personal labors of the missionary in charge of a large mission are is impossible to put on paper. Preach the Gospel he certainly must. But alas! Most of his strength and energy must be given to other duties. At times he must not only be an adviser, but also an advocate, arbitrator, physician, "Jack-at-a-pinch," and occasionally even he has to be, practically, head cooley.

During 1896 I was on evangelistic tours about one hundred days. This department of my work I enjoy very much, and I regret that I have not more time at my command to push it for at least six months of each year. Except the time when on these evangelistic tours I was in Ongole. During the whole year I was not beyond the bounds of the Ongole Mission field.

The direction of the work done by 340 mission workers, scattered here and there in 195 villages, many of them far removed from headquarters, and advising and otherwise assisting Christians when persecuted or when in serious trouble, and keeping everybody at work and happy, is no light task. Did we not have help and strength according to our needs we would fail, *utterly* fail. But all this is given just as Jesus promised, Matthew 28 : 20.

Village Schools. — In my last report I said that “Government Educational Department is helping us grandly.” Let us explain. During 1896 we have had 198 village schools taught by 252 Christian teachers. The result grants paid to the teachers of these schools aggregated about Rs. 2,000. Besides this six of our teachers have been supported while studying in “session” schools for primary teachers, for a period of 12 months, and two young men have been given a full support in the Government Normal School, Ongole, and ten young women, several of whom are village teachers, have been supported in Miss Kelly’s Training School for Mistresses, by Government, and the end is not yet. I should also say that to help superintend the 198 Christian village schools, besides the ordinary Government officials two Christian supervisors have been appointed, at our request, to aid our Christian teachers to make their schools more efficient. These supervisors are paid half by Government and half by the mission. Our great need is more trained Christian teachers and more cheap school-houses. We now have fifty places where such should be built. These could be built mainly by the Christians, as Government would give one-half the cost, if I had some competent and warm-hearted Telugu Christians who would superintend the erection of them. In time we shall have them.

It may be of interest to our friends in America to know that of the Rs. 5,500 granted by the Local Funds Board of the Nellore District for the Ongole subdivision, Rs. 3,500, during 1896, was given to Christian village schools connected mainly with Kanagiri, Podili, Darsi, and Ongole.

Native Preachers. — The native evangelists and pastors have labored faithfully. Most of them are hard-working, devoted men, and it is a pleasure to me to work with them. Often their simple faith puts me on a back seat, in my own estimation at least. We now have fifteen ordained preachers, twenty-four unordained preachers, and forty-five helpers or lay preachers.

Sunday-schools. — The station Sunday-school is flourishing. The usual attendance is about 600, but the number sometimes increases to 800. On an average about 2,000 verses of Scripture are recited at each session of the school. Besides this central school, Sunday-schools are also held in each of the caste girls’ school-houses, Ongole, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the High School, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in English.

Miss Kuhlen has a Sunday-school which is very encouraging, composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. Mrs. Baker also started a Sunday-school for caste children in Geddalagunta, one of the hamlets of Ongole. In all these there are on an average about 1,000 children in the Sunday-schools of our mission in Ongole town. The Sunday-schools established here and there over the field connected with Ongole are carried on with some success, but many of them are, for lack of enthusiasm, not satisfactory to me.

Telugu Service. — Every Sunday morning we have had, as heretofore, after our Sunday-school, a sermon in Telugu by one of the assistant pastors or myself. The usual attendance

was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or more. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the large numbers of the Christian Endeavor Society connected with the College, directed by Mrs. Martin and Mrs. Baker and Bible women and missionaries, go to bazaars and to the hamlets of Ongole and villages near, preach or hold prayer meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs Martin and Baker have the entire responsibility of this service.

Miss Sarah Kelly, on whom we always rely for faithful work, has managed the girls and young women in her various schools, as heretofore, successfully. In the Primary Boarding School there were 142 girls and 11 teachers; in the Training School for Mistresses there were 17 young women and 1 teacher; in the Practising School there were 55 girls and 3 teachers; in the Female Night School there were 15 women with 2 teachers; and in the Wudda and Yanadi Caste Schools there were 18 boys and 18 girls, taught by 4 teachers.

Miss Amelia E. Dessa. — The good work done under Miss Dessa's direction is as follows: One Boys' Primary Boarding School with 8 teachers and 132 scholars; one Night School with 28 scholars and 3 teachers; one Town Branch School with 118 scholars and 5 teachers; one Mohammedan Boys' School with 2 teachers and 34 scholars.

Mrs. Ellen M. Kelly, as in the past, has energetically superintended the two Caste Girls' Schools in Ongole, and the one in Kottapatam. In these three schools there are over 200 girls, with 7 teachers and 5 women conductresses. She has also superintended the nine Primary Hamlet Schools for Christians in and about Ongole. In these there are 273 boys and 64 girls, taught by 16 teachers, all of whom are Christians. Of these, seven are women. Mrs. Kelly has also a very interesting Girls' Primary Day School for Christian Girls in Kavadypalem, Ongole, which is nearly self-supporting. In this school there are 68 girls, taught by 4 female teachers, all of whom are trained. These schools are largely the feeder of the schools under Miss Dessa and Mrs. Kelly. Mrs. Kelly has also night schools for men in Aravapalem, Mammedipalem, and Trovogoonta, and one for women in Kavadypalem. In all these there are 43 men and 41 women.

Miss Kuhlen, with her Bible women, made an evangelistic tour during the first part of the year, going to villages as far as fifteen miles from Ongole. Later she had the charge of Mrs. Kelly's work for nearly three months, while she was on leave. While on this tour, and while acting for Mrs. Kelly, Miss Kuhlen continued the study of the Telugu, and in July she passed the required examination in that language with honor. The last half of the year she made two more tours, thus spending, in all, about a month among the villages. When at home she undertook to instruct more perfectly the Christian women in the villages near Ongole. To do this she visited five villages a week for several months, and the end is not yet. She also taught the class of Bible women an hour or two a day for about two months, and she often visited the houses of Christians and caste and Zenana women in and about the town of Ongole.

Bible Women. — During the year there have been thirty-nine Bible women at work, and fifteen other women have been in training for that work. Of the Bible women, two have worked with Miss Kuhlen, two work in the hamlets of Ongole, and the others work in villages from ten to fifteen miles from the central station.

Mrs. Clough, although much engaged in literary work, rendered valuable aid most of the year in superintending the ten women in training for Bible women, and in the care of the field workers when in Ongole. The last half of the year she has been continuously engaged in writing up the early history of the Ongole Mission from the native Christians' standpoint. This is

likely to be a work of some interest to those who love the Telugu Mission, as it is untrodden ground.

During the year we have baptized 508. When I wrote my last report I hoped I could give authentic statistics of the Ongole Mission by this time, but I cannot. Professor Martin is still at work trying to get a correct enumeration of the Christians connected with Ongole, but he is not ready to report yet.

Miss Dessa, who has charge of the Boarding School, writes:

One Boys' Primary Boarding and Day School, 132 scholars, 9 teachers; one Night School, 26 pupils, 3 teachers; one Branch School, 118 pupils, 4 teachers; one Mohammedan Boys' School, 28 pupils, 2 teachers; and one Mohammedan Girls' School, 34 pupils and 2 teachers.

Primary Boarding School. — In future we will call this school the "Lower Secondary Boarding School," for it has during the year been raised to a school of that grade.

The fifth standard I reported last year as having been given up was again started, and three of the five pupils in the class passed. The other two had not studied the prescribed number of days in the fifth standard, hence could not be presented for examination. We have this year added another class to the school, and hope that the sixth standard will also be recognized. The introduction of these higher classes does not infringe on the work of the College. These young men of the fifth and sixth standards could not be sent to the College, as all going to that institution must have at least an elementary knowledge of English, while the boys we pass to our higher classes are those who do not care to study English, but are young men who wish to go out as village teachers, etc.

We have now a large and airy school-house, and for this great convenience we have to primarily thank Dr. Clough, who not only advised us to begin a new building, but also materially helped us to begin work on the new one, by a donation of Rs. 600. There is still a debt of Rs. 848/ upon this building, and we would be glad if kind friends would lift this burden off from our hearts, by sending to the missionary rooms the money to pay the debt on the new building. It was an absolute necessity in order to keep my school running.

The Teaching Staff. — We have again this year had two changes of head-masters, and this has affected the school work so much that the results of the examination are not so good as last year's. But we now have a head-master who is fully qualified for the position, and who acts as if he intended to stay. One teacher has been added to the staff, who is a trained gymnastic teacher. With his help the additional class mentioned above is managed.

The Number on Roll. — This year the boarders have not numbered more than 126, but an average of 105 has been kept up throughout the year. The number of day scholars was 36, and I am happy to say that they have been more regular and shown better work this year than during the six years I have had the care of the school.

The health of the pupils has been fairly good except during the month of September, when a fever much like typhoid appeared among the boys. Many of the cases were mild and soon gave way to treatment; but two from the beginning caused us anxiety, and after a long and tedious illness one boy went home to be with God. The other slowly recovered, but even 60-days after the lapse of five months he is not the boy he was before the fever attacked him.

The number of paying pupils has increased from thirty to fifty-four. The amount collected from parents as fees last year was Rs. 80/. We hope to have a larger amount to report next year.

There were none baptized from the school this year, yet the religious tone of the scholars

has been very good. The Bible lessons were well studied, the weekly prayer meetings and Sunday services vigorously sustained, and the behavior of the boys both in and out of school very encouraging.

Night School. — The number in this school was not as large as the year before, yet the results of the year's work are very gratifying. All of the twenty-six pupils in the school were sent up for examination. Of these, nineteen from the Lower Primary Department were presented and eighteen passed, and in the fourth standard seven were sent up and six passed. The Inspector remarked: "During the twenty-four years I have been an inspecting officer, I have never seen such good results in a night school."

Branch or Caste Boys' School. — The teachers of this school are much pleased, because their school has this year shown better results than the Boarding School. The number on rolls is 118, an increase of 13 on last year. We insist on the daily Bible lessons being well learned by all, and still the school finds favor with the high-caste people of Ongole. They could easily, and with no more cost to themselves, send their children to one of the other primary caste schools under Hindu management; but on account of the good work done by us, they do not object to the religious teaching given. The Sunday-schools in connection with the above school are in a thriving condition. While I was on vacation, Mrs. L. E. Martin kindly undertook to superintend the work, and kept the children together, who would otherwise have scattered, and it would have been a difficult matter to have gathered them again.

Mohammedan Boys' School. — The boys in this school are doing very nicely. There are only twenty-eight names of scholars on the rolls since October last, and this is I believe due to the high prices of grain. The children of the poorer classes must help support themselves by picking up sticks, grazing cattle, etc., etc. The examination of this school has not taken place as yet this year, so I cannot report of the work done.

Mohammedan Girls' School. — We have in this school thirty-four scholars and two teachers. The head-mistress is a trained Hindustani teacher from the Government Hobart School for Muslim Women. She is teaching kindergarten to the younger pupils, and seems a most painstaking, patient teacher. I am glad to have her here, for she has relieved me of the sewing classes I was obliged to teach. It was two years before I could get a teacher who would consent to read the Bible in school for me, or who would even consent to stay in the room while I spoke to the children about the religion of Christ.

I know that some who read this report will not be sympathizers with me in this work, and that some may even question the wisdom of spending time and money on the followers of Islam, who have treated our fellow-Christians of Armenia so atrociously. Dr. J. Murdock, writing about the Armenian trouble, says: "For more than twelve centuries some of the fairest portions of the earth, once studded with Christian churches, have been allowed to remain under the baneful sway of Islam, without scarcely a single effort on their behalf. Such a trumpet call has seemed necessary to awaken the church to a sense of her duty; God grant it may be effectual!"

Dr. George Smith says: "The great work to which the providence of God summons the church in the second century of modern missions is that of evangelizing the Mohammedans."

I shall end with one more quotation from the writing of the Rev. Dr. Wherry. I feel that these three quotations will better show the claim those people have on us Christians than anything I could say myself.

Dr. Wherry says: "Some think the efforts of missionaries to reach them [Mohammedans] a signal failure. The number of catechists and ordained ministers who were formerly Muslims, to say nothing of a considerable portion of the membership of the Christians, in some parts of India, prove this view to be mistaken."

Professor Martin reports for the College :

We have great cause to thank God for His care over us personally during another year, and for bringing us to the close of 1896 in such health and strength.

We have shared with our fellow-missionaries the apprehension and anxiety on account of the threatened famine and plague, and rejoice with them that the Lord has seen fit to answer our prayers so far at least as to keep these dread visitants almost entirely from the territory occupied by our Telugu Christians.

The work in the college and school has been continued as heretofore. The total enrollment for the year was slightly less than for the year before, being 364 against 366 in 1895. The adherents of the various religions represented among the students were distributed as follows, as compared with 1895 :

College Department.										1895.	1896.
Christians	.	.	.	.	.	.	.	.	.	2	3
Hindus	.	.	.	.	.	.	.	.	.	13	2
Total										15	8
Upper Secondary Department.											
Christians	.	.	.	.	.	.	.	.	.	32	35
Hindus	.	.	.	.	.	.	.	.	.	67	61
Mohammedans	.	.	.	.	.	.	.	.	.		1
Total										99	97
Lower Secondary Department.											
Christians	.	.	.	.	.	.	.	.	.	115	112
Hindus	.	.	.	.	.	.	.	.	.	124	138
Mohammedans	.	.	.	.	.	.	.	.	.	13	9
Total										252	259
Total Christians	.	.	.	.	.	.	.	.	.	149	150
Total Hindus	.	.	.	.	.	.	.	.	.	204	204
Total Mohammedans	.	.	.	.	.	.	.	.	.	13	10

It will thus be seen that there was a gain of four Christian students in the College and Upper Secondary Departments, and a loss of three in the Lower Secondary Department. This latter fact is due to our inability to provide aid to quite a number who would have been glad to continue their studies beyond the primary grade. Were it not for the aid we give in the way of food, clothes, and books, to say nothing of tuition, probably not more than a dozen of the 150 Christian young men would have been able to attend the school. There were ninety-one new admissions during the year — thirty-eight Christians, fifty-three Hindus, and no Mohammedans.

The year was marked by the death on August 4 of one of the native teachers in the school, a Brahman, and also, on November 1, of one of the Christian students in the Senior F.A. class, from whom we were expecting much. Sickness among the students otherwise interfered somewhat with the work in the College. In consequence only two students went up for the First in Arts Examination of the University, but neither of them passed. Seventeen — fifteen Hindus and two Christians — appeared for the matriculation examinations from the

school, of whom four, all Brahmans, passed, with one in the first class, the only one in the district. The percentage of passes is about the same as the average throughout the presidency.

There were very few changes in the teaching staff during the year. Mr. Baker, whose arrival I noticed in my last report, took up a large amount of school work while reserving for himself some time for the study of Telugu. Mrs. Martin continued the Bible instruction in one class throughout the year except during her illness. Mrs. Baker also took charge of the same subject in another class during the second session. After the death of the teacher mentioned above it was necessary to engage a man to take his place. With these exceptions the same teachers gave instruction through the year, and I wish to record here my appreciation of their faithfulness to their work.

Through the influence of Mrs. Baker principally, a Young People's Society of Christian Endeavor has been organized among the students with an active membership of about forty, into which was merged the old society which had been in existence for some years. This, however, does not include all the active Christians connected with the institution. The English preaching services have been maintained during the year while the school was in session, Mr. Baker, Mr. Cornelius, and I taking turns in conducting the services. The same custom has been followed as in former years, of the older students going out Sunday afternoons to the hamlets within easy reach of Ongole, to conduct evangelistic services for the heathen, or prayer and conference meetings among the Christians.

Rev. J. M. Baker adds :

Our lot has differed from most missionaries' sent by our Board, in that our work is in the English language and permits our entering fully into it at once. Immediately after arriving I began to teach the Bible two hours each day; the teaching of Shakespeare, Greek history, and physiology soon followed.

Concerning the religious work of this College the following is a brief outline :

The College was founded to teach religious as well as secular truth, and the corps of Christian teachers from the highest to the lowest hold views in accordance with that principle, and believe in giving a wholesome amount of religious instruction in a clear and effectual way, even at the loss of some popularity among our Hindu friends. Good class standing in the Scripture and good examinations are necessary to promotion from one class to another, or even to continued enrollment.

Scripture study does not help directly to gain any of the degrees (no credit being given for it by the University of Madras), but the natural liking for the study when rightly presented, the enthusiasm of the teachers, and the rules of the College make Bible study one of our chief features. Each class in the High School and College is taught four hours per week, the teachers being Mr. and Mrs. Martin, Mr. and Mrs. Baker, together with two native teachers. In addition every student must attend the reading of the Scripture and prayers each morning in the chapel. Our religious work, however, does not stop with that which is required.

In all our work we do not forget that this College is a feeder for our Seminary, and when aptitude in religious work and a liking for it are shown by pupils we are ever ready to advise with them about their life's work, and to indicate how they can find out from the Holy Spirit what He would have them to do.

The 10th of January, 1896, brought with it to Ongole an old printing-press and a goodly quantity of worn-out type. Although the quarters here were very unsuitable for such an undertaking, I consented to manage the press for a few months only, fully expecting the Industrial School would shortly take it up.

Believing that the press should support itself, at least if the Industrial School did not open, we put in at the rooms no application for funds, and have, with great effort, made the press support itself since the first of October.

Our expenses from the time it came until February 1 have been Rs. 1,351, which includes a quantity of new type. Our income and stock of paper on hand is Rs. 1,404; making a balance in our favor of Rs. 53. We have nearly printed three books for the Seminary and print monthly the "Telugu Baptist."

Besides printing many tracts and leaflets we have made a translation of the "Outline Handbook on the Life of Christ," by Stevens and Burton, and have it nearly ready for the public.

RAMAPATAM — 1869.

Rev. R. R. Williams, D.D., and wife (in United States), Rev. J. Heinrichs and wife, Rev. W. L. Ferguson and wife.

Rev. J. Heinrichs reports :

Station. — The work at Ramapatam for the year 1896 might be appropriately epitomized by the two words "continued" and "discontinued." Continued mercies were abundantly received, by which we were enabled to continue the work without any interruption on account of sickness or a vacation on the hills. What in our hearts we believe to be against a policy of progress, purity, and righteousness was discontinued. We continue to regret that not as much time as is desirable could be devoted to the development of the Ramapatam field and station. The Seminary has remained our principal trust.

Out-stations. — Several visits have been made to our four out-stations, especially where separate churches have been established; and in this work the teachers and students of the seminary have nobly aided me. On one of these visits we had the privilege of baptizing six persons, whom we consider the fruit of the regular visits of these brethren to the villages. It is my firm conviction that if a missionary could be placed in sole charge of the Ramapatam field, which comprises an area of about 250 square miles, with a population of about 30,000 souls in over fifty villages, only half of which contain any Christians and regular services, tenfold more good could be accomplished than I am now able to report.

Missionaries. — The want of a medical missionary is still felt. The missionary ladies of the station have done as much as time, knowledge, and strength would permit, but all these are utterly inadequate to the great needs of a station like Ramapatam. The services of Mr Lutchmi Nursu, who in former years had been very helpful to Dr. Cummings and others, were discontinued for financial and other reasons. Besides the missionaries, there are no other ordained ministers at the station, and upon us has devolved the principal care of the Ramapatam church, in addition to our manifold other duties.

Ordained and Unordained Native Preachers. — At our request the church has tried to call a pastor, but so far without success. Some good brethren are inspired with a strange fear of the "Seminary church." Of unordained preachers we have four, who are stationed at places where churches have been established. One had to be discontinued, another was placed at the important charge in Tettu after his graduation in April. A great deal of the work which preachers and evangelists are doing in and for other stations is performed here by our ministerial students, to the great advantage of themselves and others.

Bible Women and other Native Helpers. — One Bible woman — Seetamah, the daughter-in-law of the late Krishnalamah, of Nellore — has been appointed during the year, and she is doing excellent service. Cuppiah, the ex-munsiff (village magistrate), now devotes all his time to his

colporter work. He meets with a good deal of success among the caste people, in spite of intense opposition for his embracing Christianity.

Churches Self-supporting. — The Ramapatam church may be said to be self-supporting. Not a cent of foreign money is paid toward its support. It maintains one of its students at the Seminary, and also pays a salary of Rs. 3 each to the three pastors in charge of three churches on the field. These churches, while not self-supporting in the sense that they support their own ministers (since they are maintained by the Ramapatam mother church), are yet self-supporting in the sense that they receive no money from the mission treasury. Hence we may be said to have really four self-supporting churches besides the Seminary church.

Baptisms and Present Membership. — Sixteen persons were baptized during the year and 45 who were added by baptism last year, but by some mistake were not reported, were added to our number; hence our total membership is 523 with a net increase of 69. Only two persons had to be dismissed by exclusion.

Sunday-schools. — Regular Sunday-schools are conducted at Ramapatam and the places where we have elementary day schools, concerning which Mrs. Heinrichs will report more at length.

The Seminary. — As we compare this year with the last, we can notice encouraging progress in the various departments. The students are not as well housed as they should be, but the state of the mission treasury has prevented us not only from erecting new quarters, but also from adequately repairing the old. A class of 9 men graduated last April and 16 new students entered. Our present number is 119. More would have come but for the new rule to admit only candidates who, in addition to the usual spiritual qualifications, can pass the Government primary examination. The quality of the new men is excellent. Mr. Ferguson began to teach homiletics last July, and has rendered valuable aid in many other ways. My own subjects were theology and exegesis with the senior, and New Testament introduction and life of Paul with the lower classes. The other teachers have labored faithfully, and whatever success has been attained is largely to be attributed to their hearty coöperation. We are gradually getting a useful set of text-books for the Seminary. An excellent "Outline of Church History," by Dr. W. B. Boggs, has just been completed; a little work on "Eschatology," by myself, was finished the earlier part of the year, and two other books are now in the press — one on "Outlines of Ancient History and Chronology," by Mr. Ferguson, and one on "New Testament Introduction and Analysis," by the writer.

Our Curriculum has been revised, and the following is an abstract of the same (extra studies for those qualified to take them are provided for):

First Year. — Study of Historical Books of and General Introduction to the Old Testament.

Study of Historical Books of and General Introduction to the New Testament.

Bible Geography.

Outlines of Ancient History and Chronology.

Second Year. — Theology — from Sources of Theology to the Inspiration of the Scriptures.

Lives of Christ and Paul.

Church History from Christ to Constantine. (1-313).

Exegesis of Historical Books of the Old and New Testaments.

Third Year. — Theology — from the Doctrine of the Trinity to the Doctrine of Salvation.

Homiletics — "The Christian Ministry" and practical work.

Church History from Constantine to Luther. (313-1517.)

Exegesis of Major Prophets of the Old Testament and Catholic Epistles of the New.

Fourth Year. — Theology — from the Doctrine of Salvation to Eschatology.

Homiletics continued; Elocution; Sermons before Faculty and Students.

Church History from Luther to the present time.

Exegesis of Minor Prophets and Poetry of the Old Testament and Pauline Epistles with Revelation of the New Testament.

Mr. Ferguson adds :

The end of my first year of missionary life and service was passed on Nov. 22, 1896. It is with gratitude to God that I report a year of almost unbroken good health, both for myself and family.

Study. — The chief thing to call for attention has been the study of the language. In this work Mrs. Ferguson has also joined. For the first seven months we devoted from six to eight hours daily to study, recitations, and practice. Early in October we took the first of the examinations in the Telugu curriculum prescribed by the Conference Committee.

Kavali. — Just after returning from the Ongole Conference in January last, under advice from Dr. Downie I undertook to care for Kavali until a missionary should be designated and sent to the field. About twenty visits in all have been made to the station, and the general work and property of the mission were cared for. Four have been baptized; three more await the ordinance; and two have been restored to church fellowship.

Nothing in the shape of aggressive work could be undertaken, for obvious reasons — lack of the language, residence on the field, etc.

On November 11, in company with Dr. Downie, charge of Kavali was duly transferred to Mr. Bullard.

Teaching. — In June Mrs. Ferguson began to teach a class of boys and girls from the Boarding School the elements of English. They are expected to go to Kundakur for their first examination in January.

Upon the opening of the Seminary in July I undertook to teach the third and fourth classes in homiletics. The work has occupied one hour per day in the class-room, and considerable time outside, in examining and correcting sermon plans, and work which the young men bring to me. The class-room work consists of recitations from the printed lectures of Dr. Boggs and Rev. G. N. Thomssen; original work in Scripture analysis, and sermon plans by members of the classes; and such oral explanation as the teacher with a limited vocabulary could give. In addition to the class-room work, the Sunday evening preaching service in the chapel is conducted by some member of the senior class, and the Friday evening prayer service by members of the middle class.

The work has been decidedly helpful in the acquisition of the language; and from the nature of the papers submitted at the mid-term and final examinations, I have reason to believe has not been without substantial profit to all,

I have prepared for the use of the lowest class in the Seminary a little work on ancient history and chronology. It is now in press at Ongole. It is intended as a base for the study of church history.

SECUNDERABAD — 1875.

Rev. W. B. Boggs, D.D., and wife, Miss R. Emma Pinney.

Dr. Boggs reports :

Among the changes which have marked the year is the removal of Dr. and Mrs. Timpany from Secunderabad to Hanamakonda. This was consequent on the failure of Mr. Beeby's health and his departure with his family to America. The coming of Miss R. E. Pinney has

also occurred since last report. She was transferred from Cumbum to Secunderabad, and arrived here in August, and has since had the care and management of the school.

Our health has been fairly good most of the year, though on several occasions, each lasting several weeks, I have been scarcely able, through sickness, to continue my work, or even to keep up. Two and a half months in the hot season I devoted to work on a Telugu book, "Outlines of Church History," for use in the Seminary at Ramapatam. The book was urgently needed, and at the request of the Seminary Trustees I did the work.

Secunderabad is no exception to the general rule that mission work in large towns advances slowly as far as actual conversions go. The vices of the town, especially drunkenness, harden the minds and hearts of the people until they are like the rocks that surround them. And a large portion of the non-caste native population in such a large garrison station is of the "camp-follower" class, being more or less closely connected with the army as servants in many various ways. This circumstance also is unfavorable, as this class is usually very unreliable and very hard to reach with the truth.

The Telugu Work. — The meetings for worship and instruction are all regularly maintained, and are attended by all those now connected with us in town — a small number at best. Many seceded several years ago and have never returned to this church. However, we are encouraged from time to time by new ones coming in to join our congregation.

I have preached in Telugu almost every Sunday morning, when I was at home, during the year. A prayer meeting and Sunday-school are held every Sunday afternoon, and also prayer meeting on Wednesday evening. There has been more or less of street preaching, but on almost every occasion the preachers are confronted by drunken men who seek to divert the people's attention from the Word by causing a disturbance.

The most hopeful part of our field is out in the country villages, where six preachers are at work all the time. We have made several short tours in those places, and have rejoiced in the work and in the hope of harvest. We have been permitted to gather some fruit; but the hindrances in the way of the poor people are very great. They live surrounded by an atmosphere of opposition to Christianity, and are often intimidated and subjected to oppression of various kinds. There is no room for doubt that not a few would become disciples of Christ at once if they were not under such a constant restraint. By any step towards Christianity they incur the anger and opposition of those around them, especially the petty officials.

The way seems to be now opening for us to do more evangelistic work out on the field, and we confidently look to the Lord of the harvest for a blessing on this wider and more continuous seed-sowing.

Three Telugu converts have been baptized during the year, two of them at a village near Aler, forty-four miles from Secunderabad, and one in town, a young man in the school.

The station school, which contains thirty boys and eighteen girls, and at present teaches as far as the fifth standard, has been in charge of Miss Pinney since September. We plan to raise the standard of the school as we are able, eliminating the lower classes and adding higher ones, so that we may have before long a good central school here for our mission in the Deccan. We have been able to establish one village school about fifty-three miles from Secunderabad. The Christians at that place, though few, are doing what they can to support the teacher.

The English Work. — This part of the work continues to be deeply interesting and increasingly fruitful. The regular services are a Sunday-school at 7.30 on Sunday morning; preaching at 6.30 Sunday evening; meeting for Bible study on Monday evening at the mission house, and prayer meeting on Thursday evening, and once a month I conduct a meeting in the prayer-room of one of the British regiments; all these meetings are full of interest, and

we rejoice over frequent conversions. Among those whom I have baptized during the year are six English soldiers, good brethren who give us much joy. The congregations have steadily increased until the need of a new chapel is beginning to be very plainly felt. The existing one is old, small, and ill-ventilated, and is used as the school-room for the Telugu school all the week. The growth of the work is steady, and we trust the results will be lasting.

ALLUR — 1873.

Rev. W. S. Davis and wife.

Mr. Davis reports :

First. — Touring. — As soon as possible after the beginning of the year, I with my family began a tour of our field. We covered about all that was possible at that season, as the eastern part of the field is mostly under water until about March or April.

In some places we met with opposition, though in all but one exception the opposition was very slight. In that one case the village people, who were Brahman priests, threatened to burn the feet of our preachers if they came, and in fact did all that they dared to keep them away. Hearing of this, I took the whole force of preachers one morning and went over to see the village. We met with a warm reception, but when they saw that the Dora was with the preachers they cooled down a little and gave us a hearing. I have heard of no trouble from them since.

In one village that we visited I preached to about 1,000 people, ranging from the lowest outcasts to the highest village official. My carriage was the pulpit, and the sacred places of the people, together with the streets as they joined at that place, was our temple. Throughout the service the people were very attentive, and listened as though eager to hear what was said. And so we toured until I had to come in, because of the effects of overwork, before conference. After spending some little time at the station, we went to Bangalore for a season.

Coming back from Bangalore, we took up our regular station and field work, taking another tour and coming in when the rains forced us in. On the last tour we could have baptized hundreds, but as the famine was on we did not press them.

Second. — Preachers' Field Work. — We have seven preachers who spend their time among the villages. Their reports from month to month are good; but the one hinderance, caste, always obstructs the way of the Hindu to Christ. The preachers during the year have grown in grace and in the knowledge of God. The Holy Spirit's power is not only felt, but recognized, among them. The schools, four in number, are about the same as last year. At every monthly meeting the missionary meets the preachers, teachers, and Bible women, and instructs them the best he can in God's truth.

Third. — Station Work. — The station work is carried on as it was last year. Every Sabbath morning a compound Sunday-school and preaching service is held. In the Palem adjoining the compound, at noontime a Sunday-school service is held. In the afternoon a prayer and experience meeting is held in the Mallapalem near by.

The meetings are well attended, *i.e.*, from the Hindu Christian's standpoint, and we have not much reason to complain on that point.

During the year baptisms have been few, but we believe that the reaping-time is coming.

KURNOOL — 1876.

Rev. W. A. Stanton and wife.

Rev. W. A. Stanton reports :

It is with praise and thanksgiving that we review our second year's work in Kurnool. We

are thankful for the health and strength that has been granted us as a family, so that we have been able to stay at our post throughout the whole year. We are thankful that God has called us to work in this destitute field, and for the confidence He gives us that, though present results are small, we are working for the future.

The past year has witnessed a marked advance in our school work. Our boys' school has been raised to the lower secondary grade, and a beginning made toward higher education for the Pariah boys in these backward parts. Our girls' school, situated in the town, has passed through a most critical period. The Hindus, after much talking for many years, have bestirred themselves and started a rival school of their own, where their daughters can be brought up in true orthodox style without such offensive accessories as the Bible and Christian hymns and prayers. This, of course, carried away a great many of our girls, but we did not give up the ship, and now that the spring is over we find a nucleus of twenty girls still loyal to us, and new ones yet to come. The year has also been marked by the opening of a school for our Christian girls in the compound. Recognizing the importance of a diversity of industry for the progress of our Christian community and the real educational value of mechanics, we have opened an industrial school in carpentry on a small scale. The boys have made excellent progress, and some of them show real capacity for such work.

The Kurnool church experienced a great loss in the departure of the Rev. Henry Kanakiah for Bapatla, owing to continued sickness. The church was very loath to let him go. For many years he had labored on the Kurnool field, and had gained a rare knowledge of its needs, and was thus able to be a true pastor and shepherd to the little flock. The church was thus left without a pastor. As no properly qualified person was available, we have done what we could to fill the gap. When in station we have preached on Sundays, and led the prayer-meetings, and sought to build the church up in divine things. We have been greatly encouraged. The word of God has searched their hearts, has led them to confess their sins and shortcomings, and has nourished their souls. Our monthly covenant meeting and communion service is always a time of spiritual refreshment. The church continues to support a preacher or evangelist, and is gaining in strength and independence.

We feel that our Christians, as a body, are coming to a truer conception not only of their privileges, but also of their responsibilities, as the people of God. Five school-houses, or chapels, have been erected during the year, with very little help from the mission. We can bear witness that the gifts for these houses have been given out of extreme poverty, and yet with a freeness and joy delightful to behold. The results from the monthly systematic giving have been very encouraging. By this means we were finding out something of what the Christians could give, and by grouping those in adjacent villages were planning to lay upon them the responsibility of a certain portion of their preacher's support. Then the famine came upon us, and the work stopped. In spiritual things, also, we feel that gain has been made. We have tried to impress upon the preachers the necessity of less preaching and more instruction. As a result, in some villages the Christians meet together every night after the day's work is done, to learn the things of God. They are beginning to pray and testify with greater freedom, and Sunday afternoons, in some of the villages, they go out with the preacher to preach the Gospel.

Evangelistic work has been carried on to a much greater extent than in the previous year. A definite number of villages has been assigned to every preacher, varying from ten to thirty, and he is required to visit each village at least once in the month. Many villages are visited twice and thrice, and the whole field is thus sown with the gospel seed.

Personally the year has been one of great profit and blessing. We have learned many things. Our experience in preaching to the heathen has been a most blessed one, teaching us

anew that nothing but the cross of Christ can stir the heart of the Hindu to repentance, and that the Gospel is verily the power of God unto salvation to every one that believeth, to the Pariah first and also to the Brahman. We are waiting upon God for the outpouring of His spirit upon our Christians, upon our workers and ourselves. A purified church and a Spirit-filled ministry are forces which the gates of Hinduism can in nowise withstand.

HANAMAKONDA — 1879.

Rev. W. H. Beeby and wife (in United States), Rev. J. S. Timpany, M.D., and wife.

Dr. J. S. Timpany, who has been transferred to Hanamakonda, sends the following report :

We moved here late in November last, so cannot say much as to the work in particular upon the field.

1. *Our Churches.* — We have four in number. Three of the churches are doing well, and we hope to see good results from them during the coming year. The other is in a very discouraging condition. During the coming year I hope to see the station church firmly settled on a self-supporting basis, with a pastor supported entirely by itself and not receiving any financial help from the Society. I believe it is possible, and am gradually trying to bring it about. Already the Christians are interesting themselves as I never saw them before. After this main church is started on definite lines of self-support, it will be easy to bring the rest into line and get them interested.

We who are working here in the Deccan do not enjoy the privilege of working among large numbers of Christians as in other parts of our Telugu field. We are working in the day of small things, but we have the blessed assurance of the speedy dawning of a brighter day. As for our own field, I verily believe God is going to bless us richly this coming year; already we see visible signs of an awakening, and a desire on the part of people to ask about the true God; above all, helpers seem to have received an uplift and are more earnest than before.

2. *Touring.* — Very little has been done in this line of work during the past year. Since we moved to Hanamakonda I have tried to visit some of the near villages, and have thus travelled considerable in the saddle, but during the coming year we hope to do a great deal of systematic touring about the field. Our field is very large and we have much new work to do. Systematic touring upon a field is to me a very important feature of mission work.

3. *School Work.* — I am sorry to report that this department of work is not in a good condition. Soon after we came here it became necessary for us to change the school work and place it upon a "Result System." Because of many disappointments we have been unable to do much in this department as yet, but we hope soon to have good schools on our field. We want our people educated, and for them we want *good* schools.

4. *Building Work.* — I had hoped when coming here to escape this phase of work, but I have been obliged to devote much of my time to the repair of old buildings and the building of new ones. I have gotten on much better with this work than I had expected, and I hope soon to have our mission well equipped with some necessary buildings. Later, as our work grows, I hope we may see others built, such as school, hospital, and dispensary buildings.

5. *Medical Work.* — I cannot report very much in this department of work. As I have been living in Secunderabad most of the year, I did not consider it wise to start a medical work there. I did, however, take a few cases, and among them some were serious. I often thought if I had made it known that I would do medical work I could soon find plenty to do. During the past year we have had the pleasure of welcoming several of our missionaries into our home for treatment, and shall be glad to welcome all others who wish to come.

Conclusion. — In closing I would say that we are looking forward with strong hopes for a successful year's work. We are all praying for large ingatherings. We are experiencing a little of hard times because of the partial failure of the rains, but we have not famine as in other places. We are also quite free from the ravages of disease. For all these blessings we thank God.

MADRAS — 1878.

Rev. A. H. Curtis and wife, Rev. T. P. Dudley, Jr., and wife, Miss Mary M. Day, Miss S. I. Kurtz.

Rev. A. H. Curtis reports :

We have had a prosperous year in Madras. We feel that the year has been well spent. The work has been blessed, yet we feel sure there are greater blessings in store for us than any we have yet realized. The possibilities are great; the field before us is large, and, we believe, important. Our desire is to see souls converted, and to that end we are working. A good foundation was laid in the right place by those who started the work in Madras.

Evangelistic Work. — There are between thirty and forty places in the city where we try to have Telugu preaching as regularly as possible. Having only six regular preachers to do the work within the city, we feel very much our insufficiency. We have two preachers located in villages north of the city. One is located about ten miles from here, while the other is about twenty-five miles distant. They are expected to preach in as many of the surrounding Telugu villages as possible. Would that we were able to locate more preachers among those needy villages.

Churches. — The two churches on this field are organized with pastors and deacons, and are doing nobly in conducting the business of those churches. Neither church is self-supporting, yet they are both doing what they think they can in that direction. The Perambur church has a neat little edifice in which to worship. It is the church built by Brother Waterbury and now stands as a memorial to him. The Tondiapetta church has no suitable place in which to worship, being obliged, at present, to hold its meetings in what was once a Zenana. It is a part of the bungalow now occupied by Miss Day and Miss Kurtz. Once a Zenana, now used as a place in which to worship the Lord! They are greatly in need of a more suitable building, and consequently for the past few years they have been saving money for that purpose. They have now Rs. 675. The plan is to make the new church, when they have built it, a memorial to the memory of Rev. and Mrs. S. S. Day, the founders of the Telugu Mission, who labored so faithfully in that part of the city.

There have been eleven additions to the churches during the year, nine of which were by baptism.

Sunday-schools. — Every Lord's Day Sunday-schools are held in the churches before the regular preaching service. These are well attended. In the afternoon, Sunday-schools are held in the several school buildings, so that the children of those various hamlets may spend an hour on Sunday also in studying the Word of God.

Schools. — During the year a great improvement has been made in the boarding school. There are now sixteen in the boarding department, while sixty-one attend as day scholars. The standard of the school has been raised, and we already find our present school accommodations very insufficient. There are about five boys in the school who we hope will some day prove a strength to the mission. We are trying to have them brought up as Christian boys should be. In our other schools good work has been done during the past year. Bible is given a prominent place in them all, and we are trying to surround all the children with as strong a

Christian influence as possible. Surely our efforts will not be in vain. The recent examinations show that they have also done excellent work in their secular studies.

Preaching Hall. — The preaching hall in Blacktown is one of the encouraging features of our work. The room is small, but is kept neat and well lighted, and large numbers gladly come to the meetings to listen to the singing and hear the Gospel preached. The greater part of those who come are caste people, and some of them have become regular attendants. We have had the pleasure of seeing one young man of the Mudalier caste, who had found Christ at these meetings, buried with Christ in baptism. We expect another young man of the same caste will be baptized soon. Both of them take a great interest in the meetings. The meetings often continue for two and sometimes three hours.

Miss Day and Miss Kurtz are doing excellent work in the Zenanas and schools over which they have charge. The work they are doing is difficult and sometimes somewhat discouraging because of the seeming impossibility for the female portion of a Hindu household to take a stand for Christ. No record can be kept on earth of the result of the seed that has been sown by them among the women and girls of Hindu homes, but we believe it is recorded above.

We have had almost perfect health throughout the year. We feel the need of rest, however, and are hoping to get away for a short time during the hot season. For the past three years we have been on the plains.

The future looks bright to us, and with the blessing of God we expect to see greater advancement during the coming year.

Rev. T. P. Dudley, Jr., in charge of the English church, writes :

The year under review has been characterized by nothing very remarkable. We have been blessed on the whole by fairly good health. We have had all the work we could possibly do, and have thoroughly enjoyed it.

The services of the church have been regularly sustained. The congregation is on the average a little larger than in previous years of my ministry. One of the most difficult works we have to do is to outlive a very bad name which the church had been making for itself for the past twelve years. This is a slow and most difficult work to do, and one concerning which no very accurate report can be written. We believe we are living down the bad name, slowly but surely. Pastorates at home are frequently beset with peculiar difficulties, but no one without an actual experience of it can appreciate the difficulties of the pastorate of an English church in an Indian city. Yet my faith is in no wise shaken concerning the need of this work and the purpose of God to use it in the evangelization of India.

Our church has lost a large number of its best workers by death and removal to places outside of Madras.

The Telugu-Tamil work is advancing. We are now able to employ a preacher to give his whole time to the work. Deacon Heymerdinger continues to give his spare time to this work. The work is now larger and more promising. A very valuable accession to the teaching force in the vernacular Sunday-school is in the two young high-caste women whom I baptized about eighteen months ago. They are being trained for mission work by the ladies of the English Baptist Zenana Mission, and give promise of occupying a large sphere of influence in the Master's service.

Our English Sunday-school is in a flourishing condition. We have a good staff of teachers, the attendance is gradually growing, and a good work is being done.

This is work that is filled with hope for the future. Our church has sent several real missionaries, consecrated men and women, out to witness for Him amongst the heathen, and

we hope and pray and believe that out of this body of children there are many who will hear His call to go forth into the fields that are ripe already unto harvest.

UDAYAGIRI — 1885.

Rev. W. R. Manley and wife, Miss Minnie Downie.

Rev. W. R. Manley reports :

I was obliged to be absent from my field altogether for four months in order to take our little boy Frank home to America ; but as this was during the hottest part of the year, when touring is practically impossible, and Mrs. Manley could look after the station work, this did not so much matter.

The work of the village preachers and evangelists was carried on as usual. The visits of the missionary, however, are not only an inspiration, but a help, to these people, and the number of baptisms fell lower than heretofore on account of my station work having interfered so greatly with my touring.

Two Bible women, under Miss Minnie Downie's supervision, have been working chiefly among the Mohammedan women in the town of Udayagiri, and have, as a rule, been well received, though in the nature of the case it is work which shows little immediate results.

Our village and station schools have not done so well as in former years. The attempt to reduce the expenses of the Boarding School by clothing the pupils a little more economically led to an open rebellion, in consequence of which the number of boys has been less than usual. We have not been able yet to secure properly qualified teachers for the Industrial Department that we hope to open ; but we have four boys in training in the Industrial School of the Arcot Mission at Armi, and hope after a time to have our own teachers.

All the regular religious services of the station have been kept up, the contributions of the members of the native church have not fallen off, though times are more than usually hard ; and while the number of baptisms to report is small, I trust there is no lack of interest in the cause of Christ on the part of our native church.

The subject of self-support has been kept before the minds of our preachers ; and while I have not seen clearly any radical steps that it would be wise for me to take at present, I have been surprised at the number of my preachers who were ready to admit that our present system was not the best for the cause of missions, and I hope we shall be able to do something in this line, more than simply to talk about it, before much longer. The exceeding poverty of the Telugu Christians, to whom the preachers would have to look for support if thrown upon their own resources, and the fact that a number of them are working entirely, or almost entirely, among the heathen, make it a matter to be seriously considered before undertaking any radical changes.

Miss Minnie Downie has been with us throughout the year except for a trip to the hills during the hot weather. She has worked faithfully all the time, and the assistance she has rendered Mrs. Manley in caring for the Boarding School represents only a small part of the work she has done and the help she has given ; while the presence of so bright and genial a person in our family has added not a little to the pleasure of our jungle home.

There have been, of course, the usual trials and discouragements. Some have had to be dismissed from the church, but the number of these was small. The failure of many of these wretchedly poor creatures to understand that the Christian religion is something more and higher than simply receiving aid in some form or other may scarcely be accounted strange ; but it is discouraging, nevertheless, to work among a people whose thoughts rarely rise above the questions of food and clothing.

BAPATLA — 1883.

Rev. W. C. Owen and wife, Miss Lucy H. Booker.

Rev. W. C. Owen writes :

The regular outline of the preaching and prayer meeting services at Bapatla station has continued as usual — on Sunday, morning and evening service, the Sunday afternoon prayer meeting, and the weekly prayer, and experience meetings Wednesday and Friday evenings.

The missionary's tours in the villages have been interrupted by calls from the Station, and from other points where his duty lay, so that his own touring covers little more than three months.

The remaining time has found him at the station, where, during these months, the first bricks were made for the new chapel, and a class of the adults of the compound met daily for studies in the prophets and the "Letters to the Seven Churches." During the famine season of October and November, poor Christians were employed to clear off cactus and thorns from the chapel site, and prepare the land for the building to be erected.

The work of the schools has progressed as usual. During the hot months many of our people suffered from fever, and two compound school-children died. The sick received a good share of attention, medicine and prayer having much effect in comforting and healing the sufferers. In so far as I can affirm, the preachers have preached 4,306 sermons during the year; the Sunday-school and prayer services numbered 2,704. My own personal work on tour includes 665 miles of travel by boat, horse, cart, bicycle, and on foot, and 31 services conducted in Christian villages, and about 50 sermons.

Miss Booker's tours have extended through the greater part of the year, and though interrupted by illness at times, she has done a deal of work, and borne much fatigue and annoyance where travel has been exceedingly hard for a lady, and where heathen have opposed her work. We are all rejoicing that many heathen have heard the Gospel, and the Christians have received better instruction. I look back upon the year, during which I know more bread than ever has been cast upon the waters, and, though not fully satisfied with my own efforts, am filled with peace.

NURSARAVAPETTA — 1883.

Rev. Wm. Powell and wife, Miss Helen D. Newcomb.

Rev. Wm. Powell reports :

The year 1896 has not been very eventful for large accessions to our mission, but still we are rejoiced to be able to report progress in most of our work here. Hundreds of people applied for baptism, but we immersed only 106. Eight backsliders were restored to church fellowship. Great care was exercised in receiving those new converts and prodigals. Many were advised to wait until they could give clearer evidence of conversion and faith in Christ as their Savior.

The majority of our members are faithful and zealous in the Master's cause, but some are growing cold and indifferent in their spiritual life. We had the painful duty of expelling twenty-three unworthy members, and of erasing the names of sixty-nine, some of whom could not be found, and of others on account of unfaithfulness.

During the year I visited nearly all our members three or four times in their villages and homes, and I was greatly encouraged by seeing the intense desire which many of them manifested for the salvation of their relatives and friends. It was a pleasure to sit down in their midst and listen to the simple, but earnest, prayers which were offered for the prosperity of the Gospel of Christ in this dark land.

Considerable of my time was given to the preaching of God's Word to the Hindus and Mohammedans, who generally listened respectfully. The Sudras, especially, show a growing interest in the Gospel. I think that many of them are on the threshold of the kingdom of Christ.

We have the same number of schools as last year, but we have more qualified teachers in charge of these schools. Nearly all our teachers have now passed the Government primary examination, and fully a third of them are trained. My wife has devoted a great deal of her time to the management of the schools, and the fruit of her labors is clearly seen in the marked improvement in them.

Progress has been made along the lines of self-support. More money was contributed by our Christians in 1896 than was required to pay the salaries of the pastors and preachers of this field. They gave in cash Rs. 520-13-6 to the missionary, and to the value of Rs. 1,300/- in grain, food, clothing, and money to our workers. The teachers received from Government grants for their schools about Rs. 700.

With the approval of our Executive Committee, twenty-one of our churches have been placed on self-support from Oct. 1, 1896, and they have commenced to support their own pastors. The fact that our members have given more during the past two years than was required to pay the salaries of our preachers is a satisfactory proof that they are able to meet the expenses connected with their teachers. It is believed that the remaining six churches of this mission will be able in a year or two to maintain themselves.

Our Heavenly Father has been very gracious and merciful to the missionary and his family, and to our workers through the year. Many of us were ill, but the Lord restored us to health. Death claimed thirty-eight of our members, some of whom were very active workers in the Master's cause.

VINUKONDA — 1883.

Rev. Frank Kurtz and wife, Miss Erika Bergman.

Rev. Frank Kurtz reports :

The first three months of the year were spent in completing my first tour of the Christian hamlets. My tent was pitched in nearly all the large villages, from which the smaller ones were visited.

We were glad to pass the hot months in the mission house at Ootacamund on the hills. After enjoying the coolness and delightful scenery and, best of all, the meetings held in connection with other Christian workers, we returned from the rest much refreshed in every way. Here we found a threatening famine. However, the rains came in sufficient quantity to avert it, though crops have been poor and high prices have prevailed for the last six months. The poorest of the Christians have suffered sometimes for lack of food. There has been a large increase in the number of beggars of all castes.

We have spent all the time we possibly could on tour. We have aimed to visit each Christian hamlet at least twice during the year, but have not quite succeeded in doing so. A knowledge of the condition of the Christians has been gained by personal contact with them in their own homes. This supervision of the missionary has been a benefit to the people, and has helped the preachers and teachers to do better work. Considerable attention has been paid to the heathen, chiefly to the outcaste Malas or weavers. In one village twenty-six were baptized.

We still report but one church. We have thought it best to move slowly in the matter of church organization until both preachers and members have been taught a little more. There were 75 baptisms during the year, chiefly from the Christian community. A number have been excluded, including one teacher, and 137 have died, so our members have decreased somewhat. The present membership is 4,047.

All the workers with very few exceptions have given a tenth of their salaries to the Lord. The village Christians have nearly all contributed at the rate of four annas to each family. This result has been attained almost entirely through the efforts of the native workers them-

selves. The amount collected this year is Rs. 588-2-10, fifty per cent. more than in 1895. Half of the salaries of the seven ordained preachers has been paid by the church, and since July 1 the other half has been paid by money raised on the field. We trust that it may never be necessary again for these men to receive American money.

Four villages have built chapels during the year, and others are in process of erection.

The attendance on the boarding school has not increased, and the children have been much younger in years than formerly. Although there was some trouble among the teachers which compelled us to close the school for two months when we were on the hills, the pupils did very well at the examination. Ten passed the fourth standard, and four girls the fifth. These are the first girls that ever passed this standard in this field, so far as I know. Not even the Brahman girls have studied so far. All the pupils have paid fees except a few orphans. Two boys have gone to Ongole to study English. These pay eight annas a month fees. However, we would like to see a little more willingness on the part of the Christians to pay for their children's education.

The number of our village schools has increased to thirty-four. Although the attendance has not increased as much as we would like, the teachers are better qualified and more pupils are passing the examinations. Nearly every teacher has a Sunday-school now. The number of pupils is not so large as it ought to be.

We were very glad in August to welcome Miss Bergman to be associated in the work with us. She took charge of the Bible women October 1. By the careful supervision she is able to give to their work and training, great good will result to the ignorant Christian women of this field.

CUMBUM — 1882.

Rev. John Newcomb and wife, Miss Ida Skinner (in United States).

Rev. John Newcomb sends the following report for the year :

The year has been one of varied experiences mingled with joys and sorrows, which have made us to realize more and more our entire dependence upon God for help and counsel at all times. The new year dawns with peace and blessing and good prospects for better results than in the year under review.

Touring. — In the early part of the year, accompanied by Rev. C. R. Marsh and a corps of native preachers, I made a tour of the Markapur field to turn over the work to him and take farewell of the Christians and workers. After a week Brother Marsh was taken sick and had to return home, but I spent three weeks on his field in order to leave the work in as good condition as possible. In continuation of this tour Mrs. Newcomb joined me at Markapur, and in company with Brother Fuller, of Podili, who met us there, we took a farewell visit of the villages on that part of his field which he had recently received from the Cumbum field. Besides this I have made some shorter tours on my own field, but have not been able to visit the new villages in the southern part of the field, where many have been reported believing for some time past.

Quarterly Meetings. — At our first quarterly held in January the field was formally divided, as stated in last year's report. Mr. and Mrs. Marsh were present to receive charge of their Markapur helpers, and Brother Fuller was also present to take charge of his little corps, while Dr. Boggs, of Secunderabad, was present and gave us much help, besides preaching the quarterly meeting sermon. We were sorry that Dr. Clough was unable to be present. It is not necessary to say more about these quarterly meetings than that they are the grand pivot on which much of the machinery of our mission work turns.

Colportage. — From the beginning of our mission work at Cumbum, we have had a colporter of the Madras Bible Society, going up and down the field with the WORD OF LIFE in book and tongue for all who will receive and hear it. Our present colporter is a real evangelist and

has led many souls to Christ. He recently reported that the people in three mountain villages were believing, and he is anxious to have me visit them as soon as possible.

Schools. — Besides the Station Boarding School we have now about thirty village schools, with 750 children in attendance, and we aim to have a Sunday-school in connection with each school. At the upper primary examination for the Boarding School a year ago, we had much trouble on account of the haughty manner of the chairman of the Primary School Board, so much so that we were obliged to withdraw all the children from the examination; but thanks be unto God, who heard and answered prayer, we had another chairman for the examination for this year, and the results are very good indeed.

Personnel. — At the beginning of the year we had three lady missionaries at the station, but during the year Miss Bergman was transferred to Vinakonda and Miss Pinney to Secunderabad, and later Miss Skinner was obliged to return to America on account of poor health, so this leaves us without the coöperation of lady missionaries for the present. We think ourselves fortunate in securing the services of Mrs. Martyn as matron of the Boarding School. The Rev. M. Anumiah, my faithful assistant, continues to render good service.

PALMUR — 1885.

Rev. E. Chute and wife (in U.S.), Rev. W. E. Hopkins and wife.

Rev. W. E. Hopkins sends the following interesting report:

The Christians on this field belong to three classes, viz.:

1. Coolies who live by daily labor.
2. Those who receive full or partial support from the mission.
3. Independent farmers and tradespeople. We are revising our membership list, but, owing to the vastness of the field, the bad roads and no roads which require bullock transit for the most part, the brief season when the missionary can tour in the district, and the inadequate force of native helpers, the work has not yet been completed. The results so far obtained show that all too large a number have (*a*) moved out of the field, (*b*) gone back to heathenism, and (*c*) that a number of deaths have not been reported.

It is therefore impossible to determine the exact number belonging to classes 1 and 3, but I believe the proportion is according to the order given above. With the exception of two Mohammedans, the membership is Hindu, representing the Telugu, Tamil, Marathi, Canarese, and Hindustani languages. They have come from the following castes: Madiga, Mala, three different priest castes, Shepherd, Weaver, Telugu, Farmer, Goldsmith, and Brahman. The Madigas and Malas are the outcastes who form the vast majority of Coolies. The Telugu caste might be termed "woodsmen," as they have chief control of the forests.

Out from these two classes the other has been formed, with the exception of a few assistants from the older stations in the mission. Mr. Chute's policy from the first has been to receive into training classes such adult converts as gave evidence of qualifications either for teaching or preaching. The majority had to begin with the alphabet — husband and wife studying along with little children. After such training as seemed profitable, they were returned to their villages as helpers according to their calling and ability.

Some receive as little as seventy-five cents a month for half-time service, and devote the remaining time to other work; others receive full-time pay for husband or wife, and the unemployed party works at his old trade; while a few receive as high as three dollars a month for full time, the husband preaching and the wife teaching a village school or doing Bible work. A number are widows, orphans, and infirm persons left destitute and alone by reason of becoming Christians, while still others serve as cart drivers and in various capacities in the work. A few of these would not receive aid if they had other means of support, but each one is required to

render such service as he can in return for the support received — even those in the boarding school having regular work in manual training.

Yet during the year ending Sept. 30, 1896, the church contributed one-tenth of its own support, including the cost of opening two new out-stations and maintaining all on the field, but excluding the boarding school; while for the three months ending Dec. 31, 1896, these contributions covered one-seventh of such expenses, increased as they were by the famine. This showing promises much for the future, although it does not compare with some of the older stations. Nor does this include the medical department in charge of our highly esteemed Miss Graham. The fee system was not attempted until the last half of the year, but covered seventy-five per cent. of the medicines used during the six months. The school fees do not amount to so much, but the educational value is fully as great. Thus we are endeavoring under God to direct in the cultivation of a plant which we believe will yet yield self-supporting churches, schools, orphanages, widows' homes, and homes for the blind and sick and infirm, and aid for those who have grown infirm in the Lord's service.

I have been permitted to baptize Brahmans and outcastes in the same waters. A goodly number now await the ordinance in remote out-stations, including Brahmans, Sudras, and outcastes, from village officials who are well educated to the most ignorant and despised menial; but all are enabled by grace to "adorn the doctrine of God."

In every portion of the field visited either by missionary or helpers, men are inquiring after God. Two Brahmans — chief officials of their districts — bought New Testaments in order that they might "learn how to pray to the Christian's God," and begged us to open work in their villages. In one we are furnished a school-house and teacher's house with a well and garden. Although neither the man nor his support were in sight we accepted it *In His Name*, and expect the supply to be met when the property is repaired for us. These results are the fruitage not alone of special evangelistic touring, but of the regular work done by the church through systematic, organized effort at Palmur, and in the six new preaching stations established and three old ones reënforced. This was possible, in the midst of the hard times, because we made a united, prayerful effort. We organized a Baptist union, divided the field into districts apportioned to committees, placed our few helpers to the best advantage possible in the field, and *trusted in our Captain*.

The famine has interfered with regular work, but opened up many new channels of effort. A large portion of the field lies in the famous Bellary-Raichur famine belt where multitudes perished during the famine of 1876-7. We have organized our whole force into relief bands and every out-station forms a centre of operations. Our work has thus far been confined chiefly to fields, wells, distributing free aid to the sick and infirm, and rescuing little children. In prosecuting this work I have turned the mission grounds to account, and hope to develop a work which will be permanent and pay the upkeep of the station property, aside from employing the older members of the boarding school in industrial work. I have also aided in founding a Christian village two and a half miles from Palmur, where I hope to utilize some of our school resources. I have plans in hand for new school and chapel buildings in the district, which we shall begin as soon as the required aid is received. Thus while rescuing and feeding the victims of the famine, I am using about seventy-five per cent. of the funds to permanently improve and strengthen the work on this field. I have endeavored, moreover, to secure this aid from sources which would not lessen contributions to regular denominational work. My report of relief work at the close of the famine will show both the source and expenditure of all funds. There can be no relief from home production before November, even if the rains come promptly in June, and relief *must* be continued for a year in a large measure, while the majority of the children will remain in our boarding school for years. Will you not help in this emergency? Pledge the support of one or more of these children at one dollar a month until they can go out and support themselves. Will you? Remember they are *His little ones*.

NALGONDA—1890.

Rev. A. Friesen and wife, Mrs. Lorena M. Breed, M.D., Miss Ella F. Edgerton.

Rev. A. Friesen reports :

The year 1896 will be long remembered by us as a year of much anxiety, great joy, and many blessings. The cholera has been raging in all parts of our large field in a manner not known for many years, and has carried off hundreds of victims. Our hearts were often filled with anxiety on behalf of those of our Christians living in the villages attacked by it, and many prayers in public and in the closet have been offered by us for them. We praise God, however, that although some of the Christians were seized with this terrible disease, they all recovered. As a consequence of the Christians escaping death where cholera was at its worst, some of the heathen have been favorably impressed towards Christianity, but others hate it more than ever, believing that the Christians brought the disease on by witchcraft, escaping themselves by the use of charms.

On account of such superstitions, as well as on account of leaving their religion, some of our Indian brethren have had to endure a great deal of persecution. In such times the keeping power of the Lord has been very encouraging to us, not one of our Christians, so far as we have heard, having betrayed the Lord on account of persecution.

The Lord has blessed our imperfect efforts to advance His kingdom with much visible success throughout the year.

In January He sent to us Dr. Breed to take up a very important work among the sick and suffering. March witnessed the laying of the foundation of our hospital, which is nearing its completion. The meetings of the Deccan Association, which were held in Secunderabad in March, were rich with blessings, and our annual meetings in April, for the spiritual quickening of our Christians, were very profitable to us all.

In June a number of our Christians took leave of the Nalgonda church, and organized themselves into three new churches; and an important step was made towards solving the burning question of the day in the mission—self-support. The three newly established churches give about half towards the support of their respective pastors, the remainder being given as a grant to the churches, the pastors being entirely dependent upon the churches. It is well known that the Indians are able to do nearly anything if you give them a pattern, and so, by our example, I am endeavoring to inculcate giving, which is the foundation of self-support. In August, September, and October we had our usual Bible class for such helpers, who, for some reason or other, cannot be sent to the Seminary, but are greatly in need of Bible teaching; owing, however, to the cholera, it was poorly attended. Nearly every month, and sometimes several times a month, we have had baptisms.

During the first two months of the year considerable touring was done, and during November and December two long tours were made.

Before the year closed we had the great privilege and joy of welcoming another addition to the Nalgonda staff to take charge of the school work.

A great need of our school work—viz., an addition to the girls' dormitories and a new house for the boys—has been completed. This past year has seen the greatest number of children in our boarding school, and we rejoice in being able to say that there has been a spiritual movement among them, the result of which has been that a number have been converted and baptized. At the end of our first term of mission work, we especially remember and appreciate the love and kindness which our missionary brethren and sisters have shown to us.

In conclusion, we thank God for the way in which He has led us, and the blessings which He has bestowed on us during the past year, and look forward to the year which has opened on us with hope and encouragement.

KANIGIRI.

Rev. George H. Brock and wife.

Mr. Brock reports :

The last year has been an especially encouraging one. It seems to us that real progress has been made along several lines. There have been disappointments, heartaches, weariness, but never discouragement, always hope, because the promises are yea and amen in Christ Jesus.

Day Schools. — The question of schools is a large one on this field, and is constantly growing larger. The total number of village day schools is eighty-two. In these the children are instructed as far as the third standard. There is a general improvement in the schools, I believe, a larger and more regular attendance, and it seems to me a more intelligent knowledge of the true benefits to be derived from education. We report an increase of thirteen new schools opened, twelve new buildings erected, and twelve new teachers have been appointed who as yet are receiving no aid from the mission. Quite a number have passed the primary examination in the village schools and at the Sessional school in Kanigiri. I am glad to say that the most of the teachers have now passed the required Government examinations.

The Government grant-in-aid was more than double that received last year. Requests for new schools come to me almost daily. We are doing what we can to place a Christian teacher in each village where we have Christians. It may be of interest to some to note that all of our teachers are Christians, and that out of a total of 1,309 pupils in all schools only fifty-one are from heathen homes. During the year there has been an increase in the number of pupils by 248.

Night Schools. — Last year we reported two, this year we have had an increase of five, making seven at present. It is encouraging to see the young men gather after their day's work in the fields, endeavoring by the aid of a dim light to master the difficulties of the Telugu language. It means power for them in the future.

Central School. — A new thing has come to pass in schools, and for want of another name I have termed it a Central (Primary) School. Great numbers of the children have passed the third standard, being as far as they can study in the village schools, and the parents are clamoring for further education, so it has occurred to us that instead of establishing a station boarding school we might open a school in one of the villages which children who have passed the third standard might attend. This was done last August, and at present twenty-six are in regular attendance. The children come from surrounding villages. Many more desire to attend, but we had no place this year. We supply teacher and books. They provide the rest: food, clothes, light, and lodgings.

We have had requests to open similar schools in different parts of the field. If this school is a success a step forward has been made in self-support.

Sunday-schools. — We report sixty-seven Sunday-schools, being one more than double that of last year, and an increased attendance of 296. There is much more to be done in this line yet. We feel the need of some simple lesson helps for our village schools.

Churches. — We report two more than last year. In each there have been baptisms. Beginning with January, one church has decided to undertake the support of its pastor. The desire for church organization has not decreased during the year. Several centres are asking us to go and organize churches for them. Funds are being collected in three places for church buildings, and altogether this feature of our work has many encouragements.

Baptisms. — Out of the hundreds who applied for baptism 243 were received and baptized; of these 34 came from heathen Malas, 166 from heathen Madigas, and 43 from the Christian community.

Contributions. — Rs. 468-3-6 received in cash does not even in a small degree show the

real amount contributed by the people for the work, as they help support—in giving food to a more or less extent—the full staff of workers on the field.

Touring.—It has been a delight to go about amongst the people. We have converts in six new villages and in more than a dozen new hamlets. A hitherto untouched corner of the field has been visited, and many have expressed a desire to become Christians.

The Elders.—A special effort has been made to reach the elders. Conferences were held in different parts of the field to which they came, and here we discussed self-support, church organization, church discipline, and other matters pertaining to the spiritual and temporal interests of the Christian community, and I believe it was time well spent.

The quarterly meetings have been seasons of refreshing, though we labor under great difficulties in not having a church building, and the heat at times is terrific.

A Home Mission Society has been organized which we hope may grow and do good.

BANGALORE — 1892.

Rev. John McLaurin and wife.

We have received no report thus far from Dr. McLaurin.

KAVALI — 1893.

Rev. Edwin Bullard and wife.

Rev. E. Bullard reports:

I send herewith a statement of the statistics for the Kavali station for the year just ended. There is but one organized church on the field, and during the last year there were baptized, 6; restored, 2; suspended, 9; excluded, 1. The present membership is 132. As I have been in charge of the field only since Nov. 11, 1896, it is impossible for me to give a report for the entire year. I must leave this to Brothers Downie and Ferguson, in whose care the field was for the time previous to our arrival. Since taking charge I have made several trips to Kavali, going in carts or carriages from Ramapatam, where we are tarrying until the mission house can be completed at Kavali.

A few villages have been visited, and we hope soon to make a more extended tour through the field. This will doubtless do more than anything else, humanly speaking, to bring about a better state of feeling among the people, many of whom have come to regard the mission, on account of the frequent and unhappy changes, as a failure and an object only of contempt. The efforts of our brethren during the past year, and of Brother Stone, who preceded them in the care of the field for a short time, have by no means been in vain, but have resulted in helping a few to be faithful who had believed, and in awakening some even among the heathen to inquire and to turn to the Lord. Moreover, the field is not a new one, but a part of one of the oldest fields in the Telugu Mission. Many years ago honored missionaries with their helpers, some of whom have ceased to labor here, visited these villages and laid foundations even then which have remained till now. The Taluq is, however, one of the most backward and discouraging in many respects. It has, according to the last census, fewer Christians than any other Taluq in the Nellore District. We are by no means hopeless, however, but confident in the ultimate triumph of the Gospel and indeed, if we are not much mistaken, there are plain indications even now of blessing and of harvest-gathering, in store for God's people in the early future on this field. The statistics given above are complete up to the end of the year. It should be stated, however, that there are about fifty or sixty persons, as I find, living in Kavali Taluq whose names are on the church books of other stations. These will, doubtless, be added to us by letter soon. So, also, there are about seventy-five names on our books of persons residing on the Ramapatam field who should be transferred by letter to that church.

KUNDAKUR — 1893.

Rev. Wheeler Boggess and wife.

Mr. Boggess writes :

Our months of touring this year have shown most distinctly the evils on our field resulting from the use of foreign money among the native helpers — how it has dwarfed their spiritual growth and rendered their preaching of the Gospel of little effect. With this revelation came the determination to forsake everything in our former policy that could not be founded on the teaching or examples of the New Testament. After being fully persuaded that the support of native workers with alien funds had no such foundation, and seeing the evils resulting from hiring others to deliver the message given to me, and knowing that we had no right to do evil that good might come, we took the following steps toward the scriptural plan.

The first step was the announcement that hereafter no new names should be added to the list of foreign-paid native workers. Then the Christians of each community were instructed to appoint from among their own number devout men as their elders and spiritual leaders. Afterward these men were gathered together and taught their duties as defined in the New Testament, duly emphasizing the fact that the Gospel was intended among all conditions of all people in all ages to be self-supporting, self-governing, and self-propagating. They were then told that on a certain day the alien support of the preachers should be stopped, and that henceforth the sustaining of the church in their midst should be with them. The appointed day is Feb. 13, 1897. Then, of all times, shall we need the prayers of our brethren.

During the hot season I worked much on a Telugu Subject Index to the Bible, which I hope will soon be ready for the press. Believing that this book would be of much use in the Lord's work, I have given it all the time I could without interfering with the direct preaching of the Word.

Fourteen persons during the year have given evidence of new life and have been baptized. Since the beginning of the year I have visited ninety-two of the ninety-nine villages on our field, preaching several times in each.

The Christian boys attending the Government Middle School here have all passed their examinations and been promoted. Of the other three schools attended by Christians two are prospering. The remaining one is not in good condition because of the inefficiency of the teacher. All of these institutions are quite independent of the mission.

ATMAKUR — 1893.

Rev. Isaac S. Hankins and wife.

Mr. Hankins reports :

Our station is small and our progress is slow. We have only seventeen Christians who have been baptized upon this field. There is no Taluq or station in our mission where so little has been accomplished and so few baptized. The reason is probably to be found in (1) caste prejudice, (2) insufficiency and inefficiency of workers, (3) the wickedness of the people. An official in writing a short history of Nellore District says that Atmakur Taluq is the most corrupt of any in the district. The fact that up to date so little has been accomplished shows that Atmakur is a hard field.

I have secured during the year two helpers from Ongole and one from Udayagiri, making my present staff of workers eight. These I have stationed in good centres, and am now making an effort to reach all the villages of our field. We have to a great extent won favor and disarmed opposition, and secured a better hearing for the gospel message.

Although we reported last year that it was with joy we entered our new bungalow, yet it was a greater joy to be closed in from the hot winds in April last, and to dismiss our troublesome

carpenter. It was not till then that our house was completed. This and out-building work after the hot season made touring impossible. We have also built preachers' houses.

I have made several short tours, eating and sleeping for a week in my bandy. Have in this way attended to all urgent cases. Now that our building work is done we expect to spend all the time on tour possible. Touring is profitable both to the mission and missionary, and I look for much blessing and fruit in touring this year.

Last March we organized a church of thirty-three members, seventeen being converts baptized upon this field, and sixteen being preachers and their wives. It was not of course a self-supporting church. We must get the people before we can get self-support. The whole burden must rest upon the Missionary Union for a while, till the work can be strong enough to support itself. The small bungalow answers very well for the present for a meeting-place.

A day school of eight scholars was begun for the children of Christians. This is the only one we have upon our field. It is not our intention to evangelize by means of schools, but where there are children of Christians we must establish a school. We ought to have another school at once in a village where our work has begun to bear fruit. We need a small appropriation for school work.

Our accessions during the year by baptism have been only nine. While this is a small number as compared with some other fields, yet it means much more to us, perhaps, than hundreds in some other fields. It is first fruit with us, and token of future blessings. A village ten miles north-east of Atmakur, Yedavili, has been a bright spot and source of great encouragement to us during the year. While other villagers were trying to keep out or drive out our preachers from their villages, Yedavili was earnestly asking one of our preachers to come and live in their village. This was so refreshing to us, and seemed an opening God was giving us, so I sent the preachers to their village. As a result, already six have been baptized, and more are interested. This friendliness was a surprise to us. The reason was that the first settlers of this village had come from up above Ongole, and had heard the Gospel many times. The Word had been sown twenty years ago, but had fallen upon good ground and brought forth, after many days, good fruit. May God grant that our work may be fruitful even to eternity. Here we are building a preacher's house, and must have a school here, money or not. 'Tis not all darkness.

We are looking for guidance and blessing from the great Head of the Church. More and more do we realize our weakness and dependence upon Him.

There are many ways yet to be prepared, and many paths to be made straight, before the Kingdom of Christ is established here as we hope to see it.

PODILI — 1894.

Rev. Alfred C. Fuller.

Mr. Fuller sends the following interesting report :

I think I can truly say that on this field during the year past the weak Christians have become less weak and the strong ones stronger. They have shown a willingness to take instructions from the missionary, and improvement is manifest on all sides among them.

It is hardly fair to consider our number of baptisms for the year as an exponent of our work among the heathen, for we have a large Christian population, the fruit of other men's labors, and the children of these naturally follow the belief of their parents, and many such are added to the churches by baptism, each on profession of his faith.

The year has been largely one of beginnings. A year of lengthening of cords and strengthening of stakes in preparation for the needs already upon us. The Ongole field, from which this was set off, was at that time far too large and Podili too distant to receive very much personal cultivation from the missionary, so the Christians had remained almost untrained in many

respects, owing to no fault of theirs, awaiting an answer to their mute appeal for some one to come over and help them. They are really willing and glad to right themselves and get into line, if only some one will show them how and guide them a little. The seed of the Tree of Life is undoubtedly in their hearts in most cases, but being so much left to themselves they have not known how to rear from it a strong and vigorous plant.

But not alone has our work been for the improvement of the Christians on our field. We have gone to the heathen also, and the results are very gratifying. For a long time past I have been trying to impress it upon my preachers and teachers that the bringing of children from Christian families for baptism is not in its strictest sense the object of our mission, being hardly more than the natural order of things, and that unless souls are being converted from heathenism our work is, in reality, at a standstill, if not running behind, and so we have been all of us striking out in real earnest for the heathen.

More than one-third of all the baptisms during the year past are from among the heathen. The total number of baptisms for the year is 225.

Podili is by no means a small mission; indeed, it ranks among the very largest in all the Telugu field, both in respect to number of Christians and also in respect to the number employed in the work of the mission, the one naturally creating a necessity for the other.

We have nine preachers, assisted by twenty-six lay workers and eight Bible women.

We have sixty-one Christian village school teachers, a number of whom have taken a full course in the Theological Seminary, and are intending to become preachers of the Gospel; they are, in fact, preachers already except in name, for they hold Sunday services in the villages where they are located, as well as prayer meetings, and they also go about among the hamlets near them and hold religious services, besides keeping school. We have, all told, 104 workers on this field.

Our regular Sunday morning service has been steadily increasing. Having no other place, there being no trees available for shade, we hold our worship on the shadow side of the mission house in the veranda. Our quarterly meetings are always large, the congregation ranging from 600 to 1,000. On these occasions the Lord's Supper is administered.

Hitherto, almost without exception, all the conversions on this field have been from the shoe-making class, but the past year has been marked by a movement which I believe will make itself felt in time to come, to wit: the weavers are beginning to openly profess Christ, and work among them shows real promise. The year opened with hardly a man in all my field from the weavers professing Christ, but during the year more than seventy were baptized from that class, each making a good profession of his faith in Christ. We have now two weaver villages almost entirely Christian, one of which is by far the largest and most influential village of that class in all my territory, so I feel that this may be the foreshadowing of a coming multitude. Many are now seriously considering the matter of their soul's salvation. Their coming would indeed be a very great joy, and we are all praying for it, yet I take up my labors day by day with fear and trembling, for the responsibility is very great and increases a hundredfold with the coming of these babes in Christ. The situation cannot well be appreciated nor fully understood by the people at home. To come out from heathen surroundings, heathen habits, and heathen relatives and friends and profess Christ is a very hard test for the convert, and it makes a very anxious time for the missionary. All manner of means are often employed to pull the newly converted man or the inquirer back to his old walks and ways again.

Almost every new mission has to record a few contests in the course of its early existence, and in this respect Podili is no exception to the rule.

In regard to self-support, all my work is with that end in view; but as I have already said, those people need training. They are raw material, but a little time and patience will do wonders with them, I believe. They will do what they can, I am convinced of that, and their offerings are already increasing even in these hard times. But these people of mine are not affluent. The

Christians to the north are in much better circumstances. The daily pay for labor there averages double what it does here, and a given sum will buy more rice or grain there than it will here. During the coming months there will be much anxiety all over India regarding crops. The pinching of the times has been somewhat palliated in these regions by rains which, though late in coming and scant in quantity, have prevented the distress from falling to the starvation point, at least for a time, and we hope completely. Much will depend on next season's rains. But at the very best Podili is a sterile tract, which accounts for its wretchedness.

DARSI — 1894.

Darsi is at present without a resident missionary, the work being under the supervision of Dr. Clough.

SATTANAPALLI — 1894.

Mr. W. E. Boggs and wife.

Mr. Boggs reports :

This year has been much more satisfactory to the missionary than the one preceding, not because of getting through more work, for probably 1895, with the worry and rush of building, saw more real hard work than the year just closed. But the work of 1896 seemed to be more in keeping with the ideal one has formed of missionary work, in that much more attention was given to the direct supervision and superintendence of the field and the mission workers, and I was able to tour among the villages and get acquainted with the people and their needs as I had not done before.

The first five months of the year were occupied chiefly in building-work on the bungalow and school-house. In March we were able to get into one of the rooms of the new house, and began to rejoice in the fact that we were at last getting settled in a place of our own. We found ourselves somewhat cramped for a time, but were able, in May, to enlarge our borders by occupying a second room. From that time we found it impossible to go any farther, and we have been compelled to allow the remaining part to stand waiting for better days.

We also have a school-house chapel forty feet by twenty feet so far completed that we are able to use it, and find it an exceedingly great convenience and comfort to have a shelter from sun or storm during our services. The building still requires to be plastered.

A new school-house has also gone up in one of the villages, at a cost of about Rs. 300, of which the Christians in that place contributed more than a third in cash and labor.

The all-absorbing question of self-support has been brought home to us here in a way that we could not have ignored had we desired so to do. I have been working as best I could toward this end since we started here, but it required the reduction of appropriations behind the urgent request and the authority of the Executive Committee to enable us to present it as a real, living, burning question to our Christians. Although I had been, to some extent, looking for it, and had been prophesying to our people that the day was near at hand, the cutting down of help from home came somewhat as a surprise, and we were exceedingly fearful at the outset that something would suffer. But we have been happily disappointed so far. We feared that we should have to reduce our staff of workers, but so far, with the exception of three whom we wanted an excuse to get rid of because of inefficiency, and one who proved himself unworthy of his position, we have been able to retain all. The people in four of the villages are undertaking the full support of the teachers in their villages, and pledges have been received from the remaining villages which, if realized, will cover the salaries of all our workers except one. The year is an exceedingly hard one because of the scarcity, even though the famine does not touch us here directly, and it is correspondingly hard for the Christians to give all that they would under ordinary circumstances be willing to do; but we are getting along collecting pledged amounts in a very satisfactory manner; another year they will be able to do better.

The greater part of this touring season has been spent among the villages, and I have found my way around to every village where we have members at least once, many of them several times. The people have been suffering for personal oversight, and I find it is very helpful to them to visit them frequently.

There have been many encouraging and many discouraging features in the work of the year. We have found the Sudras ready to listen, and in some cases we have had them come from other villages to the tent and see and talk with us. They listen attentively as long as we speak, and are evidently much interested. I am not able to see any signs of a breaking way of caste, but we preach the truth to these people as plainly and as faithfully as we can, and trust God with the results. We have to be thankful that we are everywhere, with few exceptions, received by all classes in a friendly way. Of course we know that much of it is hypocrisy or the friendship born of fear of the ruling race, but yet it helps us greatly in going about our work.

To some, one of the most discouraging features of the year's work would be the inability to report baptisms. The state of the Christians is, however, such as to take from me that ardent desire to add any more to our number, unless they be of the real genuine material, until we are able to see those we have rising to a higher level. And so, while we would rejoice in seeing multitudes saved from among the great unchurched crowd, we have more concern at present for the souls of those who are evidently rushing to perdition under the name Christian. It is for these, especially, we work and strive and pray. We find those here and there who greatly encourage us by their interest and desire to see the cause prosper, and it is through these that we are trying, with God's help, to work on the others.

We have had numbers of applications for baptism, but on examination of the candidates we could not feel satisfied that they had gotten much in advance of the many who make our hearts so sore by their lack of any intelligent idea of or interest in Christianity, and so we have asked them to wait and learn. We have gone at the invitation of three villages where there have, so far, been no Christians, and have endeavored to present the gospel message to them plainly and earnestly.

Personally, we have great reason to praise God as we glance back on the year gone. He has led us and blessed us more than we can tell. In the early part of the year Mrs. Boggs became seriously ill, and so low that we despaired of her getting well again. Human means seemed powerless to do anything, and we brought the matter to the Lord, and He graciously restored her. In looking back we see that it was necessary that God should work in some such way, in order to teach us a lesson of trust and dependence on Him that we never knew before. And since we learned the lesson the way has been growing brighter and brighter at every turn.

Apart from Mrs. Boggs's illness we have all enjoyed good health. The hot season was especially trying to our little ones, but we have come through safely to the end of the year.

OOTACAMUND — 1895.

Mrs. Lavinia P. Pearce.

Mrs. Pearce writes :

When the year 1896 commenced we had four day schools, including the one in the compound, but after a few months we found the parents were unwilling to pay even an anna a month towards the education of their children, and as we knew they *could* do it very well we closed two of the schools temporarily, as we told them, hoping they would, after a time, ask us to open them again.

The boarding school also suffered somewhat from the attempt to introduce the "help-support" system. We have succeeded, however, in keeping the most of our older pupils, and they have assisted, as usual, in the out-door gospel work.

At the beginning of the year, and for some months after, our people were persecuted some-

what on account of a little pamphlet, written and published by one of our members, upon the subject of baptism. The Christians of other denominations determined among themselves to ostracize the members of the Baptist church upon every occasion, and they did all they could to break up our church by attempting to draw away our members. They succeeded in taking a few of the weaker sort, but we are thankful to say that before the year closed a much better feeling existed. This was partly owing to the fact that our pastor composed two poems; one on the parable of the "Prodigal Son," the other on the "Marriage of Isaac and Rebekah." Each of these poems is arranged as a service of song, and the pastor and evangelists have been called upon many times to give these song services. The wedding poem is often called for, not only by Christians, but also by heathen and Roman Catholics, and we think much good is being done by these poems.

In one of the villages where we had a school the people (all heathen) asked the pastor and evangelists to visit them and give the service of song on the "Prodigal Son." The whole village gathered together to hear it. The poem is somewhat lengthy, but these people listened attentively from 10 P.M. to 2 A.M., and after it was finished showed their appreciation of it by taking up a collection of Rs. 5 towards the publication of the poem, and asked that some copies of the book should be sent them. And more than this, these heathen people supplied sufficient food for two days to our workers, four in number, who visited them upon this occasion.

We have no baptisms to report during the year, but the good seed has been faithfully sown, and we look forward with hope for the reaping-time.

MARKAPUR — 1895.

Rev. C. R. Marsh and wife.

Rev. C. R. Marsh reports :

Quarterly Meetings. — In January at the quarterly meeting held in Cumbum the formal division of the field took place, and since then Markapur has held its own quarterly meetings.

It is not easy to at once realize the value and importance of these meetings at intervals of three months with our preachers, teachers, and other helpers, from either a spiritual point of view or from a business standpoint, as both devotional and business sessions fill up the four days the meeting ordinarily lasts.

Touring. — This is, perhaps, of equal importance, and we regret that hitherto it has not been possible for us to do more itinerating. When we first went to Markapur in 1895 to begin our work there, Mr. and Mrs. Newcomb undertook to introduce us to our new field in a very helpful and practicable way by taking us on a tour to the important places; but the coming of the heavy rains prevented us from doing more than visit the villages in the neighborhood of the town of Markapur. In February Mr. Newcomb and I started out to finish this tour, but after a few days I became so ill that it was necessary for me to return at once to Cumbum. Mr. Newcomb, however, greatly to the advantage of the work, very kindly kept on and settled disputes and inquired into cases which required the attention of the missionary.

Building Work. — This has occupied much time, and on account of having only raw coolies and but indifferent masons has been more than usually exacting; as far as practicable Christians have been employed. The foundation of the bungalow is in and the basement completed ready for the door-frames and the superstructure. Details regarding the mission house and the mission hall can be given best when these buildings are completed, and so I reserve them for another report.

Famine. — For some time the outlook was dark, as the rains held off week after week, and the fears of the people at length culminated in something very like a panic. But when almost despaired of the rains at last came, and though the total rainfall for the year is considerably

below the average, sufficient fell to greatly improve the situation. There is unquestionably a scarcity of food which will be severely felt by the poorest of the people, and a certain amount of distress is inevitable; but the situation is immeasurably better than would have been the case if the south-east monsoon had entirely failed. Exportation of food-grains to those parts of India where the distress is greatest has at times raised prices to famine rates, but this has for the most part ceased, and with only local trade prices are easier. Now we are looking forward with hope to the time of the south-west monsoon, which we pray may come early with copious rains.

By way of conclusion a few words regarding the condition of the work and the prospects for the future may find place.

Without meaning that there is no room for improvement and no necessity for unremitting toil, or that there is nothing at times to discourage and dishearten, we would characterize the condition of the work as on the whole satisfactory, and the prospects bright and most encouraging. We believe the village schools are steadily gaining in general efficiency, and that the educational outlook is hopeful. We are patiently waiting for a boarding school for boys, which is greatly needed.

We rejoice at the prospect of a lower secondary school at Cumbum. There are indications that the leaven of the Gospel is working among the Sudras; but the time of their coming into the church is in God's hands.

Thanking the God whose we are, whom also we serve, for the goodly field wherein He has placed us, and for the cheering prospects of bounteous harvests and sure reward of faithful toil and service, we earnestly pray that He will grant us health and strength to labor for Him many years in Markapur.

GURZALLA — 1896.

Rev. J. Dussman and wife.

Rev. J. Dussman reports:

It is with feelings of gratitude that we submit this first year's report from this field. The year under review has been one of beginnings. The larger part of it has been given to building work, and it will be some months yet before we are through.

While thus engaged at home real evangelistic work has necessarily suffered; yet we have managed to visit all of our Christian villages once during the year, and those nearest a number of times. Now we feel acquainted with the field and with our Christians.

A revision of the church book was found necessary and has been accomplished. Some who died a few years ago and others who have moved away were still found upon the roll, but now we know a little more of the whereabouts of our people. The field has been divided into smaller portions and a preacher put in charge of each portion, with the responsibility of that portion resting upon him. This has already improved matters, and we have great hope that much good will be derived from this plan. It is with pleasure that we notice an increase of spirituality among the preachers. All have pledged themselves to give at least one-tenth during the coming year. Collections have more than doubled over last year. The baptismal waters have been stirred from time to time, sixty-four having been received by baptism.

In the western part of the field, where we had no worker and no Christians, I have placed a man, with the assurance that his work is not in vain.

Our village schools have not done the work we wished to see. This is largely owing to a lack of competent teachers, only three of whom have come up to the Government standard. The rest, I am sorry to say, have had very few advantages, hence we do not see the improvement among the children which we would be glad to see. We had hoped to open a much-needed boarding school the beginning of January, 1897, but have not the means, and so long as we must have incapable teachers or none we cannot hope for better work.

The caste people everywhere give us a listening ear and are very friendly, but as yet no one has had the courage to confess our Lord openly. The people in Gurzalla have come to the conclusion that we have come to stay, and their conservatism, to a great extent, has disappeared.

May it please the Great Shepherd of Souls to use us in leading these caste people to Him, and to build up His kingdom in this corner of India.

CHINA.

Reference has already been made in the general introduction to the present remarkable attitude toward Christianity throughout China. At some points the change from hostility to an apparently earnest desire to understand the new religion comes as a great surprise. Preaching places are crowded with attentive listeners as never before. Real inquirers are being numbered by the thousands, and invitations are constantly being received by our missionaries to send teachers or preachers to hitherto unvisited places. Results are appearing also in the increased numbers of baptisms reported at some of our mission stations. Our oldest and most experienced missionaries speak confidently of this change as the work of the Divine Spirit. The evidence of this is apparent, especially in some districts, in the spiritual quickening of native believers.

This religious awakening is accompanied by an increased demand for education. There is a desire to become familiar with Western knowledge and Western ideas, quite the opposite of the contempt with which these have hitherto been regarded. A vast movement has begun in China which betokens an opportunity for Christian missions which seems now incalculable.

The causes of this are plain to read, and they need not be dwelt upon. That the hand of Providence is plainly revealed in them all no one who recognizes God in human history will for a moment deny. The cry unto God of a generation for the opening of China is being heard. The lesson for the church to-day is an obvious one. It is simply this: since Almighty God has condescended to overturn "these walls of Jericho," there is nothing now left for His people but to enter in and possess the city.

Great responsibilities are now thrust upon us as a denomination. Our work in China, which for several years past has greatly needed strengthening, demands this at the present time with increased emphasis. The question is now a solemn and pertinent one. Will the churches composing the Union gratefully appropriate the rich blessings which God has bestowed upon our China missions by faithfully assuming the responsibilities these involve?

BANGKOK, SIAM — 1833.

Rev. H. Adamsen, M.D., and wife.

Dr. Adamsen sends the following report for 1896:

Our hearts are filled with praise and thanksgiving for the great blessings that have attended our labors during the past year. Warm Christian fellowship prevailed on every hand among the Chinese, Siamese, and Peguans, and we believe that the Lord has even greater work for us to do during the year 1897.

The most interesting event during the year was the arrival, on the eighteenth of May, of Nai Leh and his wife, who were sent to us by Rev. E. O. Stevens, of Moulmein, Burma, for the

Peguans of Siam. The result of our combined efforts has been the establishment of two new missions among the Peguans — one at Tapowlom, fifty miles north of Bangkok, and one at Paklai, five miles south of Bangkok, having a total membership of twenty-four by baptism since that time. A chapel has been erected at Paklai, and we hope within a month or two to have with us another native preacher and his wife from Moulmein, whom I am willing to support myself.

The members of the Chinese church have raised among themselves one hundred and twenty ticals towards the building of a new chapel, and they have also promised to support or partly support their own preacher during the coming year. This effort on their part, after many years of help from the Board, is an encouragement to us and an assurance of the Holy Spirit in their midst. I have made sixteen tours into the surrounding country and preached to great numbers both in the Peguan and Siamese languages.

We are hoping that this coming year we shall be able to build a chapel at our new station, Tapowlom. The members have shown their great interest, and have all offered to assist in the building. At present our services are held in the home of one of the members, the first man of the village to be baptized.

We are grateful to be able to report forty-three baptisms among the Chinese, twenty-four Peguans, and three Siamese, making a total of seventy for the year 1896.

In reviewing our work of the past year we have great cause to rejoice and be thankful to our Heavenly Father for the manner in which He has led us and the abundant blessings He has bestowed upon our feeble efforts. Surely the Lord is good, and His name to be praised by the nations of the earth.

East China Mission.

NINGPO — 1843.

Rev. J. R. Goddard and wife, J. S. Grant, M.D., and wife (in U.S.), Mr. George Warner and wife (in U.S.), Rev. W. H. Cossum and wife (in U.S.), Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton.

Rev. J. R. Goddard reports :

My chief work the past year has been the translation of the Old Testament into the Ningpo colloquial. Second Samuel, 1st and 2d Kings, 1st and 2d Chronicles, and Ezra have been translated, and are ready for the press. I have also served on a committee for the revision of the New Testament, which has finished its work, and the edition is now passing through the press. The proofs are sent to me for correction. The printing has advanced to the first chapters of Mark's Gospel. I have also superintended the translation and printing of the International Sunday-school Lessons for the year.

The departure of Mr. Warner in April put me in charge of the treasury, the care of which, with its attendant duties, the mails, purchasing and forwarding stores for our inland stations, etc., has taken considerable time, and has confined me somewhat to Ningpo. I have, however, made five trips to Chusan, four to Jili-z-kong, and one each to Nyng-kông-gyio and Si-u; the last two were made for Mr. Cossum, whose health did not permit him to go. Whenever other duties permitted, I have gone during the week to our chapel in the city, which is open daily, where we generally have audiences of from thirty to fifty, and almost always very good attention.

Mrs. Goddard has taken charge of the two day schools for boys and one for girls in connection with our work, and by her careful superintendence has stimulated the native teachers to better and more faithful work. I have looked after the boys' boarding school, giving a review of their work each week, and occasionally do a little instruction in some of the classes. Mrs. Goddard instructs them in vocal music, and also has two or three pupils learning to play the organ.

The daughter of Mr. Yiao, the pastor of the West Gate Church, has made good progress, and is able to accompany the singing in the church; but in general the Chinese are not a musical race.

On the first of October I turned over the work in Chusan to the care of Mr. Viking. He still has his family in Ningpo, but purposes spending considerable of his time in Chusan. During the coming year, in Mr. Cossum's absence, it may be necessary for him to take charge of Mr. Cossum's work, or a considerable portion of it. Meanwhile he can be looking for a suitable home in Chusan, and can decide from personal inspection whether or no the field is of sufficient importance to be occupied permanently by a foreign missionary.

While our work has been uninterrupted and there have been many encouraging indications, — an unusual attention and seriousness in listening to the preaching, and frequently a marked desire to hear the Gospel, — the number of conversions and baptisms has been small. There is a conviction in the minds of most missionaries, and of the native preachers, that the time of large ingatherings is at hand. Yet the blessing tarries. The week of prayer has been observed in the native churches, as well as by the missionaries; the attendance has been good and well sustained. Though no marked interest was shown, the influence has been stimulating and will affect the spiritual life of the churches.

The West Gate Church voted at the beginning of the year to ask for no pecuniary help from the Missionary Union. It has been a hard year to begin the experiment. The dollar is fully 20 per cent. less in value than a year ago. Hard times have driven several of our best paying members to other places to seek work. It looks as if they may close their year in debt. But we are determined to keep on in the new way, whatever may happen.

Miss Stewart writes :

The retrospect over 1896, while by no means bright or cheering to a missionary heart eager to see the world brought to Christ, is yet filled with thankfulness for many lessons learned both with regard to the work and one's own spiritual life. For just how closely these two are united only experienced workers in the vineyard know.

The Holy Spirit of God has been very markedly present with the missionaries in Ningpo these past few months, showing faults and shortcomings and suggesting new lines of work. He has not yet, however, found admittance into the native churches, so we have no revival to report. But it is coming just as sure as we are faithful.

Bible Women. — There have been three at work during the year. But the number is often augmented by one or two Christian women.

Last March we opened work near large cotton mills newly erected for work among the women and children there. Opened by women for women, the first fruits have been two men! One of them is in easy circumstances, and has constituted himself preacher, witnessing a good confession and seeking to lead others to Christ.

Mrs. A. J. Li came to us last spring in answer to prayer, and is proving a woman after our own heart. About the same time I had rented and fitted up a boat in which to itinerate, so she went with me everywhere. The boat is a very decided help even if it adds not a little to the burdens hard to carry by a single lady missionary; in fact, travelling made comfortable — that is, comparatively so — is part of the secret of evangelization.

Children's Work. — By autumn we had added another worker to our passenger list, viz., Miss S. M. Dzin, aged nineteen, from our Girls' Boarding School. She gathers some of the heathen children in a village together, and teaches them a text of Scripture from picture cards while we talk to the women. When they repeat the text they get the card to take home. This is a new method, which, well worked, would evangelize the rising generation in a few years; and probably Miss Boynton will give herself wholly to it in future. In Ningpo city we have Sunday-schools for street children, with an average attendance of one hundred scholars. These

need a foreign superintendent, so are limited in number to three at present, but we will go on adding.

Miss Corbin writes :

There have been thirty-two pupils enrolled in the boarding school during the year, but no baptisms to report. This, however, is due more to the fact that all of the girls are already Christians except the very smallest ones, than to a want of blessing in our midst, for we have evident fruit of the Spirit's presence with us, and the girls have been steadily growing in faith, love, self-control, unselfishness, and a desire to help in giving the Gospel to others.

Each girl daily commits to memory a portion from the New Testament, and has one lesson in reading from the Old, — coming to me for questioning and explanations as soon as they have mastered the Chinese hieroglyphics in the day's lesson with the native teacher. Another class has just completed memorizing the whole of the New Testament, and are beginning to formulate in writing what they believe to be the teaching of God's Word on different subjects and doctrines, giving references for their authority, and I am often surprised by their clearness of thought. We consider the Bible lessons the most important part of the day's work, but they also have temperance, physiology, and hygiene, as well as geography, a little history and elementary arithmetic, and their industrial work.

One of the older girls has a class in Sunday-school of small girls from Christian families, while another has a class of little heathen girls she has gathered in from the neighborhood. One of the oldest girls, Saen-may, is working with Miss Stewart this year. She goes about with Miss Stewart and the Bible women, and while they are engaged in talking with the women from house to house, Saen-may gathers the children about her, teaching them a verse of Scripture. Miss Stewart is to have two other girls from school to help in the same way during the first month of Chinese New Year. Other girls are doing same work while at home in the country for holidays.

Miss Boynton writes :

The past year has been my second here, and I have been making beginnings in just such Christian work as you at home are doing easily — beginning to call upon the Christians, to take part in the women's prayer meetings and in Sunday-school. A part of the time has been spent in study, and sickness has used some of this winter. The first year's examination came just after last year's report, and the second will come soon. With the Christian women I have gone among the heathen some and tried to talk, and the women have made me understood when I could not do it myself. As I see how much God has given me for body and soul, and the poverty of the Chinese life, I think, Why have I all this? — and I do desire to yield all to His use who gave it.

SHAOHING. — 1869.

Rev. H. Jenkins and wife, Rev. W. S. Sweet and wife, Miss Mary A. Dowling (in United States),
Miss Lillie A. Snowden.

Rev. Horace Jenkins sends the following regarding the Theological School :

Wholly released during the year from cares from without, I have been able to give my entire time to the Theological School.

The question of *self-support* just now agitating the churches of the Eastern China Missions has operated to discourage young men from seeking the advantages of our school. Fearing lest when they shall have finished the three years' course they may be obliged to engage in secular employment until such time as they may be able to create a religious interest sufficiently large to insure their support instead of being taken into immediate employment by the mission, they are quite loath to throw up any employment they may now have to enter our school. While this may tend to secure a better class of pupils, for the present it prevents any special addition to our

numbers; and this would seem, in the diminished number of prospective laborers, to afford little promise of any near enlargement in direct mission work. There is, however, among the churches, I am told, an appreciation of the merits of our school, and a desire to make use of its advantages as fast as worthy men present themselves.

It is worthy of record here that we have in school an unmarried middle-aged man, now in the second year, who wholly supports himself. Some years since, the Shaohing church, at its own option, worked a small station outside of the city. Tsiang Veng-tsae here heard the Gospel for the first time. After visiting our city chapel later, his interest in the Gospel ripened into conviction. He was finally baptized by Mr. Mason at Hangchau, and, throwing up his connection with the Shaohing magistrate's office, he entered our school to pass the three years of study at his own expense. His example in this respect, and his Christian deportment, are admirable.

Early in the year I opened a chapel in the city on the East street, at a place called Bao-hò-long káo, — *i.e.*, "The mouth of the Alley of the Bao family," — placing in charge Mr. Kwee, one of the oldest Shaohing Christians, an early pupil of mine and a former instructor in the Theological School. Preaching at this chapel has been maintained through the year, Mr. Kwee being assisted occasionally week days both by Brethren Sweet and Copp, and on the Sabbath by a pupil from the school. The hearers are largely passers-by from the country as they visit the city on business. Mrs. Jenkins has made occasional visits with her Bible women to this section of the city, visiting the women at their homes, while Miss Snowden has inaugurated at the chapel a weekly meeting for the women of the neighborhood. Wishing, if possible, to accomplish something more definite for the women than she could in some cases hope to do from house to house visitation, she caused a placard to be posted at the chapel door inviting the women of the district to meet her and Mrs. Du at the chapel on a certain day of the week. The plan is working successfully as the year closes.

I have continued the usual Sabbath morning services for the little Christian community on our school compound through the year, when not infrequently some few interested ones join us from among our neighbors. In the afternoon public services are held in the women's chapel at our great gate. This service is attended by all the Christians living in the vicinity of the chapel associated with us in Christian work or otherwise, and, as a rule, large numbers of passers-by, both men from our section of the city and others from the country bringing their small city purchases, come in to listen for a season. Frequently groups of women who have heard the Gospel at some time from Mrs. Jenkins or Miss Snowden and their Bible women, or who have been won through the gift of a little medicine or some kind office of healing, come in to show their appreciation of the truth, or it may be to beg for a little further medical attention, or possibly with the hope of securing a quiet ramble through our pleasant grounds and a peep in our homes; but to all such the Gospel is preached.

The work of each Sabbath really commences with what we are pleased to call Miss Snowden's Sunday-school, held in the women's chapel between nine and ten in the morning. Hither, at the ringing of the bell, all the Christians on the compound, male and female, repair. Presently cheerful songs of praise to the Christian's God ring out, with the hope of drawing in the children from the street. The success is only partial, but men have been enticed, and sometimes women, when the Christians select their pupils, and the work of the hour for Christ and his Gospel is pleasantly passed.

Rev. W. S. Sweet reports:

This, my third annual report, may properly be termed a report of beginnings, for thus it has been. Our first opening was the gathering of our workers and, after prayer, selecting a few places where we thought wise to open stations.

Our first attempt was at Tong-p'u, where we were very hospitably received and cordially invited to dinner. A bargain was soon closed for a building, but no money paid down. The

money was to be paid the next day. We found, however, that the next day had brought a different state of mind and the money would not be received. No other word was given than that the neighbors refused to have a chapel near them. Another day's search revealed the fact that God had better things for us in another part of the city. This place was rented and found to be just where the people in large numbers would attend. The year has given large audiences and one or two who have really seemed to accept the doctrine.

Our next attempt was at Teo-men, where every effort was thwarted by the unwillingness of the people to receive the Gospel. Our faces were then turned to Mo-san. The bargain was closed and money paid, when a crowd rushed up and asked the proprietor if we would pay theatre money. That is a form of idol worship, and all we could say was "No." The owner seemed scared out of his wits, and all that could be done was to take the money back and get out of the crowd as quickly as possible.

We were discouraged, and this drove us to God in prayer, which brought the man to our house the next day, when we closed the bargain and secured an opening. Soon after we located a preacher there and began regular visits. Soon all manner of lies were in circulation of the terrible deeds of destruction and death carried on in this chapel. Scurrilous notices were posted, and a crowd came one day and insulted and beat the preacher in a terrible way. Thereafter a league seemed to be made which prevented any one from coming to the chapel. This letting alone continued two or three months, but visiting from house to house broke it up at last, and now for three months attendance has been quite good. There are two or three who seemed interested, and we hope for conversions.

The third opening for our hand was the Hangchau work. Brother Mason turned this over to me early in September. In order to strengthen our work we rented a chapel in a neglected part of the city and changed the Shaohing pastor to Hangchau. The man formerly in charge of the work at the main chapel was put into the new chapel. Early in December the rented chapel was burned down and all the furniture therein. This stopped work there, and on account of several acts of the preacher, both before and after, we conclude it was a just retribution for cheating and other bad conduct; yet it almost seemed that God thwarted His own work. How little we know the Divine mind in such cases!

On account of the needed changes to open so much new work, there has been a spirit of fear and distrust on the part of the natives; for I find that the natives, like some foreigners, feel they own a certain position after having occupied it for some time. We are more than thankful to say that all this spirit seems to be taking its flight and we have had blessed meetings of late.

In results that can be counted there has not been much: five await baptism and one has received the ordinance. We look forward to the coming year with a trusting faith that God will put the sickle into our hand.

Our Sunday-school, young people's meetings, and prayer meetings have all been well attended, and the interest is good.

Mrs. Sweet has kept busy with school work, translating with her teacher, working amongst the women, and in correcting proof and setting type in the printing-room.

I must not close this report without reference to the printing, for this, too, is work begun this year. Our little "Greetings" has been sent out four times, and we would that it had a wider circulation. The two new departments, the Central China Department and the Southern Baptist Department, will be followed by still others not yet announced.

The "First Lessons in Chinese," printed in Roman, is in constant use in our school. Our hymnal is also used in our Sunday-school. The "Help for the Morning Watch" is just out, and may lead our preachers to a more constant study of the Word.

KINHWA — 1883.

S. P. Barchet, M.D., and wife, Rev. T. D. Holmes and wife, Miss Annie S. Young, Miss Clara E. Righter.

Dr. Barchet reports :

As early in the year I handed over to Mr. Holmes the country stations I was in charge of, I shall confine my report to medical work, to which my time was mostly given. The hospital and dispensary were kept open throughout the year. We have been enabled to repair and put ceilings to all the rooms upstairs and most of the rooms on the ground floor, fitting them with glass windows, a luxury for Kinhwa people. We can comfortably accommodate thirty in-patients, and have room besides for students, helpers, and ourselves.

The hospital was patronized by an increasing number of in-patients. Last year we received 160 in-patients, this year we treated 228. Out-patients' visits last year amounted to 6,200, this year to 3,582; this smaller number is accounted for by my giving up country stations. Confining my work to the hospital has given me more time to attend to in-patients and to teach a class of medical students, now numbering four.

We have morning and evening meetings with the in-patients, who rarely fail to be present when able to leave their beds. I take the men, and Mrs. Barchet meets with the women. That the truth thus sown is not in vain is shown by some of them buying Scriptures from us and other helpful books; others, who cannot read, have come repeatedly after they were cured to learn more of the truth and to join our Sunday afternoon Bible class. That some of these have accepted Christ we have evidence in their changed lives, but how hard it often is to break with time-honored customs, to openly confess Christ, was shown by a recent in-patient who expressed faith in Christ with the remark, "If I could only remain within the hospital walls for the rest of my life it would not be so hard to lead a Christian life, but living amongst my friends and relatives it will be next to impossible." God has begun a work in several of our in-patients, who are not far from the kingdom, and we believe that before long they will come out openly on the Lord's side.

Through the hospital work God has also opened our way to reach the gentry and officials, who are becoming quite friendly. Last year the Prefect (our highest official in Kinhwa) did his best to quell a threatened disturbance at Mao-deo, one of our country stations; recently he did something more for us to protect our native Christians from being molested by heathen neighbors who have repeatedly attempted to force native Christians to contribute toward heathen rites and festivals, idolatrous processions, etc. He issued a proclamation throughout the eight districts over which he has jurisdiction, so that not only Christians of our mission, but those of other denominations, are equally benefited.

Of the various diseases treated, those of the eye predominate; next in frequency come skin diseases, gastric and rheumatic troubles, fevers, dropsies, abscess, cancer, leprosy, and so on. In one case we removed cancer by operation for the third time within two years, the patient still surviving; lepers came for treatment, but without separate accommodation for them not much could be done for these unfortunates.

Since opening of the hospital we treated sixty-six opium patients who came to be cured of their bad habit. We had fully as many applications for help to save attempted opium suicides. In several of these cases we were called too late to be of any avail, but in the majority of cases life was saved. The suffering and misery which this deadly drug has brought to the Chinese can never be fully told; in what respect it can be "a boon to hard-working people" I have not yet been able to see.

Through help given by the Bible societies, we have also been enabled to circulate a large number of Scripture portions and other Christian literature. This quiet seed-sowing has been

carried on with hardly any opposition from the people, and will bear fruit in time. We have also found picture cards most useful to carry Bible truths to the homes of the natives. A gentleman who called to-day was struck with the text on the back of one of these pictures and begged for it, not for the picture, but for the text, the truth of which had struck him.

Rev. T. D. Holmes reports :

It is difficult to sum up in one brief letter the events of a year in the churches on so broad a field. The main general aim has been to confirm the Christians in the faith. To this end we have tried to impress upon the minds of the people the importance of the study of the Scriptures, the duty of living up to our professions, and the privilege of the indwelling Spirit.

To get the people interested in the Scriptures the preachers and evangelists have been called together to first pray and study and plan. While we have no organized Sunday-schools we have tried to have the Sunday-school idea carried out in all the churches. The people have been provided at low rates with helps to Bible study, and the preachers and elders have been encouraged to do all they could to spread a knowledge of the truth among their congregations.

Much effort is needed here as it is everywhere to get the Christians to live the Gospel. We have endeavored to hold the people to the Scripture commands, and the example of the Lord Jesus has been faithfully kept in view.

The longer I work with these people the more I see the force of the Scripture expressions, "weak in faith," "babes in Christ." Hence the conception of an indwelling Holy Spirit witnessing and acting with their spirits is to many rather an ideal unattainable by their present weak faith. Still in spite of the hinderances of the evil one I believe the Spirit does work with these churches, and dwells in the heart of many a poor weak brother struggling against sin, though he may not be conscious of it. I try to visit each church once in two months.

As a good step in the direction of self-support I have been trying to encourage the churches to provide their own meeting-houses. We are glad to notice that the church at Maoteo have subscribed about forty-five dollars towards a church property of their own, and will soon have completed a purchase now under negotiation.

Within the city and vicinity, with two evangelists we try to reach all the people we can. Early in the year when I had only one evangelist he used to take a volunteer helper out with him one day in the week to visit among the neighboring villages, carrying the Gospel to many who could not otherwise be reached. I hope soon to arrange to go out with the evangelists. We expect to go forth two by two, as the disciples and early Christians did. Thus we are enabled to sow the seed and help water the garden of the Lord, but unless He gives the increase all will be in vain. We need the earnest prayers of our friends that our efforts may be owned and blessed of the Lord.

Miss Righter adds :

The year has been full, for me, of city and village work amongst the women. My Bible women and I have visited most of the homes within reach of us, and found many who were not only willing to listen, but who were *trying* to understand how to believe the Gospel. The year past has seemed the most hopeful of all, and I fully believe the wave of conversion that has visited other parts of China is just coming to this place. Villages that for years past would have nothing to do with us have this year opened up to our work, and homes where we have previously met only closed doors have bid us welcome. The Christian women have done nicely in their studies also, both at home and in my Sunday-school, and some of them have helped in the village and city work. There is much to encourage us for this new year, so pray with us, please, that *all* our hopes may be realized, and God's people may come out from amongst the heathen.

HUCHAU — 1888.

Rev. G. L. Mason and wife.

Rev. G. L. Mason reports :

Bright Outlook. — We praise God for countless blessings during the year. We trust in the promises of the Word and not in appearances ; yet things have never looked so hopeful at this station as they do now. More people than ever are seriously interested. Such have just had much instruction in a series of evening meetings during five weeks. More people than ever admit that God's claims are right ; more Gospels have been sold ; more Christians are daily testifying of a present Savior's power and love ; and twice as many are praying in Huchau city as ever before. The total number of believers appears a little less than last year, for the Hang-chau church is now reported from Shaohing. During a welcome change of scene at the hills during the summer we did no less work, but were able to preach to the people of many villages who hear the Gospel at no other season. Scores of our people have pledged against tobacco and strong drink.

Dông-si. — After three years' work the first convert has been baptized, an earnest man who is a lover of the Scriptures, and who bears persecution patiently. The preacher, Mr. Cash, has also done much work in the country round. This busy city, with steam silk factory, telegraph, converging native express and steamboat lines, and very populous suburbs and surrounding country much needs a missionary family.

Self-support. — This is urged on every convert from the first. All are taught to testify and to lead meetings and to give. We hold it truth that after a fair start is made the more *true* converts there are in a field the less demand there should be for American missionaries. But you should help us get a start ! Our country church at Zông-pah has generously relinquished the services of the preacher whom they support in part. They conduct their own meetings without expense to the mission, and the preacher is opening up new work in Hiao-fung, a populous county of Huchau Fu, in which there has not been one native Christian living till now. There are churches in New England, too, which would be more vigorous if the members led their own meetings and sent their young pastors to China.

Showers of blessings have fallen in T'ai-chau, a fu of this province. The revival began in connection with some marked cases of bodily healing in answer to prayer. Five hundred have been immersed there this year. Such showers will also fall in Huchau. Hearts joined in believing prayer are expecting that people of all ranks, classes, and callings will soon accept Christ's kingdom inwardly in their hearts, and look for the kingdom outwardly at His second coming. Now, will the wealthy American Baptists come over and help us with *three missionary families* in 1897 ?

We have toiled all the night and have caught something. But the Master bids us launch out into the deep. He will cause us to inclose a great multitude of fishes.

One missionary family to live at the East Gate, in the vacant mission house, now in good repair and repainted ; one family to work neglected parts of this great city ; and a third to enter in and reap at Dông-si. This is a modest request, and a just one, if we remember that in other of our Asiatic fields some towns of only a few hundreds or a very few thousands of people are occupied as stations, while here are we alone, one family in Huchau city, with 70,000 idolators, and with easily 200,000 more in the country accessible to us, who do not hear the word of life from other missions.

CHUSAN — 1896.

Rev. C. F. Viking and wife.

Rev. C. F. Viking sends the following report :

As a report of my past year's work I have not much to say. I call this year my first on this field. I have spent one year and three months in all in Ningpo.

Last October Rev. Mr. Goddard handed over to me the charge of the work in Chusan. Chusan, a group of islands some forty miles east of Ningpo with about 250,000 inhabitants, was decided by the Board to be my field. I might mention here in connection with what Mr. Goddard is stating in the first issue of "East China Greetings" this year under heading 1866, "The church at Chusan sent an appeal to the Baptists of America for a missionary to be stationed on the island," that I was born the year after, in 1867.

For some time I have been thinking, praying, and planning about the work, and I felt strongly that it was my duty to spend much of the time in 1897 among the people on the field, and also to go about and get in touch with all the important places.

My plans have now been changed a little because of Mr. Cossum's home-going, which came on very suddenly. I was asked to look after Mr. Cossum's out-stations, which means about four working centres with churches, and some of these with a number of smaller centres where work is prospering. I felt it my duty and privilege to step in and be used. I shall not be able to spend so much time in Chusan this year as first thought, but the work will be looked after and the Gospel preached.

As I look on into 1897 and glance over the wide field, I find myself not without work. I praise God for the work He has given. I have the last year been blessed with a stronger body than any previous year, in China and America.

South China Mission.

SWATOW — 1846.

Rev. Wm. Ashmore, D.D., and wife, Rev. S. B. Partridge, D.D., and wife (in United States), Rev. Wm. K. McKibben and wife, Rev. Wm. Ashmore, Jr., and wife, Rev. J. M. Foster (and wife in United States), Mrs. Anna K. Scott, M.D., Miss Mary K. Scott, Miss M. E. Magee (in United States), Miss Harriet E. St. John.

Dr. Ashmore sends the following summaries :

These summaries are for three mission centres, *Swatow*, the *Hu City*, and *Kityang City*. Detailed reports are sent you by the individuals at each station.

Baptisms and Inquirers. — During the year 110 persons have been baptized at the different stations. Inquirers reported sum up to three or four hundred. But here we reckon with caution.

Stations Old and New. — Old stations, thirty-one; new stations opened during the year, three. There are also four "places of prayer," *i.e.*, private houses arranged for public worship.

Old Chapels Enlarged and New Ones Built. — Enlargements have been made at three places to provide more room and better accommodation. We hope to enlarge at several other places during the coming year. New and commodious chapels have been built at three places, a great advance in style and capacity over some of our older chapels.

Ground Purchased. — In four places ground has been purchased to meet our growing needs. The costs have been met from private funds. In one other place land for a chapel has been given by native donors.

Preacher and Teacher. — Ordained, two; unordained, eighteen; head teachers, four; village school teachers who serve also as preachers on Sunday, eight. Pupils in all the schools including the girls' school at Swatow (or Kakchieh), 173. Village schools are always small, ten being a common number. This is the Chinese system, but we intend to improve upon it, arrange for training more in classes, and otherwise adopt the system better for our use.

Bible Women. — During the year fourteen have been in active service. There has been also a class of nineteen women studying at the central station to fit them for future usefulness.

Hospital Work. — There are two hospitals, three dispensaries continuously kept open;

there have been five medical students, three of them graduating after a three years' course, who are now rendering efficient service. The "in-patients" have been 915, while the "applications for treatment" have been 20,978.

Biblical School. — Number of students during the year, twenty-six. Out of these six have been two years in the class as required; four of them will be engaged in permanent work, the others not yet settled; seven others, graduates of the middle school, have been in the class temporarily previous to taking charge of village schools. Others will continue in the class next year. From some of the number, enrolled as "transients," we do not expect much beyond improved usefulness at their own homes.

Contributions. — We have not done ourselves justice in the past. The churches have not reported all their gifts. This year we have taken pains to get fuller reports. The moneys contributed by the Chinese themselves for church building and all purposes amount to nineteen hundred and sixty dollars. This does not include various gifts by missionaries which would swell the amount some five or six hundred dollars more.

April School for Biblical Study. — This was devised for the benefit of all our preachers and teachers. It is needful that they should have an occasional time for study.

Progress made in Musical Culture. — This has been very marked among the preachers and teachers. For the first time in their history they have evinced a desire and a capacity to manage the four parts.

A General Information Society. — This has been organized for the purpose of getting them better informed about events of the day which affect the well-being of themselves and their nation, and the general uplift of mankind towards the kingdom of God.

Printing. — After the blocks are cut, printing in Chinese is easily and cheaply done. We have a little place for that kind of work. Two men are employed and we print all our own hymn-books, and expect to do considerable other printing by and by.

Bible Revision and Translation. — Steady progress is being made towards the accomplishment of our long-cherished purpose to have the New Testament put into the colloquial of our people; and also in a size of print that can be read by old people. The Revelation has gone through the press and is now in use among us.

Visits to Country Stations. — These have been fully and faithfully made by various members of the mission. The one older member of the mission has been kept here on the compound, but the others have been, some one of them, perpetually on the move, and sometimes all of them have been away at the same time. Every single one of the stations has been cared for to the very best of our ability.

Spiritual Uplift. — This has been general and conspicuous during the year, especially among our preachers and teachers and Bible women. More conviction of the truth of what they believe, more confidence in the outcome, and greater boldness in maintaining a Christian profession have characterized them as a body.

Notable Events of the Year. — The Ko-Khoi affair took up a great deal of our time for a while. Some government proclamations in our favor have encouraged us. The transformation that China has entered upon of course stirs us all profoundly. We are all on the watch tower.

Projected Movements. — We have several in contemplation. We want to enlarge our operations in every direction to meet the new conditions that have opened before us. We want to increase the number of our stations and the number of our preachers, and we want to enlarge our schools. We must enlarge; we cannot contract.

Rev. Wm. Ashmore, Jr., reports:

Sixteen country stations have been under my care during the year. A review of the work at these stations, at the end of the year, shows on the whole a good degree of progress. At

twelve of them there have been baptisms to the number of forty-eight in all; and at some of the others where there have been none baptized there are new hearers. At some of these stations there has been a marked increase in the attendance and interest.

At the large district city of Chao-yang the work has taken a fresh start. Our rented chapel there had to be given up some years ago, as the owner wanted possession. Since then the little band of Christians had met in the shop of one of their number. At the beginning of the year they asked for a day school, for which they thought a place could be secured with less danger of opposition than if it were to be used simply for a chapel. At the same time it would serve them for a chapel on Sunday. They were successful and no trouble followed. God's blessing has been with them and with the young preacher sent to them. New hearers have gathered, and of these five had been baptized up to the end of the year. Further, while the city was visited by the plague during the early half of the year, and large numbers of the people died daily, all of our people were spared.

At Kham-e a chapel has been built at an expense, including the ground, of \$375, of which all but \$100 was given by the people themselves. Not all of this sum, however, was subscribed within the year: part of it had been accumulating for a number of years with this very object in view. Our people had heretofore met in a room belonging to one of their number.

At Gush-sia the chapel has been changed and enlarged at an expense of \$225, of which all but \$80 was given by the members themselves, and during the current year. Three of our young preachers belonging to this station and receiving from \$4.50 to \$5 a month subscribed each two months' salary.

We have had country schools at eight of the stations with an enrolment of 101, of whom about three-fourths have been from Christian families. The contributions of the people towards the support of these schools have been \$165. The end of the year finds a very decided increase of interest in the subject of these country day schools, with applications for sixteen for the new year, more applications than we have available teachers.

The boarding school for boys has had forty-seven on its roll with an average of thirty-one boarders and eight day scholars. We are impressed with a new sense of the importance of this school as a part of our mission plant, as we see the demand for properly trained teachers for the work in the country. The supply must come from the school here. We do not believe at all in employing heathen teachers for our country day schools. And men educated in the ordinary schools of the country are even after conversion far from satisfactory for our purposes. The old ideas and old methods are too deeply rooted to allow of their ever becoming first-class teachers for us.

The boarding school for girls, under Mrs. Ashmore's care, is also doing for the young women of the church a work the value and importance of which are already apparent, and sure to become more and more so as the years go on. The number enrolled has been twenty-five.

At the beginning of the year a start was made in the work of revising our colloquial Scriptures, and one Gospel with part of another was done, when the Ko-khoi troubles broke upon us, and demanded for months our whole strength and attention, up to the middle of the summer. The strain proved too much for me, and it was thought best that I should take the change of going to Japan. Reluctantly I relinquished the hope I had cherished of resuming in the summer quarter, when I could more fully command the time and help of the compound teachers, the work of revision which had been interrupted in the spring. Three months were spent in Japan, during which time I met the larger part of our missionaries in that country, whose kindness to me I most gratefully recall. Strength was regained, and I was again ready to take up the work that had for a time been laid aside. My return to Swatow was somewhat delayed that I might await the coming of my wife, who had been home to the United States to take our

two children. We both acknowledge God's great goodness to us in a year crowned with His mercies.

Rev. Wm. K. McKibben reports :

The stations in my care have shared in the advance of the mission and in the widespread gospel movement now arising in the southern provinces of the empire.

Lai-pu-soa, a market town, of special interest to the writer because there his first missionary efforts were made twenty years ago. A year or two ago all there was to show for twenty years of hard work was a discouraged company of about a dozen members. By the beginning of this year matters were beginning to brighten. A few months more, and the growing congregations crowded their little house. A new house became necessary, and is now being built, largely by native contributions. Eight have been baptized this year. In contrast with the slow but finally successful development at this place is the rapid growth of the church next to be mentioned.

Kuan-po, a stopping-place for river steamboats. For many years there had been a family of Christians here, members of a station about five miles away. They held occasional Sunday-school services in the loft of their house, where several young men became Christians. At the beginning of 1896, with direction and help from Mr. Ashmore, they rented a little house and started a day school, also holding meetings on Sunday in the school-house. The effort was greatly blessed. More conversions took place, and before the middle of the year the growing congregation overflowed the house. With a little help from neighboring churches they raised \$446 toward a new building. Dr. Ashmore and Miss Scott helped with personal gifts, and within a year from the day when their school was opened, a beautiful and commodious house of worship has been built and dedicated, standing conspicuously close by the steamboat-landing. The number baptized here during the year is five, with many more inquirers.

Nam-koi, a large village. A year ago we had a few inquirers and one church member. Some of her family and neighbors were won by this sister's efforts. A congregation sprang up, worshipping at first in her house. Then an old house abandoned as haunted was secured and fitted up. There is now a congregation of about forty professed believers, of whom eight have been baptized the present year.

Ko-Khoi, reported a year ago as just entering on entire self-support. Throughout almost the entire year this devoted band have been in the furnace of persecution. Not from those known as heathen; our enemies now are the Catholics. Space does not allow a rehearsal of how they let loose upon our people an outlaw for whose arrest the mandarins had offered a reward; how our people had to fight a night and a day for their lives and their homes; how for a month they were in a state of siege, the enemy restrained only by the presence of several hundred soldiers; how our deacon and schoolmaster were thrown into prison on capital charges manufactured against them; and how throughout half the year almost our whole mission abandoned other work to plan and toil for the deliverance of the prisoners and the protection of our people. Through many marked providences of God, by His blessing on our efforts, and through the generous help of representatives of the American Government, the principle of religious liberty has been upheld, and our people have been maintained in possession of their homes. Our American representatives responded with unstinted assistance. I would record in particular an expression of profound gratitude to the Hon. Charles Seymour, formerly of La Crosse, Wisconsin, for many years consul at Canton, the friend of every American missionary, and a helper in every good cause.

The church at Ko-Khoi came out of the furnace unscathed. They all held together; they kept up their self-support, though daily suffering loss and robbery; and now that order is restored their congregation is increasing. Only one has been baptized, but others will follow soon.

At other places, as well as at Ko-Khoi, the advanced ground taken by the brethren a year ago in the matter of self-support has been fully maintained. Besides raising \$700 for building

chapels, the churches I am reporting have contributed \$217 toward support of preachers and teachers, equal to a third of the salaries of the force of preachers and teachers on this part of the field. These native contributions will make it possible to carry on our enlarging work without asking enlarged appropriations.

Besides the churches named, ten other churches and stations, mostly smaller, have been in my care. Some advance might be specifically reported from several of these were there space. There are also about ten neighborhood prayer-meeting places, several of them on the way to develop into churches.

My direct personal efforts, like all the work, have been much interrupted. Three extended journeys in behalf of Ko-Khoi took a large part of the spring and summer. Two of these journeys were to Canton, the provincial city, and one was to the capital at Peking. I have baptized nineteen persons at five places in the country. These and others who have been baptized, together with various particulars, are included in the full statistical tables of the mission prepared by Mr. Ashmore.

For all the mercies of the year, and for the tokens of yet greater blessings in coming years, I would ask the friends at home to join the missionaries in expressing profound gratitude to God.

Mrs. Anna K. Scott, M.D., reports with regard to her medical work :

One hospital, 2 dispensaries, 5 students, 4 assistants. In-patients, 513. Total applications for treatment, 12,075.

Two small hospitals have formerly been reported at Kak-chieh and one at Kit-yang. The two at Kak-chieh will henceforth be known as the Kak-chieh Hospital, as they are now entirely under one supervision, and Dr. Bixby will henceforth report for the Kityang medical work.

In October three of the medical students completed the regular course of study, and are now rendering good service as assistants. As they are Christians and the sons of preachers, we hope they will be as zealous in evangelical work as they are in the healing of the body. These young men have been self-supporting throughout their entire course of study.

Faithful work has been done by my assistants, and all patients have had the way of life pointed out to them. Many have declared themselves believers, and some have entered the church, but the majority, having received medical and surgical healing, have not returned to give glory to God. We are often constrained to ask, "Were there not ten cleansed? Where are the nine?"

The work in behalf of opium-smokers is encouraging. Sixty have been cured during the past year, and by far the greater number of those cured in former years are still free from the demoralizing habit.

The yearly increase of leper patients is a sad indication of what the future of China must be if the Government does not wake to the importance of a strict segregation of all afflicted with this loathsome and incurable disease. Our remedies can only relieve their suffering. The aim of the medical missionary is to heal the sick, relieve physical distress, comfort the sorrowing, and lead each soul to trust its all in the hands of the Great Physician.

Miss Mary K. Scott reports for the Bible women's work :

During the year 1896 the work in this district has made an advance in several directions. The old feeling of prejudice against the foreigner seems to be giving place to a more friendly attitude. In many places the people now flock to our chapels and become regular attendants at the services. This change affects the work among the women also. More homes are thrown open for the entrance of missionaries and Bible women, and closer attention is given to the preaching of the Word. For many years we have had only the "mercy-drops;" we now hope that the time has come for "showers of blessing."

The Bible Women.—The past year fourteen Bible women have been employed. These women have worked 2,842 days. They have been stationed in all parts of our field. When they have entrance into the homes they prefer to talk quietly to the women inside. In case no invitation is given to enter, they are forced to talk in the streets. Some of the heathen are superstitious about Christians entering their houses. They say their gods will run away if a “worship God person” comes in. Often the Bible women, going for the first time to a village, have no invitation to enter the homes, while afterwards many chances occur to talk to the women in their own apartments. Then again, it sometimes happens that women who are most cordial in their reception a first time will close their doors in the faces of the Bible women on a second visit. We usually find in such cases that the men are to blame. When they learn that a Bible woman has been talking the “Jesus doctrine” in the house, they order the women not to receive them again. The work of the Bible women in going from house to house and village to village, comforting and strengthening the Christians, and bringing the light of the Gospel “to them that sit in darkness and in the shadow of death,” can be better pictured than described. The discouragements and reproaches which they receive are many, but they show a remarkable patience in all their trials. During the year three Bible women, Lau-sit, A-niu, and Sai-ngo, have been put on the retired list. The last named has recently been called to higher service in the heavenly home. For a year her eyes have been sightless, but we can now rejoice that she is with her Savior and can see the “King in His beauty.”

The Woman's Class.—Nineteen women from various parts of the district studied the Bible from April to October. The spring class was an unusually good one. There was a larger number than usual of young women who already knew how to read a little. They made good progress in their studies, and showed much intelligence in answering questions, and in taking in the deeper truths of the Bible. The older women, though slow in learning to read, were much profited by oral instruction. They showed by their efforts to learn the precious Gospel that the Spirit was indeed dwelling within them.

In connection with the women's work, there is held a weekly prayer meeting. It is attended by the women and children living on the compound. In order that the efficiency of our Christian women and girls may be increased, we have arranged to have them take turns in leading the meetings and explaining the Scriptures.

The Dorcas Society has done its usual good work in helping the needy ones in the church. It has the hearty support of foreigners and natives alike. Our people, in thus giving their labor and money, are learning by experience that “it is more blessed to give than to receive.”

Miss St. John reports :

My first report from the field ! What can be said ? Truly, that the Lord has again proven Himself greater than circumstances. “Behold, I have set before thee a door opened, which none can shut.” Thus, I now find myself in the midst of a great work ; in a field where many have toiled, and some of the laborers are being permitted to bring in the sheaves.

The first implement needed for this work is the language. It can only be obtained by patient, persistent study. Miss Scott and Dr. Bixby had secured a teacher for me previous to my arrival, hence no time was lost, and I began my first work on New Year's day, 1896. Mr. Wm. Ashmore, Jr., gave me valuable assistance by his suggestions and the loan of a book on St. Mark, which he had arranged himself. I have read the Gospels of Mark and John in Chinese character ; a part of “Pilgrim's Progress” in the Romanized colloquial, and also studied Dr. Ashmore's Grammar. I am not elated over the progress, neither am I cast down. I do enjoy the study.

My few inland trips have been pleasant and profitable, especially the month's tour I took with Miss Scott. I saw her method of work among the village people. The lessons I learned

will be most valuable to me when I am fully prepared to share the responsibility of this department of the work with her.

MUNKEULIANG — 1882.

Rev. G. E. Whitman.

Rev. G. E. Whitman reports :

The year of 1896 has given many more signs of encouragement, so far as mission work is concerned, than the previous year. A real advance has been made in some directions, and we are inspired with new hope all along the line.

New Stations. — In July a new station was opened up at Malu, a village of about 1,000 inhabitants. There are now some ten or more hopeful inquirers there, and a good attendance at the preaching services. The outlook is bright there for a live church not many years hence if given proper attention now.

Another village situated in a fertile plain, and surrounded by other populous villages, has asked for a preacher to be sent to them. We have no preacher to send at present, so have urged those who are interested to come to our chapel at Punshui, about four miles distant. Ten or more are now coming regularly from that village, and if the interest continues we hope to open up a station there before long.

Attendance. — The attendance at the chapels has greatly increased during the latter part of the year; and many come long distances to hear the Word. Not all are in earnest; not all sincere. Some want to be relieved from the oppression of the officials; and some have disputes with their neighbors or other villages which they would like to have the "foreign teacher" adjust to their advantage. They seek for worldly gain; but we trust and believe some of them will find something better — even a heavenly kingdom.

Additions. — There were only six baptized during the year, though there were many more inquirers. We have to wait. It is not wise to accept the first professions of the Chinese at par. It takes a long time to reveal what is at the bottom of their hearts; but it is best to find out about it if possible before allowing them to take so serious a step as that of entering the church. Hence we wait for some evidence that the blossoms of promise will bring forth fruit. Thank God we do not always wait in vain.

KAYIN — 1890.

Rev. Geo. Campbell and wife, Edward Bailey, M.D., and wife, Miss Elia Campbell (in U.S.).

Mr. Campbell reports :

During the past year our work in this city has been carried on much as usual. A great many people hear the Word, and whenever I go away from home I constantly meet people who speak of having heard me at Salvation Hall. We are made to feel that we have to reckon with the watchful and persistent opposition of the *literati*. In this prefecture they are peculiarly influential. Though there are many wealthy families here, they have little influence unless they also possess literary distinction. This scholar caste seems implacably opposed to the Gospel and, as a rule, to all progress, being intrenched behind bulwarks of conservatism, prejudice, and ignorance.

Work among the women and children has been steadily prosecuted by my sister and by Mrs. Campbell. Just now one woman is asking for baptism. She has been believing a good while and gives good evidence of a real change of heart. She is not the first one whom we have good reason to believe has been led to Christ through the women's work.

Early in the year I spent a little time at Ts'ung-k'eu, a large town, forty miles north-east of here. Sooner or later I trust we shall find an opening there, but as yet the way seems hedged

up. Several visits have been made to the city of P'in-yen, seventy-two miles north-west of here. The outlook is hopeful, and I believe we shall reap if we faint not. During the year three cities in Kiang-si province and three in Fuh-kien province were visited. I had visited them in previous years, but in every case they seemed more friendly and accessible than ever before. All these cities are Hakka-speaking, and none of them worked or visited by the missionaries of any other society. Most of the summer was spent in this work, many tracts were sold, and a great many people met and talked with. At Ko-pi, a town in T'ai-pu, the northernmost district of Chin chow fu, a little work has been done. Siau Loi lives here, a faithful old disciple, baptized in 1888.

Two important events should be referred to. A small place has been bought just outside the East Gate. It is well adapted for the use of a school.

We began December 21 with three Christian boys sought out by Mr. Whitman. The teacher is a young man trained in the schools at Swatow, but Hakka-speaking. After Chinese New Year we expect to augment the number of pupils to ten or more by selection from the Ka-yin boys whom my sister has been teaching off and on for years.

We begin 1897 with firmer faith and brighter hopes than we had a year ago. We hope to make a substantial advance this year. Our force will be reduced soon to the number we had in 1887, but the reduction will, we trust, be but temporary.

Our earnest hope and prayer is that God will endue us with power that souls may be saved through the preaching of the Word.

UNGKUNG — 1892.

Rev. J. W. Carlin, D.D., and wife.

Dr. Carlin reports :

At our last quarterly communion there were forty-one applicants for baptism, of whom seventeen were baptized.

In the year we had 109 applicants for baptism, 60 of whom were baptized. These sixty can hardly be missed from the number of hopeful adherents who regularly attend preaching. Our helpers are expecting seventy-five or one hundred applicants for baptism at our next quarterly communion. Our chapels are all filled every Sunday, whilst here and at Sô-lai city it is not infrequent the attendants cannot all find seats or even standing-room in the chapels.

Our work has lengthened and widened until we have not the workers to answer the demands. We have a line of stations fifty miles in length extending into two provinces, and the work is widening on either side of this line so that even now we have two houses offered for chapels free of charge that we cannot occupy for lack of helpers. There is also four miles from Ungkung an ancestral hall offered us that we cannot occupy yet. Indeed, we gave up a house that had been loaned us by a woman who was baptized in the year in a town three miles away. We had no one to spare suitable for preaching there on Sundays, and the attendance was so great that the house appeared well-nigh useless, not one-third of the attendants being able to get into it. We now preach there week days.

Three stations were permanently opened in the year. At Ngo-to in the Fokien Province eight were baptized, the first Baptist fruits of that province of 16,000,000 souls. While there a few weeks ago I preached two hours in the forenoon to about 1,000 persons at the baptismal pool; in the afternoon about as long to a crowded house; and at night likewise. A great door is open to us there, and it is to be hoped that in the present year a missionary may be sent there, where he can live the year round upon a promontory of the sea, where is a town of 20,000 inhabitants, and where a good place is now for sale. But this is business, you say; yet I do not know where this suggestion of business could fit in more appropriately than right here, for 16,000,000 of people so near with no Baptist missionary stirs my zeal to venture a suggestion here in the hope

that some person or church will assume the charge of sending a missionary to this place, where two of the persons baptized desire to fit themselves for preaching, one of whom is now in my Bible class. He is twenty-four years of age, has studied under a native teacher sixteen consecutive years, and is not excelled in Chinese scholarship among the Christians, perhaps, in South China. He will be of great assistance to a missionary in his own province.

At Sô-lai, twelve miles away, where we opened a chapel two months ago, the prospect is simply buoyant. Four weeks ago I preached there; half the audience could not get into the chapel, and I ascertained that persons were there from ten surrounding towns. The attendance is larger now than then. There are 50,000 people within three miles of Sô-lai.

At the other new station we baptized nineteen, whilst ten more await baptism. During the year we sold above 9,000 tracts, Scripture portions, Old and New Testaments, not many of the latter two, and the Gospel was preached more vigorously and extensively than ever before; not a few of the lay brethren and sisters bestirred themselves to make known the Gospel, even visiting other towns for no other purpose; and many have been induced to attend preaching through their efforts. All of the past year's work was done with but little of apparent opposition. The native helpers, as well as Mrs. Carlin and myself, meet with respectful treatment everywhere, and we are frequently invited to visit towns by the heathen, who never fail to entertain us; and what may be said of our place may be said measurably of almost every mission station in China. A great change has come, and is coming, over the people. China's awakening is at hand; the heralds of the Lord should also be at hand.

Our present outlook is inspiring; we are having previsions of great harvests, for which I am now training ten new reapers forenoon and night of each week day, by instructing them in the Bible, and in the afternoon by taking them, the men into the fields for practice in sowing and reaping, whilst the Bible women in training follow the older Bible women into the fields; and we hope by another year to have workers sufficient to meet the demands of the field better than we are meeting them at present.

CHAUCHAUFU — 1894.

Rev. H. A. Kemp and wife.

Rev. H. A. Kemp reports :

During nearly nine months of the past year Mrs. Kemp and I lived in our rented Chinese house at the city. From the latter part of June until October we were at Swatow; the month of September I myself spent at the city. The work has been very encouraging in many respects.

January and February were very much broken by Chinese New Year and rainy weather. March and April we worked in the villages round about the city. The latter part of May I spent at one of the out-stations with my two helpers.

We preached the Gospel in twenty-three towns and villages, having meetings in the chapel evenings for the Christians. In June I baptized from this place seven men. At the same time I baptized three others at Hu-City, making in all ten. During July and August I studied — sometimes with a teacher and sometimes alone. In September I returned to the city, leaving Mrs. Kemp at Swatow. In October I told my two helpers that we would begin street-preaching in the city. As no one so far as I know had ever done anything of that sort, they did not seem to be very enthusiastic, but I told them we must, for the Lord wished them to hear as well as the village people. So we began and worked inside the city walls during October, November, and December. We preached in nearly all the streets, except one or two of the most crowded, which we could not without blocking business, as the crowds would gather to see the foreigner. I must say that the Lord blessed us wonderfully: the people listened quietly and respectfully everywhere. We preached in upwards of seventy streets; I should say that between seven and

ten thousand people heard the Gospel for the first time. We have had no direct results from this work, but may we not hope and pray that our sowing will yield a harvest in due time?

The things which encourage us most are not the numbers joining the church, for if this were our only source of encouragement we should be very much dispirited. But what is most encouraging is to note the slow but sure change in their attitude toward us. They are more friendly; our neighbors are more inclined to be friendly; they are more willing to rent and sell us property. Not infrequently am I invited by shop-keepers to come in and sit. This may seem to be a very small reason for encouragement, but when one knows the Chinese it becomes a great ground of hope. For example, two or three years ago if a shop-keeper should ask a foreigner into his shop and treat him friendly it would be a good reason for his shop-neighbors to persecute him.

The city is full of pride and wickedness, but we believe that the Lord has people in it, and that He will call them out in His own good time. In the meantime we will work in hope.

KITYANG — 1896.

Rev. Jacob Speicher and wife, Miss Josephine M. Bixby, M.D.

Rev. J. Speicher reports:

The work at this important centre was opened many years ago by Dr. Ashmore. The present site of the chapel and hospital could not have been better selected. There are many things concerning this central station that have agreeably surprised us. The hospital work established by Dr. Scott has almost entirely obliterated all opposition and slander against our work in this entire district. We thank God for having been appointed to carry on the work in this district, and wish to make special recognition of both Dr. Ashmore and Dr. Scott for the work done at this important centre before we came.

I. DEVELOPMENT OF THE WORK. — When we came to Kityang about 100 persons assembled every Sunday; of these twenty-one were baptized believers. The presence of foreigners, however, soon increased the number. For several months our chapel has been overcrowded every Sunday. During the past year more than 150 persons have had their names inscribed as such as desire to become followers of Christ. They promise to have nothing to do with idolatry, and are expected to attend worship every Sunday. We do not inscribe any name unless we have sufficient evidence of their sincerity. During the past year forty-four persons have asked to be baptized. Of these we have baptized only seventeen, as we would rather advance slowly and build a good foundation. The Chinese are dubious; I rejoice with fear concerning the development of the work during the past year. God has led us to open three new stations during the past six months.

First we were providentially led to open a new station at a place called Lau-kng, about seven miles south-east of Kityang. The progress of the Gospel at this place has been remarkable. More than 100 men and perhaps as many women have come out of heathenism. They have raised more than \$300 to build themselves a chapel.

The second station opened is at a place called To-thau, about four miles north-west of Kityang. Here quite a number attend services every Sunday.

The third station is in Kityang itself, near the West Gate, one and one-half miles' distance from our chapel. Kityang is a city of over 125,000 inhabitants. The native officials claim 175,000. With the exception of our newly opened station near the West Gate, there is not a single place within the city walls where the Gospel is preached. Our headquarters are outside of the North Gate. The English Presbyterians, instead of building their commodious chapel near one of the other important gates, have unwisely built very close to us. As we are stationed at Kityang they do not intend to locate a missionary at this place, nor do they make any effort

to reach the thousands within the city walls. The Roman Catholics have an old dingy chapel, and true to their principle do not preach the Gospel of Christ. But this large city *must* be taken into captivity by the Gospel of Christ. Our watchword is "Kityang for Christ." We hope soon to open another preaching-hall, perhaps near the South Gate, and if God leads us to open one also in the centre of the city I will rejoice.

II: EVANGELISTIC WORK. 1. *Itinerating*. — I have begun to go out into the villages with my preachers during the past three months. My first duty of course was to get something of the language. At present I itinerate with my native helpers two or three days a week; the rest of the week I spend with my personal teacher. Thus I make use of both the practical work as well as of the work of the study in obtaining the language. During the past three months we have visited more than fifty villages. I have just returned from a trip about thirty miles south-west of Kityang, to a very populous district called Chim-khen. We have been asked by them to come and give them the Gospel. According to their own statements, no foreigner has ever been at this place before. It is too early to report anything concerning this new opening; but it does seem to me that there is a general drift towards the "Unknown God." The Chinese have lost faith in their own leaders and officials, and are more than willing to welcome us.

2. *Hospital Work*. — The hospital offers many advantages for sound evangelistic work. Our aim is to reach every man and woman that enters the hospital. While speaking of the hospital I wish to mention the good and faithful work Dr. Bixby is doing. May God answer her and our earnest prayers for future success of this important work. The Women's Society of the West deserve to be congratulated in having such a fine work at this important centre.

III. WORK AMONG THE WOMEN. — Mrs. Speicher has charge of this work. The hospital offers a very fine opportunity for the Bible women to help their benighted sisters. Mrs. Speicher and her Bible women also visit the homes of the Christians in order to broaden and deepen the spiritual life in the home. The Bible women need to be directed very closely in their work in order to prevent a waste of energy and of time, but this is also true of our native preachers.

IV. EDUCATION. — Here we strike a snag. There is no education worthy of the name among our people at Kityang. Only a small percentage of the members can read. The great difficulty is they do not care to have their children educated. As a beginning we have built a small school-house for our boys. We must care for our boys if we wish to have an intelligent and progressive church in the future.

In closing let me say that our more than promising work is hampered because of lack of room, of a more commodious chapel, and of a proper mission house. Every day of delay will undoubtedly affect our work.

Report of the hospital work at Kityang, by Dr. J. M. Bixby:

Native helpers	4
Student	1
No. in-patients for 1896	402
No. dispensary calls	8,903
No. out-calls	25
No. operations	239

Our hospital has been open nine months of the year 1896 — from January 1 to June 27, and September 28 to December 31. It was a great disappointment that I was not able to remain here later in the summer, but the heat became so intense in June that we found it would be risking health to remain longer. The summer was an unusually trying one.

Our wards have been well filled since opening this fall, thirty-seven being the highest number we have had since October first. We could accommodate more women, as we have more room for women than for men; but we could easily use another men's ward if we had it. We

have dispensary three days a week, and usually have as many patients as we can well attend to, 110 being the highest number we have treated in one morning since October first.

Out-calls. — Since October 1 I have adopted the rule of charging a fee of one dollar for each out-call — not, however, to the exclusion of any very poor and needy person who cannot pay even so small a sum as that. I felt that this was a wise method to adopt, both because I found that there was a disposition to call me out to see many incurable cases, and also because some of us believe that the medical work ought to be made independent as far as possible, and ought to teach the people independence. This method, moreover, has been tried by other doctors in this same province, and has been found good. Thus far I have found it to work well. Since starting this plan I have received five dollars in fees. The most of my calls, though not all, have been to see women. I have found this branch of our work to be very telling among the people. “Sister Plum,” my hospital matron, always goes with me, and is learning to be a very efficient helper.

During the year I have received at different times three dollars and eight hundred cash (800 cash — about eighty cents), from four different native women, as voluntary gifts to the hospital, “to help some who are poorer than themselves to come and be healed.” In each case these were heathen women, but were glad to come and hear the gospel truth. One woman said “she had all these years been giving money to build temples and worship idols, and it had never done her any good; now she wanted to give something to a better cause.”

The evangelistic services consist of a short gospel sermon before dispensary hour in the morning, conducted by one of Mr. Speicher's preachers, and afterward, while the patients are awaiting their turn to be admitted, the preacher is busy in the waiting-room talking to the people. This branch of the work is now under Mr. Speicher's efficient management, while the work among the women has received a great impulse through the help rendered by Mrs. Speicher and her two Bible women. They also spend the mornings in the dispensary among the women.

It is our united purpose that no one shall be able to come for medicine or treatment and go again without hearing something of the Gospel. In the evening another simple service is held specially for the in-patients. The truth is making an impression upon them. Quite a number of our former patients are now regular attendants at chapel, or have gone to far-away villages to tell what they have heard about the one true God.

The West China Mission.

SUICHAUFU — 1889.

Rev. C. H. Finch, M.D., and wife, Rev. Robert Wellwood and wife, Rev. C. A. Salquist.

C. H. Finch, M.D., reports :

In regard to Suifu :

The past year has been an eventful one. Returning from our enforced vacation February 1, we soon got the work in good running order. In June baptized nine new converts and two of Presbyterian church from down the river. Since then have had very good attendance at preaching stations and in our front yard on the Sabbath. Had the pleasure of baptizing two worldly travellers, whom the Holy Spirit seemed to have decisively called while tarrying with us. Mr. Salquist has made many trips into the country, and we have now applications from three places to establish a station with them. Two at least seem very reliable and the other is being investigated. The signs are very hopeful.

Mr. Wellwood has met with unexpected success in his attempt to interest the student class with an essay and prizes for the best seven. I will leave him to enlarge upon it.

We are contemplating a redistribution of labor to better meet our condition. We shall ask

the Association to ordain Mr. Wellwood, that he may take the acting pastorate of the church, as his proficiency in the language makes him the natural spokesman and the one who should naturally be the head of the church work. As Mr. Salquist wishes to put all of his time in the country, I have agreed to take on the treasuryship upon Mr. Wellwood's becoming the pastor. This change on my part seems to me for the best interest of the work, though I do it with a feeling of sadness; but I wish to develop my medical work a little more, and I am not one of those with unlimited capacity for work. As I said, I am building a dispensary on the hospital ground, and shall open it for daily dispensary work about the middle of February.

We begin the New Year with bright prospects for the coming year and with great hopes of God's blessing upon the work, and all ready to do all that we can in the Master's service. We pray that He may use us abundantly.

We devoted the evenings of the first week to prayer, uniting with the C.I.M. brethren, using the topics in use among the churches at home. We trust that we have received much good from these meetings.

The health of the mission at the beginning of the New Year is first class. None on the sick list; all up and attending to their respective duties.

KIATING—1894.

Mr. W. F. Beaman and wife.

Mr. Beaman reports:

My report for the past year can easily be summed up in the little phrase, "Waiting and working." The words that weighed most heavily on one's heart during the absence from Western China for eight months of 1895 were, "When shall I be allowed to return? How long is this unbearable suspense and waiting to go on?" After it was all over, the months of waiting, the long, dangerous journey up the river, the uncertainty of what awaited a return, and the great joy of again planting one's foot upon Kiating soil, began that second siege of waiting, as truly heart-trying and exasperating as any previous experience had been. September of 1896 had nearly expired before the money to repair our house and replace our goods was forthcoming.

Kiating was not so fortunate as Suifu and Yachau in having dwellings left by the rioters into which the workers could go upon returning; but instead our house stood stripped of its clothing, as it were, with nothing left but bare posts and naked timbers.

Except for the kindness of the brethren of the China Inland Mission who took us in, we should have been under the unwelcome necessity of either going to a Chinese inn or staying in a boat on the river until some corner in the ruins of our old dwelling-house was fixed up.

By the kindness of our China Inland Mission friends giving us shelter, we were enabled after a time to patch up a small room in our own quarters into which we moved. To this we added another room of like kind, — pieces of boards nailed over the openings and doors made to *do* rather than to fit, with Chinese white paper pasted over the whole to cover the multiplicity of cracks and air-holes, — which afforded one room for sleeping and another for living, eating, entertaining guests in, etc.

Thus the year's work is begun. January has gone, February passes, March, April, and May go. Hot weather is upon us. Waiting, waiting, waiting. How slowly the Chinese officials move! The provincial authorities, after quibbling for days and weeks, finally refuse to pay without a large compromise on our part which could not be granted, since the American Commission had been promised a prompt payment of all American claims in full.

The hot season comes on. These two small rooms are no fit place in which to spend four months of sweltering summer heat. It is already making its mark upon us. What shall be done? There is room in Suifu. To go there is the only alternative to staying here and running the risk of losing one's health for want of proper protection from the intense heat.

At Suifu the time is improved by study and made exciting by waiting.

September comes. The indemnity is paid. A speedy return to Kiating, and the work of repairing is begun. Three months of hard work at building and doing what one found to do in the line of gospel work, and the year's work is accounted for.

It may seem from the outside that not much has been done. Perhaps not in the way of organizing, but the old waste places have been rebuilt, the way has been prepared. Our hands have been weak. For the coming year the outlook is more promising. New premises have been secured for work in the most populous and promising part of the city, and a street chapel (a part of the buildings purchased for work) made ready for every day preaching; outlying districts have been visited and the outlook is good there. Our hands are to be strengthened by the coming of Brother Bradshaw from Yachau to join our forces.

We are not discouraged nor cast down. Our strength is not in ourselves, not in what we have done, but in God and what He will do through us.

YACHAU — 1894.

Rev. W. M. Upcraft and wife, Rev. F. J. Bradshaw, Mr. H. J. Openshaw.

Rev. F. J. Bradshaw reports :

Hardly a year ago we came back to the field, after that sorrowful exit. Of that return I have already written. Of the succeeding days to this hour under "the good hand of our God" we can never write in full. But some things we will write for our common joy.

A new beginning had to be made. The officials advised us to make it very cautiously, a thing we were only too ready to do. No work could be done in the city for the crowds gathered for New Year festivities, later for military drill, and still later for literary examinations. The first two weeks the two evangelists and I spent over the New Testament in preparation. Then we went to near villages. Gradually we narrowed our circle about the city suburbs, at same time keeping one little room next to street open as guest hall, where any one might drop in, drink a cup of tea, look over our tracts, and chat. This soon developed into a preaching-hall, when every other evening the Word was preached while the work outside was kept up as usual.

After five months of this work Messrs. Upcraft and Openshaw rejoined me. Mr. Upcraft, after completing the work on buildings so unceremoniously dropped a year before, and effectively reopening the medical and other station work, started for the coast to meet his bride.

Mr. Openshaw and I, yet imperfectly equipped in the Chinese language, now found the work on our hands. Just a few days later I made my first trip into the country. I had sent one of our evangelists on two days before to visit the handy small towns, sell books, paste up tracts, preach, etc., meet personally all who would be approached. I started on after on horseback with my boy carrying a basket of books and tracts, hoping to stop at all the larger places and hasten back to support Mr. Openshaw at the station. I visited one prefectorial city and two large towns, sold all my books, on every fitting and many unbecoming places posted up our gospel sheets, preached to many eager crowds, found some friends who wanted our books and wished to know more about the doctrine.

Several called upon us for medicine. We were able to help some, and glad to be able to tell others of a little dispensary we have in Yachau, where we would be glad to meet and help them, and so returned refreshed in soul, and we hope with a work done not altogether in vain.

From this time Mr. Openshaw, with one evangelist, took up the country work and has been pushing it vigorously and almost uninterruptedly up to this hour. Since that time I, with the other evangelist, have been doing what seemed most necessary in the city.

Our *guest-hall* has been kept constantly open for personal work. Rich and poor all have

been welcomed. Some come again and again for a time to hear of a Savior's love, but, being laughed at or persecuted, come no more. Others just come in to see the new things the foreigner has, and, being satisfied, go out, to return or not, as time pleases them.

The chapel is open three nights every week for evangelistic services; and the evangelist tries to make clear where I fail. Sometimes we have had a full house, at others only two or three come in with us. The Master has always been present. This last week Mr. Openshaw has been in with us.

On Sundays our services are almost altogether evangelistic. Even our Sunday-school lesson many times has to be more than half given up, to meet outsiders with the direct gospel message. And this was many times followed up with a distribution of leaflets bearing forth the word of life. In this way very many heard the glad tidings for the first time. May we not hope not to return unto Him void, but to accomplish that whereunto He sent it forth?

Speaking of manifest results, we will not stop to mention our two servants, though the trust they profess in Jesus seems very manifest in their lives. But of others we will speak more particularly.

One man, a dyer by trade, was first interested in the word preached. This was deepened by a leaflet taken home. Then he came to inquire more perfectly about what he had heard and read, and carried home more tracts for his idle hours. About three months ago he applied for membership. He was asked to give himself to the Word of God itself and prayer for a season. Since then his business called him many miles away in the mountains.

Another, a teacher of high scholarship, at our last conference meeting made a very clear confession of faith in Jesus as his personal Savior. We have believed him a Christian for some time. But he was afraid to declare himself altogether, because of the persecution he has had to endure; yet he has kept on giving his testimony to the truth whenever his persecutors gave him the chance. Lately they brought him to the test. An idolatrous feast was to be held, and he was pressed to share in the general expenses. He refused. His fellow-students, then four hundred strong, came to the feast, and, after talking over his departure from their fathers' faith, turned him out of their caste as far as they were able, and prohibited any of their number from recognizing him. What they meant for evil God meant for good. Like the blind man of old, being cast out he clearly declares his belief in Jesus as the Son of God. As a further proof of his sincerity he has broken altogether with the opium habit. If you could meet Ho Shien Sen to-day you would not recognize him as the one who came in when, three years ago, Mr. Openshaw was seeking a new teacher.

In our opium refuge we have only received six patients during the last year. Two of these ran away from us, and did not return to pay the fine of reëntrance. The other four are, up to this hour, free men. One is the teacher mentioned above; another, a young man of wealthy parents several miles from the city, professed his faith and asked for baptism. The other two show their belief in us, and at least their interest in the Gospel. Perhaps they are secret believers. Our Dispensary is always opened with evangelistic services, and while waiting on the patients a personal word is given where occasion offers.

We might tell of those who have gone out from here to speak well of the religion that bears such fruit. Some difficult cases have been undertaken, and God has helped us to save some precious lives. We offer this work up to Him with the rest, that all may know Him who gave Himself to save the world from eternal death.

Mr. Openshaw writes :

The first half of this year was spent in journeying from Bhamo, Burma, to Yachau, W. China. A large number of books were sold, tracts distributed and posted, on this trip, of which no complete record is at hand.

From June we have been at home. Brother Bradshaw had his coat off, working hard, with the work well in hand, and together with our able leader, Upcraft, we soon found the work, medical and evangelistic, moving along with the old-time vigor.

For recreation during the heated months we resumed our Chinese study, aiding in the general work of the station as occasion served.

In October, the season opening favorably, we decided on a *Country Campaign*. Brother Bradshaw led in the first march into the enemy's camp, visiting a large walled city some seventy-five li distant, with very gratifying results.

Following this good start the writer has made seven country trips, travelled 1,745 li (581 miles), visited forty different towns, including six large walled cities, sold books amounting to 27,384 cash, posted tracts all along the way and at each town passed through and stopped at, and preached the good tidings everywhere, at many places where they heard the message for the first time and had never before seen a foreigner.

The travelling was all done on horseback. Roads, good, bad, and indifferent (mostly bad), lay along plains, over mountains, twice getting up to the snow line, and across shaky bridges, but barring one or two slight casualties all went well.

The money received from book-sales (27,384 cash) is equal to about \$27 Mexican, and is represented in sales of from one to twenty cash, more than fifty per cent. in sales of ten cash and under. The purchasing value of a cash here is probably equal to that of a cent at home. Or at any rate you would think so could you but hear a Chinaman "jiang jia" — talk price. More than 500 Gospels and literally hundreds of gospel treatises have been sold.

Work at the station has been ably cared for by Brother Bradshaw, his work in the medical hall opening many opportunities for witnessing and making for us many friends. The saving of the life of a woman bitten by a snake was a signal triumph, and not without helpful results. With such a parish, literally thousands (including six large walled cities) within our easy reach, *without a single witness for Jesus*, how can we think of retrenchment? The year closed with a precious day of united prayer, taking inventory — a most helpful and profitable exercise. The labors of the year we gladly lay at the Master's feet. For blessing and help given we are devotedly thankful.

"HOPE" in large letters is our motto for 1897, as we go up to possess the land in the name of our King.

The Central China Mission.

HANYANG—1893.

Rev. J. S. Adams and wife, Rev. W. F. Gray and wife.

Rev. J. S. Adams reports :

In 1896 we have done our best with the means at our disposal. Much of our service cannot be put into a report. It has been a year of peace, after a season of storm. "God is unto us a God of deliverances." To Him be the glory.

The Hanyang church, of which I am the pastor at present, has received six by baptism. One member, who came to us from another place by letter, has been expelled for selling his daughter-in-law. Our converts are poor and need much teaching. We have escaped peril from some worthless members of other missions who would have joined us from unworthy motives. We are indebted to Mr. T'sao, our preacher, for his helpful services. I wish we had more like him. Despite the mistakes of our native brethren, we should be ill off without them. They are often what the folly or the wisdom of the missionary makes them.

We have to gratefully acknowledge the goodness of God and the liberality of our friends, in the building of our mission house at Hanyang. It will (D.V.) be occupied by the time this report is in print. This will mean much for the future of our work in Hanyang.

It is cause for much satisfaction that our sanatorium on the Kuling mountains has been secured without any expense to the Union. The site is 4,800 feet above Kiu-Kiang, and is but twenty-four hours distant from Hankow. Not the least part of our pleasure was the privilege of giving hospitality to others.

Distribution of Books and Tracts.—As one of the Executive Committee of the Central China Religious Tract Society, I would like to draw attention to the fact that the society has sold during 1896 1,306,352 separate publications. Chinese do not buy what they have no use for. This enormous output contradicts the slander that our missionary books “are unsuited in style and matter to the Chinese,” and similar statements made by travelling diplomats at world’s fairs and elsewhere — statements boldly made and swallowed by the average citizen, like the Dutchman’s oyster, shell and all. We wish sometimes that “one who knows” could contradict such statements. These gospel tracts are prepared in a most friendly spirit, and deserve every confidence. They are in the language of the street, the workshop, the market, the day school, the academy. There are others in literary style; the same as that used in the Testament presented to the Empress. They are written with a special knowledge of the people, their language, modes of thought, spiritual need, their prejudices and errors, and a sympathetic appreciation of their many difficulties.

It is an infamous falsehood which blames missionary literature for the riots of last year. It was the infamous Hunan tracts, with their lewd pictures and false accusations of nameless vices against the missionaries and their converts, which caused the riots. These are poured out by the thousands in all these western provinces and Central China.

I hope to employ a colporter this year to travel with a preacher among the villages. The people listen earnestly to the old message. The voice of Christ is the only power in China to-day. There is no protest raised against her sins and crimes. The old systems are powerless to save. Love of money, the prospect of gain, is making China reach after Western ideas of trade and education, but she still loves the darkness. The “travelling politician” from China tells listening America that his people “very much object to be called heathen.” In our experience they would very much object to be called “Christian.” In our work among foreigners we have had the joy of seeing some brought to the Lord. The meetings at the Y.M.C.A. (of which I am secretary) have been very helpful to this end. A “convention for the deepening of the spiritual life” was held, and was a blessing to many. Mr. John R. Mott came at our invitation and helped us greatly. His words to the great gatherings of Chinese Christians of all the missions will be long remembered. Our work in connection with foreigners will cease with our removal into Hanyang.

It is unavailing to write of extension, of open doors, of gracious opportunities, while debt so burdens us. We need to humble ourselves before God in fasting, self-examination, and prayer, that His Holy Spirit may be poured out upon the home churches and upon the wide mission fields. Then shall the work of God prosper everywhere. Victory! through our Lord Jesus Christ!

Mr. Gray adds:

The past year has brought to me some peculiar trials, but God is good and has matched them with some special blessings. We have had the pleasure of seeing some confess Christ as their Savior, and others become interested inquirers. My heart aches for the mass of people here in the depths of poverty and blindness of soul. There is, therefore, the more joy in seeing some give up their idols and turn from their sins. I would fain add to this some of the comforts which a little money could give.

By persistent effort and close economy I was able to secure a little place at the new summer resort near Kiu-Kiang last summer, and we are very thankful for it. Last summer was a very unhealthy time here. Typhus fever, cholera, and small-pox claimed a number of victims from

the foreigners, among whom were five prominent and successful missionaries. My wife and children have all had a low fever for the past three or four months, and I have just recovered from a severe attack of influenza. It is a comfort to know that we are in our Heavenly Father's care, and we are trying to do His will. I would thank all our friends at home for their words of sympathy and good cheer.

JAPAN.

An impression has become widely prevalent that no more missionaries are needed for Japan. No doubt the progress of this wonderful land in material civilization and the recognition that has been accorded to it by Christian nations have done much towards strengthening this impression. Nothing, however, could be more misleading. It is true Japan may not need large numbers of new missionaries, but it does need — and this need was never greater — a limited number of missionaries of exceptional ability.

The masses of Japan's population have as yet scarcely been touched by the Gospel. Those who are best informed upon the subject estimate that three-fourths, or 30,000,000, of the people have not yet heard of Christ. There are thickly inhabited groups of islands, numerous inland towns and cities, and large sections of the country not only without missionaries, but without even Japanese workers. The Japanese church, unaided from abroad, is as yet wholly unequal to the work of evangelization indicated by these facts.

It may be further added that while Buddhism there holds the masses of the lower classes, and will not relax its grip without a long, hard struggle, scepticism and atheism are dominant among the educated classes. A recent utterance of Marquis Ito, the ablest of Japan's statesmen, well represents this attitude of the educated: "I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community."

What does this utterance signify so far as the leaders of thought are concerned, if not that Japan has broken loose from the traditions and moral standards of the past, and has substituted no other? She is in the midst of a momentous national transition. What the final outcome religiously shall be, must, humanly speaking, soon be determined. Able missionaries of Jesus Christ are needed to guide and steady the infant Japanese church in this critical juncture, to wisely and faithfully interpret the Scriptures, to train Christian workers, to aid in creating an adequate Christian literature, to organize Christian work, and impart to it spiritual life and energy.

Allusion has been made in previous reports to the need of our own mission of three new missionaries. This need is accentuated by the recent losses that the work has sustained in the withdrawal of Messrs. Halsey and Story. This society has its part to perform in the evangelization of Japan. The results already achieved by your missionaries demand that the work should be supported in a manner worthy of the denomination.

YOKOHAMA — 1872.

Rev. A. A. Bennett and wife, Rev. C. K. Harrington (and wife in United States), Rev. J. L. Dearing and wife, Rev. F. G. Harrington and wife, Rev. W. B. Parshley and wife, Miss Clara A. Converse, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Rev. A. A. Bennett reports :

The year can scarcely be called a marked one for us. The country at large suffered greatly from floods, earthquake, and tidal wave, but from all of these Yokohama seemed exceptionally exempt. Religiously, too, matters have been rather stationary — far too stationary to be satisfactory. There have been both a happy lack of any great religious opposition and a sad lack of any great religious zeal. In reporting this latter I mainly deplore my own heart's low temperature, and feel again impressed with the need, the imperative need, of a larger measure of the Spirit's gracious work within.

There is nothing special to report in regard to the work at Kawasaki and Kami-Mizo. At Odawara, and to a less extent at Atsugi, in both of which places Miss Rolman and Miss Fife have been laboring, the outlook is very encouraging. Eight were baptized at Odawara a few Sundays ago. Now that Miss Rolman and Miss Fife have removed thence to Tokyo, it may not be out of place to say that the work done by them, and by Miss Wilson before Miss Fife went there, deserves the highest praise, and I take great pleasure in bearing witness to the excellency of its character.

That part of the work in Yokohama which it falls to my lot to report has advanced slowly ; yet there has been an advance. Takeda San, a member of the graduating class in the Seminary, is the preacher for the native church, they paying his salary in full during vacations, and in part during term-time. He is by nature "an eloquent man," by training "instructed in the way of the Lord," and by grace is, at times at least, "fervent in spirit" and "mighty in the Scriptures." He is beloved by the church, and doing a good work. We hope for great things through this young Apollos.

My personal work has been mainly in connection with the Theological Seminary, although as a rule I have preached on Sundays in one or another of the country churches. I taught a little in the Tokyo Boys' School in the spring, but increased class-room duties in the Seminary in the fall prevented my resuming work in Mr. Clement's school. After our annual conference last April I went, at Mr. Thomson's request, on an evangelistic tour to Liu Chiu. Thence I went to Formosa to see if the condition of affairs seemed to call for Baptist mission work in that new accession to the Empire of Japan. While there I was rejoiced to learn that the man who seemed to be doing most for the spiritual bettering of the Japanese of the island was my dear friend and former helper, Ichikawa San, once the native preacher of this Yokohama church. It seemed to be best for the present simply to encourage him in his plan of self-supporting work, and not recommend any responsibility on the part of the Missionary Union. Later in the summer, and not long after my return from Formosa, two Methodist brethren and myself were requested to visit the tidal wave district on behalf of foreigners in Yokohama and Tokyo, and act as their almoners. These two brethren were soon obliged to return home, so that the actual distribution was left solely to me, although the lines to be followed were agreed upon by us all while still together. This work occupied about a month. I have since received from the Government office of the prefecture in which most of this was done written reports aggregating over five hundred pages in regard to their carrying out what our committee had left with them to consummate, in the line of making boats and distributing to the aged bedding which I had made and forwarded. These reports show more than a thousand names of persons benefited. To each name is affixed the print of the recipient's personal seal, or in its absence a mark made by inking the end of the thumb and then with it imprinting the paper.

Mrs. Bennett has continued her music instruction in the Seminary. She has completed for her use there some musical charts on which she has long been working. The completion of these, as well as of our new hymn-book, which has also been a work of years, is a matter of profound gratitude. The work on the hymn-book was only shared by us in common with other members of the Hymn-book Committee.

Rev. C. K. Harrington writes :

From January to May, 1896, my duties were almost exclusively in the Theological Seminary, and so likewise from September to December, and Mr. Dearing's report for the school will make a separate account of my work unnecessary. During the school vacation I spent several months, as before reported, in country work in Shiushiu. The believers there are members of the Yokohama church, and are included in Mr. Bennett's reports. I have been blessed with good health during the year, and have enjoyed the school and evangelistic work committed to me.

Rev. J. L. Dearing, President of the Theological Seminary, reports :

The year has, on the whole, been a happy one, and I am thankful for the share that I have had in its work. There has, however, often been a feeling of depression arising from the consciousness that I was responsible for more work than I could well do.

Theological Seminary. — My first work has been that in connection with the Seminary. Here we have had a good year. There has been little change. The same teachers have been in the school to the close of the year, and good work has been done by them. The efforts on the part of the teachers have been well supported by the students. Good progress has been made in all departments. There has been a spirit of contentment and pride in the school ; that on the part of Japanese students has been quite remarkable. No class has been graduated during the year, but a class of four will be graduated in April, 1897. The spiritual atmosphere of the school is very perceptible, and the growth in spirituality, as well as in scholarship, is very gratifying. The number of students is smaller than we could wish, though the proportion of students to church membership in Japan compares well with our churches at home and in other mission fields. The proportion is also much greater in our church than in other missions working in Japan. Nevertheless we are on the watch for new students called of God to the work of the ministry. Two new men came to us in the fall. We have also lost some during the year. We try to be very careful as to the men received into the school. The students have been zealous in evangelistic work, both during term-time and during the summer when they were scattered in different parts of the field. There have been about twenty-five baptisms during the summer and fall that are to be traced to the work of the students during the summer. We are gradually trying to raise the grade of the school, while at the same time we wish to aid those of limited training who come to us if they give evidence of the Divine call. To do the two kinds of work we shall soon be compelled to have a special course for men of limited preparation, which shall be something like the course provided in some of the seminaries at home for those who have not had a college training. We have had thirteen men in the school during the year. The different parts of the field have been about equally represented. There is a growing loyalty to the school on the part of the Japanese. I believe that the work that we are putting into the school now will show good results in the future ministry of the church. There are already hopeful indications as to the stability of our students and their reliance upon the Scriptures as final authority.

I have completed during the year my "Outline of Theology" for the use of my classes, and put it through the press. There was nothing of the kind in print except a few outlines in use in other mission seminaries, but they were not such as I could use in my work, so the preparation of a brief work was a necessity in order to do the best work with my classes. The result has been very satisfactory.

Country Work. — I cannot give as hopeful a report of my country work as I would like. The work is so distant from Yokohama that it is well-nigh impossible to go to it in term time. A trip to my field requires at least three days to spend any time in the nearest portions of it, and there are duties in connection with the Seminary which require my presence here almost every day.

The evangelist at Mito has become discouraged during the year and given up work there. The opposition to Christianity is so strong, and the results which he saw so small, that he felt that he could not hold out longer. Mito is thus without a regular preacher, though I send some one there as often as possible for Sunday work. In the out-stations on this field there have been better results to report. During the summer I had, for most of the time, three students working in various out-stations. At one place, Makabe, I have had the pleasure of baptizing nine during the year, and the work is very hopeful. Christianity has got a good start in this town, and all that is needed is to follow up what has been gained in order to see good results in the future. At Makabe occasional visits by Miss Whitman from Tokyo and her Bible woman's work have been of great assistance. In other towns there have not been so good results in baptisms, but the indications are very encouraging. What is needed is faithful work in this section of the country in order to reap abundantly. For me, with my knowledge of the needs of the field from actual contact with it for five years, it is a great trial to be able neither to go in and do the work needed, nor to see any one else sent to do it.

General Mission Work. — In addition to what has been spoken of above I have a share of city mission work in Yokohama. Two preaching places, which are carried on by the students, are centres of work in the poor section of the city. In these places, besides preaching, we have Sunday-schools and do various work to reach the people. Mrs. Dearing has carried on a Sunday-school in one of these places ever since we came to Japan, and the evidences of its purifying effect on the community are not small. She is also able to do house-to-house visiting. During the fall she has started an industrial school here also. Children who do not know how to sew, or do other things that Japanese children should know, are taught, and at the same time religious instruction is given them and talks as to how they can make their homes happier, cleaner, and more like homes, are given. These children come from poor homes which scarcely deserve the name. It is hoped that the practical nature of the school will make an impression on the community and its moral influence will strengthen the work done in the Sunday-school. I may also mention a little work in the American Naval Hospital, into which I have been providentially led during the year. Paul, in his missionary work, was not unmindful of the Jews wherever he went. We, who are located in the open ports, cannot but be drawn out towards our own countrymen in need, who are here far from home. One needs wisdom to know how far to go in this kind of work, but in the case in question I may say that an hour or two a week seems wisely spent in Christian effort among those who would otherwise be without any such influence. As I am the only clergyman who has any access to the men, and this privilege came through a special permission of the surgeon in charge, I feel in duty bound to use it occasionally. There are other kinds of work among the foreign population that one can aid only by sympathy.

I will say, in closing, that while growth in church membership may not be so great as we would wish to see, yet I feel confident that growth in Christian influence and Christian character has gone on apace. The place of Christianity in the nation's life is becoming more and more recognized. Its influence upon customs and manners is constantly showing itself in new ways. I firmly believe that we are passing through a most necessary period of preparation for great advance in the Christian religion in the near future. What is being done in these years may not show so much, but we now have it in our power to greatly mould future events. In that way the present is a time of great possibilities, and, as I regard it, a time of great importance.

TOKYO — 1874.

Rev. C. H. D. Fisher and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, Prof. Henry Topping and wife, Miss Anna H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett.

Rev. C. H. D. Fisher reports :

Our work at the First Church has had some very encouraging features during the past year. A good hearing has been given to some of the most faithful sermons I have heard in Japan, and the growth in grace of some of our members has been very apparent, resulting in not a little personal work for the salvation of souls.

While the result in additions has not been as great as we hoped, some have found Christ and others are inquiring the way. We have had good Sunday-schools and an unusually good attendance at the weekly prayer meetings, and have had many reasons to know that a good influence was reaching farther than we had supposed; but we long for more power to "compel them to come in." Faithful preaching of God's Word and the earnest lives of many Christians have not been without effect, and it is evident that prejudice and distrust of Christianity have been disappearing from many minds.

Calls made at many homes have been very welcome, and we greatly need a good Bible woman so that more can be done in that direction.

We have made some repairs on our house, so that it is now very neat. Our members are many of them absent from Tokyo, and some who were formerly best able to help financially have gone to be a help in other churches, but those that remain have, considering their ability, done well in giving. When various calls have come for the church, for orphans, for tidal-wave victims, etc., the way some very needy ones have responded has been to us one of the best proofs of the power of Christianity. Brought up though they were in heathen selfishness, there are not many in America who long to give and, in proportion to their means, do give as they do.

Nihon Bashi, Tokyo. — So as to make our work in Tokyo as effective as possible, some of the brethren of the church have helped also at the Nihon Bashi chapel on a busy street in the centre of the city. Here, besides the Sunday-school, of which Mrs. Fisher has had especial care four evenings of the week, we had preaching services, and I have never enjoyed myself more than in preaching the precious Gospel to so many who seemed indeed like sheep without a shepherd. Some come up and sit on the mats, some on benches on the ground just inside the door, and some, whose attention is arrested while passing the wide-open door, stand inside or just outside, and listen sometimes through the service. Some stop for conversation afterward, and then as answer and illustration in quick succession follow questions, some of the most effective preaching is done. Mr. Meiyagawa, our deacon-preacher, is most ready in this kind of work, and I have often wished I could get a snap-shot picture of the eager listeners to this kind of preaching.

It is not infrequent that we find that inquirers are from the extreme north or west of Japan, and soon to return to their homes. Of course, our church here does not often gain members from this kind of work, but we believe God will bless His Word, and that heaven will be the richer for it. May we not ask you to pray especially for it?

Tochigi. — We have usually gone once a month to help our country work in the Tochigi District. The members are scattered over a large section, and as Mr. Suzuki goes from town to town his work is really more that of an evangelist than that of a pastor; but he is usually back at his home for Sunday services, and has a good Sunday-school.

If faithfulness will bring success, I am sure that in the end his work will have it. Of course many are indifferent, but I hardly know which is preferable, that or priestly opposition such as he and I found at Koga, one of the largest towns of his field.

Oyama.—At Oyama, another of the towns of this section, where we had a preacher for a time, we had the help during five summer months of one of our members, a student in the Theological Seminary, and there was much willingness to hear. I so much wish I could have a worker there all the time.

Rev. J. C. Brand writes :

In my work in Tokyo the Gospel has been preached about 400 times. The people are willing, generally, to listen to the foreigner, but there are very few, at present, who are ready to give up their sins and follow the Savior. I have baptized thirteen in Tokyo, and we still have some inquirers. The members of the church have collected thirty-eight yen towards repairing the chapel roof, and fifteen yen and more than three hundred pieces of clothing for the tidal-wave sufferers, and they have paid all the running expenses of the church and Sunday-school, also the land tax, and thus, including the money for the roof and tidal-wave sufferers, have raised a little over 120 yen.

In Kofu there has been much blessing on the work. We spent part of May and June in that city, holding meetings twice a day, and in June, before our return to Tokyo, Matsuno San, the evangelist stationed in Kofu, was ordained to the work of the gospel ministry. Since his ordination, he has baptized eleven converts in that city, making in all twenty-four baptisms since we commenced work there. The members of that church take an active part in all the meetings, and they have given regularly every month towards incidental expenses, and they are contributing regularly towards a church building, which they hope to have in two or three years.

We feel that Kofu is an important station, needing more workers than we have been able to send there. Two helpers, at different times during the year, labored there assisting Matsuno San, but he should have a co-worker stationed in Kofu, or in one of the adjoining towns. In the city, and in the towns and numerous villages round about, there are still tens of thousands who think God only a stick or a stone, and there the Gospel must be preached, tracts distributed, and the Bible circulated.

Professor Clement sends the following report of the Tokyo Baptist Academy :

The year ending Dec. 31, 1896, was one of change, with some losses, but more gains, and, therefore, general progress. In the first place, there were several changes in the faculty of the school. The teacher of mathematics had to give up his work on account of protracted illness, and was succeeded by a non-Christian, the only man available in the emergency. On the other hand, the teacher of Japanese and Chinese had become a Christian and joined the United Brethren Church; and he is now wielding an influence on the right side in the school. In the spring Rev. A. A. Bennett, of Yokohama, took an evangelistic trip to Formosa, and was thus compelled to give up his work in the department of Biblical instruction; and during the summer vacation, Mr. Ide, instructor in the same department, tendered his resignation, with the idea of going to America. But, fortunately for us, we were able to induce Rev. F. G. Harrington, of Yokohama, to come up once a week and take Bible classes, both morning and afternoon. With this valuable assistance, and by taking extra work ourselves, this important department is fully manned. It is our aim to make the Bible classes interesting and instructive, and to fill the minds of the pupils with high moral purposes. Since the early part of November the older students have enjoyed the privilege of weekly lectures on "The Elements of Japanese Law," by a prominent barrister of this city. Such lectures are of immense practical benefit to the young men of New Japan. All of the teachers, I am happy to say, manifest a growing interest in the welfare of the school.

From January to July there was a gradual increase in the number of students; but after the summer vacation there was a slight falling off, due to various unavoidable causes. During the fall

term, however, others came to us, so that we closed the year 1896 with a return to the attendance of twenty. These are distributed among the first, second, fourth, and fifth year classes; just about half of them are practically "regular;" the others are either working into the regular course or taking only special studies. One of our "English specials" is now a student in Pillsbury Academy, Owatonna, Minn., and one young man, who has recently come to us to prepare for the Theological Seminary, is sent from the Hanson Place Baptist Church, Brooklyn, N.Y. Of the twenty students, six are day pupils.

We continue to maintain the principle of self-support as strictly as possible, and within the year have been unable to receive two or three applicants who were willing to work, simply because we could not find any work for them. There are three students wholly, and one partially, supported by missionaries; but they engage gladly and earnestly in religious work in return for their support. Two others are supported by scholarships (furnished by the Hyde Park Baptist Church, Chicago, and the Y.P.S.C.E. of the Strong Place Baptist Church, Brooklyn). These scholarships are awarded on the basis of excellence in study and deportment, and do not, therefore, militate at all against the principle of self-support. Besides these, there are eight students supporting themselves entirely by various kinds of work. We have, therefore, ten or a dozen students who are practically self-supporting — part by physical labor, part by intellectual labor, and part by direct religious work. Moreover, the holders of scholarships are not exempt from other labor, but are frequently called on to assist in physical work. In addition to this, the students of the Academy gratuitously conduct Sunday-school and preaching services in a station kindly transferred to us by Rev. and Mrs. J. C. Brand. We frequently encounter disappointments and discouragements; but we feel that we have great reason to praise God for His many blessings upon us and the work.

Professor Topping, connected with the Academy, adds:

The process of preparing a report of our work for the year 1896 but makes us more sensible of the blessings of God upon it. In all departments of our work — the Academy, the Ichigaya church and its evangelistic work, and in the Sunday-school and kindergarten work — we have, under God, gained much momentum during the year.

1. *The Academy.* — The present attitude of students in Japan toward foreigners is more or less critical. When this spirit has been shown in the Academy by some new student it has been so wisely met by the leading Japanese members of the faculty that it has disappeared at once. In cases of discipline made delicate by the romantic patriotism of the day, we are helped and guided by the solid common sense of these teachers. We feel that God has selected these men to help us safely guide the school through these years of testing. The Academy has a better spirit within than a year ago, and has gained in its hold on the people. Its students are identifying themselves with evangelistic, Sunday-school, and even kindergarten work, so that all are strengthened together.

2. *The Ichigaya Church and Evangelistic Work.* — The outlook for the Ichigaya church is bright. At each of the different centres of work there are inquirers. We think several of them will soon put on Christ in baptism. Several young Baptists from distant homes, who had not found any Baptist church since their removal to Tokyo, have been searched out and have become regular attendants. We have reason to hope that good has been done in this way. One man was brought in last week by a student of the Academy, who had, by many conversations, quietly led him to accept Christ. We have fostered such work on the part of students till they now carry on evangelistic work regularly and effectively. In the work with the church our progress has been much strengthened by the coming of Miss Rolman and Miss Fife. Their sympathetic knowledge of the people and their use of the language have been as keys to open many a barred gate. Their presence, counsel, and help have multiplied our force manifold.

3. *The Sunday-school and Kindergarten.* — Here the help of Miss Rolman and Miss Fife,

with their workers, is even more valuable. This is their peculiar field. It is a great joy to see their good work among the children.

The influence of this work is widening and deepening every week. Mrs. Topping's kindergarten has gained the respect of some of the chief educators of Tokyo, who both visit the school and send some of their kindergarteners to it regularly for training in methods. Two of these men in recent lectures to the public school teachers advised a study of Christianity and of the Bible in order to perfect themselves as teachers. One speaker read Mrs. Topping's Outline of Study for the ensuing year, and announced that he was having it translated for the class to study. This leaflet is so permeated with Christianity that its dissemination cannot but preach the Gospel of Christ. Another prominent educator recently said to one of our Japanese helpers that probably the educational system of Japan would formally recognize Christianity and be remodelled upon a Christian basis within twenty years. Although the present motive for this movement may be largely for the improvement of the schools, the result will be to greatly strengthen the kingdom of our Lord, we cannot doubt.

Miss Kidder adds :

Matters in the fields where Miss Whitman and I have been permitted to labor are moving forward slowly. Services are held in each place all Lord's Day and in the evening, with two meetings for prayer during the week. These last are poorly attended; partly because women cannot go out in the evening, and the men—what few there are—cannot so well spare the day-time. At covenant meeting, however, a special effort is made. Mr. Harrington comes from Yokohama to help and encourage us, and we often separate with, "What a good meeting!" Four have come before the church and been baptized. Others have asked, but for them to wait seemed the wiser course. Our preachers have been one from the Seminary and one from Mr. Harrington. Both are good men, and have spoken the truth in love. We had, perhaps, better preaching than during any previous year. The Christians have worked as well as they really knew. We still find that many who have true faith are the veriest babes.

The week of prayer was a special comfort. The disciples seemed interested in the subjects, and offered prayers that were to the point. At least there was this improvement, that we and our work were lost sight of, and blessing was sought for others and their labors.

We can see that the Christians grow in grace, in knowledge, and in ability to teach, but this year, like many others, has been one of sowing and waiting. We have met with much less opposition from them, and we almost dare to hope that they have learned the more excellent way. All through our church, and as far as we hear from other denominations, the cry is, "How cold we are in Christ's service! We do need the Holy Spirit!" This makes us hope that the time past has sufficed to show the believers that the church must be ordered on God's plan; that only those who have been born again, and chosen to obey God, are fit subjects for membership in this holy body; so we look forward more gladly to 1897, because we see in so many this turning to God for help and guidance.

Miss Whitman adds :

Time and strength have been divided among various things. Of course, there are the daily duties in school and things connected with that work. We have not had a large number of pupils—but about fifty; but since the fall a good spirit has pervaded the family. In December two of the pupils, girls of about fourteen, were baptized. Other girls have asked for baptism, but we think they should wait a little longer before making public profession of faith.

Eight of the girls help in Sabbath-schools, and ten former pupils have been during the year connected in different ways with Christian work.

A class for poor children, started about four years ago, has been held daily during most of the year, and we believe it is a help to the little ones who attend.

Twice I have made trips into the country, on one visit holding meetings in two towns. In the larger town Mr. Dearing has baptized several men and women. One of the Bible women has worked there for many months, and Mr. Dearing has had evangelists there from time to time. The battle with sin there, as elsewhere, is a sharp one.

Our Sunday work is always a pleasure. We can see great improvement in one Sunday-school, and at most of the preaching services there has been a fair attendance.

The year has been full of many and varied blessings, yet we long to see more of these people turning to Him who alone can save them. Would that the power of God might be manifested more mightily in us and in the work! We realize more and more that without that all is vain.

KOBE — 1881.

Rev. H. H. Rhees, D.D., and wife, Rev. R. A. Thomson and wife, Rev. G. W. Taft and wife (in United States), Miss Ella R. Church, Miss Daisy D. Barlow.

Dr. Rhees reports :

In making my report for the year ending Dec. 31, 1896, I have to regret that there is not more of interest to write. In April forty-eight members of the church in Kobe were dismissed in order to form a separate church in Himeji. A council of recognition was called according to the usage of the Baptist churches of the United States, to which several missionaries were invited and attended. In May the newly organized church called to the pastorate the evangelist who had served them for more than a year, and he was duly ordained by a council called in proper form. Since the formation of the church five have been received by baptism and two by letter, and one has been excluded. On the night of the 30th of August a disastrous flood overwhelmed one of my out-stations, Fukuchiyuma. The evangelist and his family were driven to the roof of the preaching place in which they lived, where they remained from two o'clock in the night till five o'clock in the afternoon of the 31st. Everything that could be floated off was carried away. The town was a desolation. Two of the disciples with their mother were also compelled to take refuge on the roof, and house and all floated away. The three were rescued, and I had the pleasure, at my next visit, of baptizing the mother of the two young men. I have been able to visit the out-stations every month save two, when Mr. Thomson kindly went in my stead one month and the native pastor of the church in Kobe went for me the other month, I taking his work at home. A good feeling has seemed to prevail very generally, though the high prices which have ruled have caused much distress, and this has been greatly augmented by the many disasters which have befallen the empire throughout, demanding from us extra expenditure both of money and sympathy.

Rev. R. A. Thomson reports :

I am glad to bear my testimony that the Lord has been wonderfully good to us during the past year, and it is with profound gratitude that we review the work which He has permitted us to accomplish for Him. Not for years past have we had such good health and real enjoyment in our work as in the year just closed.

Twelve months ago the whole country was in a state of intense excitement over the successful result of the war with China. This, with intense business excitement, turned for a time the attention of the people from spiritual concerns, and even the Christians appeared to be indifferent to the growing coldness of their church life; so that, altogether, we looked forward to the coming year with a good deal of trepidation, but happily our fears have not been realized. I think I am safe in saying that as far as this station is concerned we have never had a more successful year of work. The number of additions to our church membership has been greater than ever before, and the spiritual life of our people as a whole seems to be growing. It is true

we have had difficulties, but after all they seem slight when souls are being saved and added to the church.

The work in the church of Kobe has been fairly prosperous during the year, the meetings well attended, and the pastor, Yoshikawa San, doing faithful and efficient service. He has not had the support he ought to have had from some of the members, as strange spirit among them seemed to cause disaffection. I rejoice, however, that we have such a strong and good man at the front of our Baptist work in this part of the country. He has assisted both Mr. Rhees and myself in visiting the out-stations frequently.

Onohama. — Early in the year we opened a preaching place where Mrs. Thomson has her kindergarten school, and quite a good number of the people in the neighborhood have come out twice a week to the meetings. Four baptisms are a direct result of the work at this place. The kindergarten has been a wonderful influence for good in this vicinity, the children all look brighter and happier than they ever did before, and the parents seem to recognize the benefits themselves, as they look pleased when they see us, and I do think that they appreciate the efforts on behalf of the children.

Hiogo. — Very earnest and faithful work has been done at this preaching place. Meetings have been held regularly twice a week during the whole year, and while we only report three baptisms as a direct result I feel sure that much good has been done. A healthful influence has gone out in the neighborhood, and thousands of people have heard the word of life preached as they passed by.

Akomura. — After six months' trial at this place we were forced to give up the work. Strong opposition was manifested from the very first, and grew more violent until the Buddhist priests brought pressure to bear on the house-owner to take our meeting-place from us, and it was found impossible to get another. The house was frequently stoned during meetings, the preacher and his family were annoyed continually on the streets, and for the time we were there it was decidedly unpleasant. It was with great difficulty that I could find a place to stay at over night, as the hotel-keepers were afraid to take in any of the "Yasokyo" (Jesus) teaching people. There were two baptisms into the Himeji church from this station, as it is near that city, — one man and one woman. The latter is now at our girls' school there.

Ikeda. — This has been the most prosperous station on this field during the past year, both in additions and in spiritual growth. I expected to have to report that we had given up this place. I had held on as long as I could, but it seemed useless, and I was trying to bring myself to the point of closing the work up, and had so informed the few believers we had there. They began praying about the work as they never had before, and during the summer quite a revival broke out. Prayer meetings were held every morning at five o'clock by the river side, and have been kept up for months. A change was soon manifested and a marked increase of interest in the meetings. Very soon we had a number of inquirers, and during the past fall we baptized nine candidates, among them being a Government school teacher. He is now instructing three other teachers in the truth, and we have three or four candidates waiting now. It is worthy of note that all the Christians come out regularly to the meetings. If they are absent the other members at once visit and pray with them. All the expenses of this station are paid by the believers, with the exception of the evangelist's salary, and they hope soon to be able to help in this also.

Liu-Chiu. — The work here continues to prosper. Mr. Bennett, of Yokohama, very kindly visited this station at my invitation and expense last April. I was to have gone with him, but was prevented by peculiar circumstances over which I had no control, and it would only have been added expense to have followed later on. Mr. Bennett baptized two Liu-Chiuans while there. Hara San is doing a faithful work, and I rejoice in having such a good man for this difficult field. There are three of our Christian Liu-Chiuan young men who desire very much to be

trained for the work of the ministry among their own people, and I hope to be able to assist them. The evangelization of these islands will have to be accomplished by means of native Liu-Chiuans, so it is very important to have men trained for this work.

It is difficult to crowd into such a short report many of the items of interest in connection with the work, but one fact is worth noting and it is that souls have been saved at every meeting-place we have on this field during the year, and I take it as an indication that Christian work is reviving in this country.

SENDAI — 1882.

Rev. E. H. Jones and wife, Rev. S. W. Hamblen and wife, Miss Lavinia Mead, Miss Annie S. Buzzell.

Rev. S. W. Hamblen reports :

My report for the year 1896 covers the work centring in Morioka and in Hachinohei, together with such work in Sendai as is carried on by the joint efforts of Brother Jones and myself.

This latter work finds its home in the mission preaching place, which we have both used as strength and circumstances permitted. It has been a source of much sorrow and regret that from the beginning of the new financial year, neither Brother Jones nor myself, because of the demands made upon our appropriations by our outlying field work, have had the money to hire a personal helper and evangelist to work with us here in Sendai, for this lack has curtailed much the work at the preaching place. Many of the believers gladly help in evangelistic services on the Sabbath, but on week days are unable so to do, being occupied in their regular business. We have, therefore, been unable to use as fully as formerly this centre of influence. Hope is entertained, however, that we can soon, either by rearranging our field work or in some other way, secure the help necessary to use it to its full capacity. The work done in the preaching place is almost wholly the preaching of the Word; one out of the six mission Sunday-schools carried on in Sendai by the efforts of the pupils in our girls' school finds here its home. While hundreds have stood, at least a few moments, to hear what the speakers were saying, we are hardly able to say that we can put our fingers on direct and marked results. We are sure, however, that we are contributing to the knowledge of Christ and His salvation that is gradually becoming general in Japan and will one day make itself felt openly and with power.

It seems to be the general experience that Christian work in Japan during 1896 has not met with especially encouraging results. The Morioka field, however, is on the whole in a good condition. Far too large a proportion of the Morioka church members take no interest in the work of God's kingdom, but a goodly number are coöperating heartily with Evangelist Nakajima and his wife, who are working along wise lines. The meetings and the Sunday-school maintain a good average, and what is most encouraging a band of about thirty young collegians, a class difficult to reach, are regular attendants on Brother Nakajima's teaching. We can hardly hope that conversions among these young men will build up to any great extent the church, for they will soon return to their homes; but they will help to establish God's kingdom in Japan, and it is for this that we are working. Of the five baptized during the year one is from this company of students. Most gratifying also was the cordial response received from the church to a letter setting forth the financial stress of the society, and requesting that it not only defray its own expenses as usual, but also contribute to the expenses of the society incurred in behalf of the work centring in Morioka. The difficulty of enlarging its contributions is increased by the lack of resident male members on salary who take much interest in church matters, but the church will try to raise the sums requested. The out-station work has been continued as regularly as possible. I had hoped to again have workers in Tono during the summer months, but the tide

wave came and drew off my men to distribute relief to the sufferers. With thanksgiving, however, do I record that Brother Nakajima reports that in Tono some are asking baptism, and that there are hopeful signs in at least one more of the out-stations.

The Hachinohei field does not present the encouraging features that obtain in the Morioka field. Evangelist Haraguchi has continued his faithful work with but seemingly meagre results, but one has been added to the church by baptism — the wife of one already a member. The condition in Hachinohei causes anxiety, for while there are some who faithfully attend the church meetings, more do not, and a cold formality, which precludes aggressiveness, seems to prevail. The church does not seem to realize that it has its own responsibilities, and seems content to let Brother Haraguchi and his wife carry the burden of the work. Brother Haraguchi and his wife have led in all spiritual effort, and contributed about one-half of all money raised. He, moreover, has spent much time in the out-stations, and especially in the region of the tidal wave, in distributing relief and in evangelistic work. We are waiting for the seed sown to spring up and bear fruit.

The population of the provinces in which Morioka and Hachinohei are situated is about 1,300,000, and Baptists have a peculiar obligation toward these people by reason of being the first, through the efforts of Brother Poate, to open work among them. And yet how little are we doing for them! May the day speedily come when we can do more for them, when Baptist believers among them can do more for them, and when they themselves may break through the reserve now holding them, and become subjects in the kingdom of God!

I cannot close this brief report without recording God's great love and mercy in granting His presence throughout the year. His is the work, and He gives us many signs that He is carrying out His will among this people, and that He is claiming them for His own, and so in times of doubt, as well as in times when all is clear, we press on, knowing that victory is with the cause of Christ.

Rev. E. H. Jones writes :

God has blessed us all with good health and other favoring circumstances, so that we were enabled to get out on country tours more than usual. I was able myself to make eight tours during the year. A trip usually occupies about ten days. I have also been able to visit several new places, and to preach to a larger number of people than in any previous year in Japan. We have had no opposition, and have had a respectful hearing everywhere. In most of the places have had large audiences and much promise of fruit.

Opportunities were never better for preaching the Gospel to the masses of the people. The only important drawback now is the extreme sensitiveness of the native Christians towards the foreign worker. The number baptized during this year was sixteen. Of this number six were baptized in connection with the Sendai church work, and ten as a result of the country work, which may be said to be conducted by the missionaries. Of the six baptized in this city five were members of families already in connection with the church. The remaining one represented work in the school under the charge of Misses Mead and Buzzell. So we cannot congratulate our Sendai church on the result of their separate aggressive work during the year. We have helped all we could in the church, besides maintaining a preaching place twice or three times every week. In this we had the help of the church members. That the church have paid all their own expenses during the year is in their favor. That they have kept up their Sunday meetings and school, one prayer and two evangelistic meetings during the year, is very praiseworthy.

The most interesting part of the country work is that at Kinshi, back in the country about four miles from the Kita Kami river; six were baptized there during the year. The work of leading them to Christ was done largely by the church members at that station. The believers in Kinshi came to think that they could do better work by forming a separate church, as the

Sendai church of which they were members was about sixty miles away. So, in the spring of last year they formed a church, starting with nineteen members. They have since been doing aggressive evangelistic work in their own village and in the near tidal-wave district, — they are about eight miles from the district swept by the terrible tidal-wave last June, — and have already fully shown themselves to be entitled to a separate church organization. The two out-stations in the tidal-wave district, Kisenuma and Shizugawa, were fortunate in not losing any of their members in that calamity. Work has been kept up there regularly either by visits of myself or by Date San, our evangelist. Sometimes we went together; sometimes we separate to cover more ground and thus do more work. No converts have been added at these out-stations, but we have some encouragement for the future.

At Tome good meetings have been held at the hotel front and on the street and in the evangelist's house, when I have visited the place. One convert was baptized here, and prospects of more encouraging results this year. Yanagitsu, one of our oldest out-stations, now our hardest field, has a little more hopeful outlook than last year. A man and his wife, brought to decide to give themselves to the Lord by the husband hearing our street preaching last year, are still studying the Bible, and we hope he will soon show such fruits of repentance that we can admit him to the church.

Shiogama, the most immoral community, or at least the most brazen-faced immoral place in which we work, has given us three converts during the year.

The believers in this town, with some help from us, have done noble work. The Master will say, "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name and hast not denied my faith." Misses Mead and Buzzell have done at this place very faithful work through their helpers sent from the school, sometimes going with them personally. Also in Sendai, the ladies, through their six Sunday-schools and their house-to-house visitings, have done an amount of work that under more favorable circumstances would have produced abundant fruit.

SHIMONOSEKI — 1886.

Rev. W. E. Story and wife (in United States), Rev. G. W. Hill and wife, Miss Harriet M. Browne (in United States), Miss E. L. Cummings, Miss Olive M. Blunt (in United States.)

Rev. G. W. Hill reports :

The year has been one of steady work in all our evangelistic centres, and we trust the actual gains are much more than the statistics would indicate. In fifteen centres of the population of this *ken*, in five of which we have resident evangelists, the Word has been proclaimed. In common with other workers in Japan we find Christian work attended with many hindrances, and especially we may mention the immaturity and lack of training on the part of native helpers, the instability of the professed believers, the strong anti-foreign feeling which resents the alleged need of a "foreign religion." Following the war there has come an industrial and commercial revival which is engrossing the interests of the people and diverting their attention from religious matters. Yet there are some cases of faithful Christian living, and I am deeply impressed with the difficulties of maintaining an out-and-out Christian life in a heathen land. The believers suffer a kind of social ostracism, which is the keenest persecution. The evangelists have difficulty in securing a hearing in public meetings, though when the foreigner is present, to preach or to be looked at. In these parts, a good attendance is secured and attention given to the word preached. Owing to lack of sufficient workers, the work at Tokuyama, our most distant out-station, has been temporarily withdrawn, the preacher being now settled in Shimonoseki, where we have been without a regular worker most of the year.

The church at this latter point is greatly run down, the membership scattered, and many seem to have lost their faith entirely. Much good work has been done, however, in reaching a

new class of people; some inquirers attend regularly and there are some things to encourage us to hope for brighter days.

At Chofu there have been baptisms from the girls' school and also from the orphanage. One very promising young man has been won, and the year 1897 opens up with considerable interest and several earnest inquirers. Our preacher here came to us from the Presbyterians at the beginning of the year. He is a well-trained man and a great strength to our work.

Inquirers are also reported from Yamaguchi and Hagi. At the latter place the believers have stood nobly amid many persecutions, and there is now a growing respect and regard for the Christian cause there.

In order to help the native preachers a Workers' Conference was held during the summer, in connection with the Southern Baptist helpers. The result was so encouraging that the coming summer we are planning a summer school on a larger basis, and hope to have the help of some of the Seminary faculty.

We are rejoiced in the prospect of Miss Cummings coming to take up the Bible women's work, which during Miss Browne's vacation has greatly needed a leader.

Personally the year has been one of peculiar trial. It was not easy to recover from the shock that came with the necessity of the change from my former field in China, nor to adjust myself to the new situation and take up a new language. I can say, however, that amid all these and other difficulties I have been sustained by Him who holds the key to all our life plans, and I am beginning to see recently with clearer vision the necessity of the discipline. I trust that I may learn thoroughly the lessons meant for my own spiritual life, and be prepared to do something on this field towards making Christ known and owned in the lives of these people, in whom I am becoming deeply interested.

Miss O. M. Blunt writes regarding the Henrich Memorial Home :

The days of 1896 have been filled with common duties, nothing great to report, yet done in His name and with sincere desire to be true to Him and His work committed to me.

The total number of pupils for the year has been about the average for the past three years, twenty-three, but several of our older girls have gone from our "home nest" to work in other fields. One married an evangelist, and is living in Nagasaki. One went to her teacher, Miss Duffield, and afterwards to Tokyo; for one we secured a place in a hospital to receive training as a nurse; one went to Mr. Hill, one to Mrs. Story, and another to Mrs. Maynard. The two latter had signed the contract to teach two years after graduation, or if going out to service before graduation would return part of their wages monthly until a certain amount was repaid to repay the school for the outlay made upon their education. One pupil has been with Mrs. Thomson in Kobe in training in her kindergarten for work there. We can hardly dignify our children's gathering by the title of kindergarten, but we have permission from the local officer, who is very kind, for us to have this gathering at this hour, when it will not conflict with the Government school, from three to five o'clock. We average about thirty-five. It is taught by the girls of the school and so costs comparatively nothing, and through the children we hope to get into many homes. Our school will be slow in growth, owing to two things: first, that the people who are able do not see the need or desire of Christian education for their daughters, and the majority cannot, even if they saw the need, afford to spare their daughters even from bread winning, much less to pay for their education; second, for lack of funds to support those who wish an education, but who cannot afford to pay for it.

I am constrained to say after six years' experience, and speaking with those who have had much more, that the majority of baptisms and subsequent Christian workers come from the ranks of supported boarding pupils.

I cannot believe in watching these pupils that they are "rice Christians," but truly believe that surrounded by strong Christian influences they *grow strong*; and while the day pupils

study and are influenced by Christianity, and I believe several are saved, yet during the six years not one of the day pupils has received baptism, while twenty of the boarding pupils have. While our school has not grown in numbers, yet the girls are working earnestly, and realize more and more the need of Bible study and dependence upon the Holy Spirit if they would honor God and win others. Four were received by baptism during the year. Five girls teach in the church Sunday-school, and during the week five Sunday-schools are sustained by them.

NEMURO—1887.

Mrs. Harriet E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter has been residing in Yokohama during the winter, but still continues to maintain the work at Nemuro.

MORIOKA—1887.

The mission work at this station is in charge of Rev. S. W. Hamblen, of Sendai. His report contains an account of the work that has been carried on during the past year, both interesting and encouraging.

OSAKA—1892.

Rev. William Wynd and wife, Rev. J. H. Scott and wife (in United States), Miss Mattie Walton (in United States), Miss Florence A. Duffield.

Rev. William Wynd reports:

During the past year my time has been given first to evangelistic work in this city, second to evangelistic work in the villages around Osaka and in Marugame, in Shikoku, and third to evening school work.

In our city work, although the number reached has not been large, we have seen much to fill us with hope and encouragement. The Sunday services have been fairly well attended, a more than usual amount of interest has been awakened, and by the persevering labors of Miss Duffield a Sunday-school has been established. Altogether during the year seven have been baptized, and as an illustration of the different classes whom our work reaches I might mention that among these seven each of the following classes is represented; the soldier, the official, the merchant, and the factory worker.

These young believers have manifested a disposition to work for the conversion of their brethren, and also to give of their means for the carrying on of the Lord's work. One man with a little leisure at his disposal used it in going to a neighboring village and proclaiming there the message of salvation. Another supplemented that work by giving enough money to rent a preaching place in the village, and the result of their combined labor has been another out-station opened without any additional expense to the Union, regular services held every week, and four or five men awakened to seek earnestly the way of salvation. Such a spirit manifested justifies us in feeling hopeful about the work in Utsubo.

Marugame, which in former years was our most fruitful field, has this year turned out less fruitful, only one having been baptized during the year. This I believe is due to the fact that we have been prevented by lack of funds from visiting the field as often, and prosecuting the work with as much vigor, as we ought to have done.

It is a grand field for work, and while we have done what we could, what we have done bears little proportion to what ought to have been done, not only in Marugame, but in that whole district. Nowhere in the whole island except in Marugame is there any Baptist work, and in the neighborhood of Marugame there are many towns with no worker of any denomination.

My evening school work is compulsory, but these past months I have had so much satisfaction from it that even if it were not compulsory I would feel inclined to keep it on. Through it we have been brought into frequent and close contact with about thirty young men mostly belonging to the merchant class. Only one of these has openly confessed Christ by being baptized in His name, but I believe a few others are secret disciples, and all at least have been brought into contact with Christianity, for we have regular classes for teaching Christian truths. By getting acquainted with these young men I have been introduced into their homes, and thus through the school I have been enabled to go with the Gospel into homes into which without the school I could not have gained admission.

On the whole I believe that there has been less opposition to the Gospel this year than in former years. In my own personal dealings with young men at least I have found this markedly so. There has been less bringing forward frivolous objections, less of a tendency to uphold at all costs the national faith, and to look with suspicion on Christianity. I should say that among those who give the subject of religion serious consideration there is a growing conviction that through Christianity alone can the individual be saved and the nation exalted. In a recent mass meeting of students in Osaka, after an address by Mr. Mott from sixty to one hundred young men (not Christians) stood up in the presence of their brethren as an expression of their desire to become followers of Christ. Subsequently I had a talk with several of those present and noted with pleasure the deep conviction which many of them had of the merit and importance of Christianity. Among the merchants I find the observance of Sunday to be a rock on which many of them stumble, but this and all other obstacles will appear insignificant when their eyes have been opened and their hearts touched by the Holy Spirit. If we mistake not the signs around us the Spirit is indeed working in Japan at the present time, and if we who are privileged to be co-workers with Him slacken not our efforts to bring the Gospel in its purity and simplicity before all classes of the Japanese the near future shall witness a great turning unto the Lord.

Rev. J. H. Scott reports :

Osaka is the commercial metropolis of Japan, having with its suburbs over 1,300,000 people, and on account of its great population, and on account of its importance and prominence, is a very inviting though very hard field for mission service. A brief quotation will illustrate its increasingly great commercial prominence: "Commerce and industry since the war [with China] have made immense strides everywhere in Japan, but nowhere in such large proportion as in Osaka. Not only have new companies grown like mushrooms within the city, but many companies lately established in the vicinity and even as far away as Kyashu are eager to establish branch offices in Osaka. This has caused an immense rise in the value of land. House rent has risen to exorbitant rates, yet no unoccupied houses are to be seen." Prices of labor, of food, indeed of everything, have greatly advanced. There are now eighteen large cotton mills in the city, with capitals from yen 250,000 to yen 2,000,000, and also very many other large manufactures. Oh, that this great city might become such a centre for spiritual influence and power as it is already of business!

My work in the city is from the two centres, Kogawa Cho and Kiyohori Mura. At these points there has been during the year a very encouraging increase in interest and attendance at all the services, especially at the Sunday-schools, which during the year have doubled their attendance. Many members have moved away, so that the number of resident members is not now greater than one year ago. The letters from some of these non-resident members have been of special interest. They send regularly their contributions for church expenses and are evidently at work for their Master. The resident members, upon whom we have especially and repeatedly urged the importance of prayer, consecration, and self-support, are more united, more loyal to the church, and doing more for the church in work and contributions than ever before.

I have commenced work outside the city towards the south, and now have out-stations at Sakai, nine miles distant, a city of 50,000 people, and at Kishiwada, 20,000 people, twenty miles distant. These two places are worked by one native evangelist who is also to go occasionally to Sakurai, forty miles distant, another city of prominence and promise.

This district south of Osaka is thickly populated, has a very fertile soil, contains many large manufactories, and is a very promising field for mission work. The old daimio, feudal lord, of Kishiwada is still living in Tokoy, and has become a Christian, which fact will, I think, have much influence for good. This district is a peninsula about 100 by 200 miles. I have been about considerably and have found the people ready to listen respectfully to the Gospel. I am anxious to put another man into this district to go about from place to place with the message of the Gospel to the unconverted, and with words of encouragement and instruction to the scattered believers. As yet very little Christian work has been done in the district.

What we all need and what I hope we pray for is the Pentecostal presence of the Holy Spirit in the hearts of the missionaries and native members, making them all such a power in this great city and vicinity that the Gospel cannot be resisted or gainsaid.

AFRICA.

The reports from the Congo Mission contain a mingling of the bright and the dark. At Banza Manteke the baptisms have exceeded those of any year in its history with one exception. Special blessings also have rested upon the work at Palabala. Wanderers have returned, converts have sought baptism, and the church, which seemed to have lost its name to live, has been rehabilitated with bright promise for the future.

The work on the upper river has suffered from the never-ending strifes between the natives and the State, growing out of the exactions of the latter and the barbarous manner of enforcing these. Since the recent visit of the Governor-General there are some indications that reforms will be instituted.

In connection with no one of our mission fields are the problems so perplexing as those relating to the Congo Mission. Our staff has become so depleted by removals on account of sickness and other causes, leaving vacant places which from lack of means your committee have been unable to fill, that it has become impossible to sustain the work, as now carried on, with the existing force. They are directly confronted with the alternative: either more money must be expended upon the mission or the numbers of stations must be reduced, so that the posts retained can be effectively worked. The present situation calls for some decisive action at once. May He who alone has all wisdom guide the counsels of His servants.

PALABALA — 1878.

Rev. C. H. Harvey.

Rev. C. H. Harvey, who returned to his field last autumn, thus writes:

The work at Palabala is now very encouraging. I propose to baptize a number of those professing who have been tested and are evidently living Christian lives. There are some I am glad to say, whom I examined a week or so ago of whose conversion I have no doubt. These to the number of seventeen I will baptize shortly (D.V.), and having formed (or reformed) a church with them I shall through them examine the others requesting baptism, about forty or

fifty more. There has been much persecution at Palabala, and some of these seventeen men and women have suffered much for Christ's sake. I fully believe that the tide has turned, and that the time to favor Zion at Palabala has come.

BANZA MANTEKE — 1879.

Rev. Henry Richards and wife, W. H. Leslie, M.D., and wife (in United States), Miss Frances A. Cole.

Mr. Richards reports :

The year now past has been one of much blessing, many sorrows and hard toils, but we thank our God and Father for them all. Like the vegetation here, we need the scorching as well as the showers to make us grow. From January to December, through the preaching of the glorious Gospel and the power of the Holy Spirit, souls have continually been brought into the liberty of the sons of God. The opposition has at times been furious, but as a rule a sign of coming victories. We usually require, and have found it necessary, that converts prove by their life their sincerity from six to twelve months before baptizing them. Two hundred and twelve have been baptized during the year. Only in 1894 have so many been baptized in one year, when the number was 248. We are quite as eager to keep the church pure as we are to increase the membership; but the one helps the other. Every candidate is examined three times, and some many more, before baptism.

The work at Palabala was carried on as an out-station, and God has greatly changed the state of things there. More than fifty profess to have faith in Christ, and have suffered much persecution from the heathen. Past experience at that place made it necessary to be very cautious in dealing with converts before baptizing them. Hearing that Mr. Harvey was returning at the end of the year, it seemed wise to wait until he came. Mr. Harvey writes his impression of the work there after his visit: "On Monday I commenced examining and selected seventeen, all of whom I (and the evangelists) believe are following the Lord wholly. I have not baptized them, but I propose to do so when I go up there in a fortnight's time. On the whole I was very pleased with what I saw at Palabala, and really believe that a better time has come." Mr. Harvey has since baptized fifteen. Our two preachers will remain there for a time.

Our greatest harvest has been gathered at Kinkanza, the largest and seemingly the hardest town in the district. Nloko, who was converted in 1894 and quickly developed into a powerful preacher, has been the chief instrument there. Sixty-nine of the converts there have been baptized and they seem very bright and earnest. The insults they endure from the heathen are unspeakable. The work there is still prospering, and a convert came in this afternoon to say that three more have just come to the light. There is also a large school there, and adults attend, as well as the children. The word "Nloko" means a curse, so the preacher's name has been changed to Paulo.

The Viza church has added three members to the church roll by baptism.

Kiaba church has suffered much by death and the fall of their teacher; eight have been baptized, but twenty have died through an epidemic of "sleeping sickness," and three put out.

Banza Manteke church has received the greatest share of converts, 201 having been added to the number. We have lost sixty-one by death and ten have been expelled, so that the present membership is 739. The present standing membership of the three churches named is 832. As Mr. Harvey will probably report on Palabala, the above number does not include that station.

The Training School was opened March 11 with eleven students; two soon broke down in health and returned to their towns, and others were needed to help in the Christian work among their own people. We closed the session December 24 with six students. The preachers at work could not be spared to come in, as we had great difficulty in supplying the out-stations. We

have lost two preachers and two teachers by death this year, and two proved unfit for the work. I hope, however, to be able to select a goodly number for the Training School that is soon to be opened again. The prospect of being sent anywhere, the hard work, persecution, and small pay, are not inducements to any but earnest people to offer themselves for the Training School.

The primary schools have made rapid strides, so that we have now 988 pupils in twenty-one schools, an advance of 339 as compared with the previous year. This is due to the extra number of converts and to the tranquillity of the district. The State officer that caused so much trouble in 1895 was sent away, and we have another who likes peace. The people have returned from the bush to live in their towns and are allowed to live unmolested.

The medical work has become very heavy and puts great strain on Mrs. Richards, who has taken charge of it since Dr. Leslie left. Since May 6 more than 15,000 patients have received attention, besides the hospital work and visiting the sick in the towns. More converts mean more work for the doctor. The heathen also are rapidly losing their faith in their "nkisi" and witch doctor, and prefer to come here to be treated than trust in their charms. Thus we have an opportunity of preaching the Gospel to some who would otherwise be difficult to reach.

Contributions have been more liberal the past year, and we feel that considering their poverty they have done fairly well; 800 francs have been collected from the Banza Manteke church for the support of preachers, 120 francs for new bell tower, 240 francs to buy medical tickets for the poor members, 24 for the support of a blind man, and 638 francs for medical tickets, altogether amounting to 1,822 francs.

The Kiba church pays two preachers working in their district. The Viza church pays half the cost of their preacher. Four other teachers are paid by the native Christians.

MATADI — 1880.

Mr. Thomas Hill and wife.

The extension of the railroad has in large measure transferred the work that was formerly required to be done at Matadi, to Tumba, the present terminus of the road. At this latter point Mr. Hill has prepared temporary quarters to which he has removed. He remains in general charge of transportation as hitherto.

LUKUNGA — 1882.

Rev. C. B. Antidel and wife (in United States), Rev. A. L. Bain and wife, Miss Clara A. Howard (in United States).

This station has suffered severely during the past year. Rev. T. H. Hoste, who has so long and so heroically stood at his post here, was completely prostrated early in the year and compelled to return to England. He has since submitted his resignation, being unable ever to return to Africa. Mr. Young, who was left in charge, soon succumbed to the heavy work, and has also gone home to England, closing his connection with the society. Rev. A. L. Bain, with his wife, were next assigned to Lukunga. Soon after assuming charge of the station both were prostrated at one time with fever, and Mr. and Mrs. Bain seemed beyond recovery. This serious illness of Mr. Bain explains the failure to receive any report from the station. As a consequence of this series of interruptions great loss has been inflicted upon the work.

MUKIMVIKA — 1882.

F. P. Lynch, M.D.

Just as this report was going to press we received the sad intelligence of the sudden death of Mrs. Lynch. She was a woman of rare sweetness and beauty of character, and her labors have been untiring. She has literally laid down her life in giving the Gospel of Divine love to Africa.

Dr. Lynch sends the following report :

History repeats itself in the mission life of the year, and the months glide all too swiftly with the daily demands and opportunity of service. The varying needs of the work become more emphasized as wider experience reveals the force of actual conditions and surroundings. Here are a people who at the service or in personal conversation listen attentively to the teaching, but the interest apparently passes with the moment. They freely admit the fallacy of the *nkisi*, the duplicity and greed of the *nganga*, and the wickedness of other communities or individuals, but they still remain bound by inexorable traditions. A glance over the past three years does not reveal a single positive convert, though some cases have been hopeful and still give signs of promise. It must needs be the morning time for sowing, the weary time of waiting amid the work, the all-essential time for patient persistence, with a broad, deep, and far-reaching faith in the power of the Spirit and the Word.

The daily service has been marked by good attendance, though the numbers from the near towns have not been as large as last year. A marked timidity arose from the charges against and the poisoning of Paz Blanc, reported last year; but the sense of apprehension is gradually wearing away. The towns have carefully maintained their compact, and while there are frequent reports of the poisoning test in other sections, here there has not been even an effort in that direction. Several patients have recently come from Paz Blanc's town, which is a sure sign of waning fear. Only earnest evangelical preaching in the towns can meet the present need, which will doubtless be attained in the coming year.

The school has been composed almost entirely of the station boys, with a few from the hospital and the towns; a more adequate force of workers at the station will ultimately render the school all to be desired in attendance and results.

The medical work among the natives in the dispensary and hospital generally occupies from two to three hours daily, and the results have been most gratifying. Patients have come from as far south as Ambrizette, — a seven days' journey for a strong man; so the distance in days is increased proportionally when the patient can but walk slowly or is conveyed by hammock. They have also come almost as far from other directions, so the influence extends and expands, overcoming prejudice and making many open doors for future evangelical work. An interesting mark of increasing confidence is the willingness to submit to operations. Three years ago the sign of a knife was a signal for an instant, wild, precipitous flight from the dispensary, and the suggested application of nitrate of silver proved the occasion of an indignant exodus of four or five women from the hospital. The knife and nitrate may still be objects of awe, but a wise of resistance is rare.

The sanitarium has fully established its claim and won its reputation as the most healthful location on the Congo or the coast. Its availability is indicated by the comparatively large number who have come from as far up the Congo as Mukimbungu and Lukunga and along the coast from Cabinda and Landana.

An encouraging number of missionaries have been here during the year, three of whom were strongly advised to return home because of poor health. After a residence of two or three

months they returned to their stations in renewed health and energy, and with but a single instance no one has remained here without marked and recognized benefit.

So the varied interests have made the year a crowded one, the tension of which was very materially relieved by the willing service of Miss Edmunds. The result, the ever-present aim, lies in the sure unfoldings of the future, and for the present we can but pray, "Establish Thou the work of our hands upon us, yea the work of our hand, establish Thou it."

LEOPOLDVILLE — 1883.

Rev. A. Sims, M.D., Rev. Thomas Adams.

Dr. Sims reports :

On the whole this year is not so favorable as the last one ; lack of food has deprived us of the young men who preach and the children who come to school. These conditions are likely to get worse for the next three years ; until the completion of the railway things will not resume their normal state. While this is discouraging in itself, it promises much facility of communication in the future, convenience for the rapid propagation of the Gospel, repose to the natives who are at present wholly occupied with carrying and other governmental obligations which are heavy on them. While it is so here, Lukunga and Banza Manteke enjoy the new order of things and are quite left to themselves, unmolested in their domestic affairs, and can therefore listen to the Gospel in peace. The railway once finished thoroughly emancipates them from their present disabilities, and leaves them undisturbed pretty much as before the occupation by the Government.

Mr. Adams conducted the school during the year, and on his departure I found it in a very satisfactory state, seven in the eldest class being able to read the New Testament easily ; the others read in proportion.

The towns were worked and visited from time to time by Mr. Adams, and the seventy in our region heard the Gospel. Mr. Adams was aided by one native preacher.

We have held daily services at 11 A.M. and 7 P.M. and twice on Sundays. Strangers and the sick of the place were generally present. Twelve were baptized during the year.

Medicines were dispensed each day, and one thousand in this way received relief to their bodily troubles. Many white men and missionaries, both of our own and sister societies, were helped. One most excellent missionary, Mr. Logie (C. B. M.), died of dysentery, and an American lady, wife of a Presbyterian missionary, died of fever.

Industrial instruction has been given in carpentry, bricklaying, tailoring, and gardening. For this purpose I employ two Sierra Leone men, members in good standing with their churches there. Gardening corrects the pride of these trades, and religion and schools add the finishing touches. I am an ardent admirer of this Lovedale system of helping the native, and find it is the only true system where a number of young people have to be dealt with, and esteem it work on truly right lines.

BOLENGI — 1884.

Rev. C. B. Banks and wife, Rev. E. V. Sjoblom (in Sweden).

Rev. C. B. Banks reports :

In my last letter I gave you a summary of our work for the year, but evidently it has been lost. While Mr. Sjoblom was here we took it week about to conduct the services on the station and in the nearer towns, so that one might always be free for evangelizing the farther towns. And I think this has been done more effectually during the past year than in any preceding, but still without seeing much result in the way of fruit. There has been increased interest in those

who attended the meetings; also more have come to hear the Word, but none from the farther towns have confessed Christ.

About eighteen from Wangata confessed Christ, and there was a stir among the young people, and they used to come regularly to school. Mrs. Banks had a school of about eighty-four scholars; then the yearly flood came, and they, after keeping it up for some good time, gradually began to dwindle in their attendance at school, first the smaller, then the bigger lads, and since the river has gone down again the attendance has been very poor; some days none have come at all.

As I mentioned in a former letter, we had made bridges over the swamps and creeks between the station and the nearest towns. We made them higher than ever we had seen the water rise, or even than we had heard from the natives; but this year the river rose two feet higher than ever any of the people remember to have seen it, and our bridges were completely destroyed. In fact, the river rose so high that it was two feet deep on the site where our old Wangata dwelling-house was. During the flood we were not able to go about much. Now, in the rainy season, we have low water, and so will be able to pass to the towns on either side without having to swim for it. One or two of the former church members have come back to Christ. Of the young people in Wangata who professed conversion we have not as yet baptized any. As for the Bolengi people they seem dead to spiritual things. However, the Lord can awaken them, and we are striving and praying for this end. Sometimes they come regularly to the meetings for a while, and then they will stop away again for a month and six weeks at a time. If it was not that the Lord has sent us here, and he is almighty, I would be tempted to despair of ever seeing any blessing among them. Many of their old superstitions are now discredited, and they are undoubtedly enlightened in some measure, but they are *worldly*.

The daily services on the station are chiefly for instructing those who profess a desire to follow Christ; those in the villages purely evangelistic, with personal dealing and a little conversation at odd times, when opportunity occurs.

Mr. Sjoblom adds:

As usual I have looked after and kept in order my compound, and in turn we have taken the daily services at the station. Owing still to the past reaction and the ungodly lives of those who confessed and were baptized in the past, we have not seen much blessing on our labor at the station; and though I feel I would like to say it weeping on my knees, still it is so. We know, however, that the seed must bring forth fruit in due time. But having often and in turn visited some nearer towns we have been somewhat encouraged in the work. Crowds have listened attentively to the old story, some have expressed the desire to follow Jesus, and a few young men I hope are saved. With the past experience, though, we deem it wise not to be in a hurry to baptize them. May God keep and bless them!

I regret I have not made any extensive preaching journey during the past year, owing to wars in the interior most of the time the natives being unable to produce all the forced labor bearing the name of taxes. A good deal of the time I have not felt strong enough to make such tiresome journeys. I am glad I used the opportunities during the previous years, because it enabled me better to see the need of this people; to see the atrocities of soldiers; to tell the people at least once of God's love, and give them an opportunity to come in contact with a messenger of peace.

With regard to the work we can truly say, as was said in the days of Nehemiah, "The work is great and large, and we are separated upon the way far from one another."

BWEMBA — 1889.

Rev. A. Billington and wife, Rev. C. B. Glenesk and wife, Mr. A. Christopher.

No report has reached us from this station. The staff last year was increased by the addition of Mr. Christopher, who came out from England. He is an engineer as well as devout missionary, and will share with Messrs. Glenesk and Billington in the running of the steamer "Henry Reed," as well as in the work of the station.

KIFWA — 1890.

Rev. P. Frederickson and wife, Rev. Christian Nelson (and wife in United States).

Rev. P. Frederickson reports :

As I have been alone the most part of the year, the many and various station duties, which otherwise would have been divided, have fallen on me, and as such kept me very busy. There have been difficulties and disappointments, yet in the midst of it all we have much to thank God for and to make our hearts glad.

House-building has been one of the cares. Fifteen thousand bricks have been made and burned. My building work will be finished in a few months more, and I shall be glad to be set at liberty to use all my time in the work I love most — the spreading of the word of life among the people.

The gospel work has been pushed forward as much as time and means have allowed us ; but being alone has naturally kept me from being out among the people.

Our Sunday congregation has increased in numbers lately ; men, women, and children come from the surrounding villages to the meetings. Some of them are very regular attendants. Some have expressed a desire to become Christians, but have not yet taken any definite step.

Our evangelists have done good work. The most of their time has been spent out among the people. In the most of the villages they are received kindly. The people gather around them to hear the good news. In two villages they have been told to leave, in two others they were threatened.

Nine villages have given us houses for school and worship. These houses are of course very small, not being able to hold more than from fifteen to twenty people sitting down on the ground. Yet they are places where we can go when we visit them, and centres where the people can gather around us to hear what we have to tell them of Jesus.

We have four outposts — five, six, ten, and twenty-four miles respectively from the station. These places are centres where the evangelists stay, and from there they go out to visit the villages around them. Three villages twenty miles south of our station have asked for a teacher and promised to give us a house, but we have no one to send them at present.

Although a large number have heard the Gospel and many hear it gladly, yet the number of converts has been small ; only eleven have been received into the church. More applied for baptism, but it was thought wise that they should wait a little. We will sow in hope, believing that our loving Father will in His own time give us a large ingathering.

The school work has been carried on all the year, with the exception of a school vacation time ; the teaching has been done by the evangelist and native Christians. My own time has been so much occupied that I could not give so much time as I wished to that very important work. The evangelists come in every month to report on their work, and spend some days of each month with me on the station in order to get some teaching, which they are much in need of.

The church members on the whole have done fairly well ; they have personally given more

this year to the work than any previous year. They have had no help from America towards their preacher, and this year they have pledged themselves to keep an evangelist.

IREBU — 1890.

Rev. Thomas Moody and wife, Rev. W. A. Hall and wife, Miss L. C. Flemming, M.D.

Mr. Moody reports :

The Lord has brought us through another year at Irebu. At the present writing we are all well, for which we thank our Heavenly Father.

It has also been a year of trial, especially when the natives attacked the State camp at Irebu, June 28, and also came and pillaged the station. We were kept from all harm, but it was a very trying time for a month or two. At the present time the leader of the rebels is at large, and so long as he is at large the trouble will not be finished. We have had another visit from the Governor-General. We had the first in 1891 when Mr. and Mrs. Hartsock were with us, and he kindly remembered them. The Governor seems to be well inclined toward the missionaries, and also well pleased with the work they are doing. We hope that we may have a better service of State officials, and that the natives will not be forced so much to get rubber. Preaching has been carried on at Irebu, Busindi, and Lusakani. It is hard to get the attention of the people, as they always want to talk about something else, or trading; still, by persistent preaching, we hope soon that some will be converted.

The work on the station is encouraging. There is preaching every morning, and the native Christians carry on a service every evening among themselves.

Dr. Flemming has the medical work. The school is in fine working order, and in charge of Mrs. Hall.

We have been very much encouraged lately by some of the women professing conversion — the workmen's wives. I believe it is genuine, and pray our Heavenly Father that we may soon have families spreading the light of the Gospel at Irebu, Busindi, and Lusakani.

Schools have been opened again at Busindi and Lusakani. We hope soon to have native preachers at these places with their wives.

The English Baptist brethren have issued this year the Gospels of Luke and John, which is a great help to us in our work. Now we have the four Gospels in Bobangi, and a new hymn book containing 181 hymns. We are greatly helped by our English Baptist brethren.

And so with preaching, teaching, and singing we hope to bring the people to a knowledge of Christ.

Mr. Hall adds :

We begun the past year with bright hopes, but before the close of the first half of the year our hopes were almost shattered from the result of a native war. The people in the towns around were scattered, our goods destroyed and stolen, and three of our boys taken captive by these inland warriors; but we feel grateful that our lives have been providentially spared. "The Lord of hosts is with us; the God of Jacob is our refuge."

But though we have had these drawbacks, which we all deplore, the outlook is by no means destitute of the cheering and stimulating element. There are five women who have professed a desire to follow Jesus. These are not under station restriction, but after a long seed-sowing these we believe to be the buds of promise among the Bobangi women, for they have given good signs of, if not conversion, a true seeking after the unknown God. The husband of one of these women has also professed conversion. The wife of the young man whom we baptized from Bosendi, in January of the past year, is one of the five women that have come forward, and we have reason to believe that she will be very helpful to her husband and to the work. Another young man from Bosendi has made profession. We have kept up the service regularly during

the year at Bosendi, assisted by the natives. I have been enabled to build a temporary house there for school and service, but owing to the unsettled condition of things during a part of last year we did not open the school until the fourth of the present month. There are twenty-seven scholars in attendance. Mr. Moody has reopened the school at Lusakani also. These schools are being taught by Christian lads under our supervision. They teach these out-schools in the forenoon, and return in time to attend the station school in the afternoon for instruction.

Offerings for the year, \$30.00. They voted to use this amount in paying for a new roof on the chapel, and for the erection of a hospital for the sick. They also agree to pay the expenses of the two native teachers. We do praise the Lord for past mercies, and sincerely pray that there may be more waiting upon God for the replenishing of the Holy Spirit this year; more Christ-like self-denial in doing God's work; a juster apprehension of the enormity of sin, with greater energy in denouncing it; may there be a clearer understanding of the danger to which the unsaved are exposed, and of our personal responsibility to do all in our power to persuade them to flee from the wrath to come; a more implicit confidence in the power of the blood of the atonement offered on Calvary for the world's redemption.

"For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

IKOKO — 1894.

Rev. Joseph Clark and wife, Mr. R. R. Milne, Miss Gertrude Milne.

Mr. Clark sends the following:

Another year has gone. A year of very strange character it has been to me. Hope and fear, peace and war, emptiness and plenty constantly alternating. But through all the changes God's presence has been ours, and even when rumors of war and threats fell loudest on our ears, in our hearts a still small voice, heard clearly through the clamoring troubles, said "Peace, be still." "Be still, and know that I am God."

From our standpoint our work has been hindered by these wars. It has been impossible to send our people out to outlying towns, and quite unsafe for ourselves to attempt it. We have been able to see a good many strangers in Ikoko, and some of them have now learned that God has sent us here; but "why" they cannot understand. Sin is such an unimportant matter that it does not trouble them, and love is practically unknown. There is something of it in the hearts of mothers for their little ones, but it is so degraded as to be, so far as I can see, little more than animal instinct. To hear that God loves men, that He desires to save men from sin, that Jesus the Son of God died to save men, is so utterly new to them that they do not trouble to look at the matter—it is too clearly untrue to need any consideration.

At the close of the year there seems to be fresh cause to hope for peace between the State and natives, and that means to us an opportunity of visiting the regions beyond.

When the Governor-General passed up river I had very little hope of any change in the conduct of the State officials, as he did not seem able to believe that our reports were true. But I think he had reason to change his mind ere his return. He sent for me to meet him at Irebu, and I went there. He was very kind, and has made several concessions asked for touching our work; and from the way he conducted the inquiries he made, it is evident he was convinced that reform was needed, and I feel sure we are to have it.

Many of the Ikoko people now know that to be one of God's people is to forsake sin. That is enough for them. They love the darkness and will not come to the light, lest they have their own evil hearts set before them.

Yet here and there one meets with a little to cheer. I was saddened a month or two ago

by the drowning of our most hopeful man. Two were lost at the same time who seemed to have a desire to know God. Of one in particular the natives say, "He was no longer of us," "He had put God's Word in his heart," and though the light was but dim it gave promise of sunrise. They went to purchase food for me and themselves, and returning were lost, with, I think, other two or three people not known by me.

The open-air meetings in the town are encouraging, as we generally get a good hearing from some.

Among our young men at school I think we have much to cheer. Living as they do surrounded constantly by numerous opportunities for immoral conduct, to see any young man kept aloof from the crowd is a proof that he has a power not of this world at work in his heart. Some of the young women too, I think, are coming to understand something of our message. Only a few days ago one came with her husband, and she said she desired to give her heart to Jesus. Her husband had been teaching her about God's Word as far as he knew it. He is one of the senior class in school. She comes to school in afternoons, and in the evenings she very regularly attends service and night school. They can be seen seated together, often with one or more young married women beside her, being taught to read syllables by her "educated" husband. From the conversations I have had with them I judge she is quite sincere in her statement that she desires to follow Jesus.

I expect that during the year we have now entered on we will baptize three or four. They have professed a desire to follow Jesus for two years, and they walk very differently from their old way. We have made considerable progress in the language during the year, and have now in the hands of our scholars five booklets, biographical, — Jesus, Joseph, John the Baptist, Lazarus, Judas Iscariot, — in the lake language.

The prayer meeting after evening service is well attended. A few of the town people now wait for it, as well as a good number of our station lads and girls.

School work has made, I think, good progress. A year ago I reported "fully thirty read." Now there are about forty-five reading Bobangi Gospels and the new biographical booklets in their own tongue, and eighteen more reading a simple book. The balance of twenty are recent comers and one or two that have failed to go on. A year ago I think the lake boys and girls had only learned to stumble through addition; now there is a class with fifteen doing multiplication nicely and other fourteen in subtraction; sixty-three can now write to dictation; of these fifteen are only beginners, but forty-eight write to dictation, or Scripture texts from memory, and do well.

Our memorizing of texts is still a prominent feature in school and in our services. During 1896 these scholars have learned about 120 verses of Scripture in their own tongue.

At our Sunday evening prayer meeting we afford an opportunity to any who desire to give of their rods for their Savior. With a balance from last year, the contributors voted to give Miss Milne to help pay school expenses \$6.83 (local value of rods is more than double that amount). To one who had broken his leg at the close of the year thirty-four cents were given (enough to purchase food for two weeks), and he is being cared for. Also \$2.16 was spent in buying oil to burn in evening services.

Gardening by the school boys, and to a small extent by girls also, brought in 7,301 brass rods weighing about 250 pounds, in England worth about \$35.60, and here \$75. The expenses of the school boys who do the gardening do not appear against the A.B.M.U. They pay a considerable part of their own cost (by sale of produce), and the balance is paid by Miss Milne and Mr. Milne.

The medical work has been carried on by Mr. Milne and Mrs. Clark. They have had a good many cases that they have certainly greatly helped or cured. Dysentery has been very frequently treated, probably caused by impure water and badly prepared food. Two very severe

cases were brought one day, both with bullet wounds, one through the body, the other through the thigh. Both recovered.

We have added a class-room to our school-house. It is twenty feet by eight feet. It is very helpful and was much needed, as when weather was good one class had to be taught in open air, and at times my office was utilized. Some other buildings have been put up because absolutely required by us. They cost little, and the little does not form an item in my accounts. Mr. Milne takes charge of building, etc.

In closing I would just add that our Sunday services have generally 140 to 180 present — including school boys. Some of the town people are regular in attendance, and I hope are truly interested in what they hear. There are a few that are often at the evening services during the week. These are conducted by Mr. Milne. And frequently we have visitors from other towns at the daily mid-day services. The town open-air meetings we all share in, and all alike enjoy them. Sunday-school is conducted by Miss Milne, and at present lessons are selected from the Old Testament.

I have reported above the things that encourage us. There are some burdens we have to bear, and disappointments to endure; but they are common to every field.

Mr. Milne adds :

My work during the year has been the same as the previous one — superintending the men and boys at their work. As we have a fairly large staff it occupies a good deal of time, but as my doing this leaves Mr. Clark comparatively free to go on with the language, I do not grudge it; and then I profit by getting the result of Mr. Clark's labors to help me in my studies.

During the first half of the year I was busy at Miss Milne's house. We expected a carpenter from the coast to help us with this, but he failed to come, so we had to do the work ourselves. With the help of our station boys, we have got up a good, strong, comfortable house.

I also conduct one of the services every day, and on Sundays I go out in the afternoons into the town with some of our boys, and have two or three meetings.

In the beginning of the year we intended visiting the towns in the interior, but owing to the war this has been impossible. I was able to visit one town some hours back, before the war broke out, but found the people very unsettled.

Regarding medical work, the people now see that our medicines are more effectual than their own, and many of them now come to the station, and they bring their children also when they are sick. There have been several serious cases, and I am thankful to say we have been able to do something for them. We had two men brought to us who had been shot during the war — one of them shot through the leg and the other through the body; the latter was rather serious, but he got better, as also did the former.

Sleeping sickness has made its appearance here; two of our workmen are now sick with it. We are doing what we can for them. There are no deaths yet, so far as we know.

We continue to unite with you praying "Thy kingdom come," and in working for that object.

EUROPEAN MISSIONS.

FRANCE — 1832.

The work in France has made progress in the matter of organization after the American plan. Three associations have been formed: the Western, which includes Paris, and the Eastern and Southern Associations. The general supervision of these associations has been assigned to Pastors Saillens and Sainton. Mr. Saillens sends the

report for these associations. It contains facts of great interest, and gives a very clear view of this portion of the French Mission:

The eighteen churches forming this department of the field are now thoroughly organized in three associations, which meet regularly once a year.

The Paris and Western Association comprises the following churches: Paris, rue de Lille, Paris, rue Saint Denis, Rouen, Niort, and Chatellerault. Neither of these is absolutely self-supporting. The total membership is 486, and the contributions for all purposes from the members are 7,773.20 francs. Officers: Pastor Saillens, moderator; Pastor Sainton, joint-moderator; Prof. Paul Passy, secretary.

The Eastern Association comprises the churches of Montbeliard and Valentigney (France), and Neuchatel, Tramelan, and Chaux-de-Fonds (Switzerland). Total membership, 373; gifts for all purposes, 6,744.30 francs. Moderator, Pastor Revel, of Tramelan; secretary, Pastor Louijs, of Valentigney.

The Southern Association comprises the churches of Lyon, Saint Etienne, Marseilles, Toulon, la Seyne, Nice, Nimes, and Alais. With the exception of the two first named, these churches are all recent; the last one was formed this year. Membership, 232; gifts for all purposes, 7,868.90 francs. Officers: Moderator, Pastor Laiigt, of Marseilles; secretary, Pastor Long, of Nice.

As far as possible a distinction is made between the evangelistic work, which is supported by the American Baptist Missionary Union, and the ecclesiastical activities, which are upon the churches' responsibility. Our aim is to bring the churches towards self-support, and to use the appropriations of the Union for purely missionary purposes. You will notice that the gifts of the members form an important sum, considering the fact that nine-tenths of our members are poor workingmen. They have responded this year more than before to your appeals, and have helped us to maintain, and even to enlarge, the work without increased appropriations from the Union.

Baptisms. — We have had the privilege of baptizing 162 persons during the year, the greater part of whom were Roman Catholics before. The net increase over last year is 146, or about fourteen per cent. Though this has not been a remarkable year in comparison with the preceding ones, we have much to be thankful for. Quite lately a movement of the Spirit has begun in our eastern churches, and I hope to report great increase from that quarter next year.

Missions to the Heathen. — The colonial policy of our government, and the loud appeals of the Paris *Société de Missions Evangéliques* for men and women for the Madagascar field, together with other causes, have stirred up among our people an interest on behalf of the heathen. Several young men and young women have been called of God, we believe, to go to far-off lands. One of them is in the employment of the Congo Balolo Mission (Dr. H. Grattan Guinness), and another is preparing at Harley House for the same field. A young lady is also in London, at Dr. and Mrs. Guinness's Institute, with a view to going abroad. Two or three more young men are awaiting the opening which they believe the Lord will make for them. In view of the fact that no French or Swiss society can employ Baptists as such in the foreign field, and that there is a danger that our young men may be drafted in the service of non-Baptist societies, or else left unemployed, we ask the Board of the Union to consider the following question: Would it be practicable and expedient that such young men and young women from the French-speaking Baptist churches, who are anxious to serve the Lord among the heathen, after having been trained and examined in the way that the Board should approve, should be sent to the French colony of the Congo, the authorities of which are not antipathic to Protestant missions, and there employed by the American Baptist Missionary Union, in connection with the American

missionaries already settled in that region? We lay the matter on your hearts, hoping that you may be able to give us a favorable answer.

Press Work. — We have done more in that line than ever before. The first large book published by French Baptists has appeared this year. It is "*L'Histoire des Baptistes*," by the late Pastor Ramseyer, edited by his son-in-law, Pastor Revel. The book has been favorably reviewed both by the French and English journals. It is not a mere compilation, but a real contribution to Baptist history, which will do much towards the propagation of our principles. The chapters on Anabaptism are especially interesting. The book may be had in America, through the American Baptist Publication Society. It will interest you to know that this large volume was printed in Tramelan, by a member of our church there.

Pastor Sainton has launched a monthly evangelistic paper, "*La Cloche d'Alarme*" ("The Alarm Bell"), of which 6,000 or 7,000 copies are regularly sold.

With the aid of Prof. Paul Passy, I have continued to edit "*L'Echo de la Vérité*," our bi-monthly denominational paper.

Professor Passy is engaged in giving to the French public a new and more popular translation from the Greek of the New Testament. The Gospels of Luke and John, the Acts, and several Epistles have already appeared separately, and been very well received. The translation is very literal, and widely different in style from the stately language of Bossuet — the classical French which the poor people hardly understand.

Professor Passy has also published one or two pamphlets on behalf of our views.

In addition to this, several of us contribute to the Christian literature of our country. We have made translations from Spurgeon, Moody, etc., which are widely read. A large number of our hymns have found their way into the hymn books of all denominations, and quite a number of gospel tracts, for general distribution, come from Baptist pens.

Paris. — A small church — Neuilly — has ceased to exist, and the members have all joined the rue de Lille Church. Thus our brethren there have been strengthened. About ten of my own people have also gone over to the rue de Lille, with our approval. The rue de Lille has now thoroughly recovered from her struggles. At rue Saint Denis, while the increase has not been so large as in recent years, a work of sanctification has been going on. Some backsliders have returned to us in deep repentance. Our young people's meetings are very encouraging. Meetings are held in various parts of the city, in the homes of the members. I attended one lately where forty persons — neighbors and friends — filled two small rooms, some being seated even on the beds. Surely the Lord is preparing great things in France. As our lease at rue Saint Denis expires this year, and we do not contemplate to remain there, great changes will necessarily follow, for which we need, and confidently expect, Divine guidance.

The rue Saint Denis church, with the financial help of the other churches, has fed or given refuge to a number of Armenians, who had come to Paris for safety. An average of seven men have thus been taken care of for the last two months. Brother Passy and myself are on the French Committee of Relief.

The Provinces. — I have visited during the year all the churches except Saint Etienne — some of them twice. Apart from Rouen, where the work has been hampered by evil reports, and Chatellerault, where the soil is hard, there is a healthy state of things everywhere. At Toulon and la Seyne a revival has been going on; several soldiers of the marine troops have been converted and baptized, and have carried with them the grace of God to some of our far-off colonies. Saint Etienne is recovering slowly from its past difficulties. The work is most promising in the neighborhood of Montbeliard. There, at Beaucourt, a village of 5,000 inhabitants, I had the theatre full for three days in succession, and quite a number professed to believe. We have twenty-five Baptists there; we should be able to settle a man among them.

A new church has been founded by Brother Sainton at Alais, a town of 20,000 inhabitants

in the south of France. It has already twenty-one members, who meet among themselves until we are able to send them a preacher. Brother Sainton has paid from the funds given him by private friends most of the expenses connected with this new field. He has also paid visits to some of the churches, which have been highly appreciated. I thank God every day that He has given me such a fellow-worker.

New Calls. — A number of our people are settled in Algiers, and there is a strong desire that we should go and visit that colony, so largely French, in order to establish churches there. The North Africa Mission (London) having had difficulties with the French Government have asked us if we could send some of our people into their field, among the Kabyles. One family from Valentigney have already gone, and are doing good work. Shall we not respond to the call from our brethren in Algiers? The spiritual darkness there is tremendous; the French colonists live most ungodly lives, and there is no one to tell them of something better.

We are planning an organization which will allow one of us — Brother Sainton or myself — to be better able to respond to such calls, and to go wherever there seems an opening, in our country, for the Gospel of Jesus Christ. The time is short. Souls are perishing every day. Sin and its terrible punishment are awful realities. The love of God *must* be proclaimed while there is opportunity and liberty. Help us, dear brethren, to arouse these multitudes, and to bring them the bread of life. They hunger for it, and we hunger to give it to them.

The churches in the north of France and in Belgium were organized as an association last September. This was distinctly an advance movement. It now remains to go one step further and form a general association, like our State conventions, composed of delegates from all the churches and associations in France, and holding an annual meeting for mutual edification, and for the promotion of the common cause in France.

The northern district is under the supervision of Rev. Aimé Cadot, who sends the following report :

It was in this part of our land, in the midst of a little evangelical church (Nomain), where there was not a single Baptist, that there arose as of itself the practice of the true baptism; and it is from this province that the first courageous pioneers came to preach to us repentance and faith in Jesus Christ, and set out to evangelize the departments of Oise and Aisne, then Paris and the whole of France, with Belgium and Switzerland. Happily some have stayed round the place of origin, carrying on in the north a work that it is impossible to see without joy. After the brethren — Thieffry, Cretin, Boileau, Andru, Ferret — who have evangelized these districts, seven or eight others are now occupied in this holy mission. One of these, who accompanied me in my visit, was the founder of twelve new mission stations where there are good congregations presided over by pastors or their helpers. What work my travelling companion has given himself in founding these mission stations and in maintaining them! As they are four, six, ten, twelve, and fifteen leagues from his home, he had to be absent eight or ten days at a time, sleeping on horrible beds, having for a covering a sack of straw, and for food at night a cup of chicory (called *café*) without sugar in such a way that when he set out, knowing what to expect, he put in his little travelling bag some raw onions in order to help him to eat the black bread that was given him.

Full of energy in founding new groups when his friends the miners change their homes, he gathered them together in the evening in the cottages, contending against the clerical powers who hampered him in his meetings and his burial services. But he never let himself be discouraged. He had opposition of another kind also, when a certain agent of another mission came to take a survey of this country with the idea of founding another church there. The pretext for his coming was to find out how many of his own sect there were in the district. He found there were

thirteen, but he put on his report one hundred, including in this number those whom he wished to take from us. But these sheep had a faithful shepherd who was watching over them and knew how to defend them. Later on, there were difficulties in some of the larger groups of the north and Pas de Calais, caused by some members who could pray in public and preach a little, and who thought they were clever enough to become evangelists, and as they were not asked to do so they were angry with their missionary, who had good reasons for not recommending them. From this a great many disturbances have arisen, which are not yet at an end. But thanks to God, the churches of the north as a whole are at peace; the ministers are united together. Christian life prospers in the midst of the flock, and new souls are added to the churches. One thing, however, is lacking. It is that with the miners, accustomed to live from hand to mouth, it is difficult to find resources to aid the work of evangelization, and if there be some who give up their extravagance and begin to save they become stingy.

Preseau.—A warm and brotherly welcome was given by the brethren of this locality. The flock is not so numerous as elsewhere. On Saturday evening we had only twenty-seven at the meeting. Several of those who have been led to the Lord at Preseau have had to leave for different reasons, though all have remained faithful. Our brethren at Preseau have built a pretty little temple where they assemble. True Christian life, sincere piety, the greatest respect for the Sabbath, prayer and faith, dwell in the midst of this little flock to whom M. Vincent administers the communion. It is there that Corporal Taquet lives, who, some time ago, refusing to worship the Host, was condemned by his colonel to thirty days' imprisonment, but whose conscientious disobedience made so much stir in France that our Deputies and Senators took it up, and Government was brought to abolish the law that our dear brother had had the courage to violate. It is to Joseph Taquet, the faithful Baptist Christian of Preseau, that this result is due.

Denain (20 kilometers from Preseau).—A great deal of encouragement here. It is the hour of Sunday-school when we arrive. Numerous classes of children with teachers are scattered about the temple, and some are in the young people's room. I learn that there are one hundred and twenty present, but one hundred and fifty are on the books. It is, I believe, the last of our Sunday-schools. We pray with the teachers and children and explain their lesson. All the questions were correctly answered. It is from this school, and from the Christian Union that follows up its work, that those young people go here and there in groups carrying the Gospel of salvation into the surrounding districts. In the afternoon we had before us the largest congregation of French Baptists we have seen for several years (somebody said 350). The temple was full and the preaching seemed to find the way to the heart of the hearers.

Lourches.—This place is four kilometers from Denain. Father Vincent has built a wooden room there capable of holding 200 people. Here your representatives spoke in the evening. We had an audience of about sixty persons only, for a great storm had spoiled the roads and the rain was still falling in such a way that many of the usual hearers were not able to come. There as at Denain we begged our brethren to think of the debt of our Boston Society, and to do all they could to help pay it. To this appeal some responded at once. There are near Denain four other localities where Brother Vincent has meeting rooms. They are: Flines, Faubourg of Combray, Valenciennes, Douchy, and Lannoy. I was not able to visit the brethren in those places, but I knew from what I saw at Flines and Anzi some time ago that there as well as at Denain is preached and accepted the doctrine of salvation by grace through faith with the ideal of sanctification through obedience to the Lord.

Peruwelz (Belgium).—It is there that Brother Rafinesque lives, who for a time was my pupil. He has encouragement in his work in Peruwelz. In the evening more than sixty hearers, among whom was the wife of a doctor who employs one of our brethren as gardener. The work makes progress in the neighborhood, as at Peruwelz, but I was not able to visit either

Bornissart or Wiers, where Brother Rafinesque holds meetings every fortnight, nor was I able to go to Raucourt, Basoches, and Vason, where there are families who are in sympathy with the Gospel. Peruwelz is a Catholic town. There is even at the end of the street where Rafinesque lives a noted place of pilgrimage called Bonsecours. It seems that centuries ago some shipwrecked sailors in the Indian Ocean found a black wooden image. They took it into their boat regarding it as something sent from heaven to save them, and in fact they attributed their rescue to it, and on their return built at Peruwelz a little chapel to which pilgrimages are made. Alas! in this town nearly every one is an unbeliever. However, they like the Protestants, and at Christmas some gentlemen gave sixty francs for the tree that our brethren ornamented with candles and presents. Brother Rafinesque preaches in his turn at the different stations in the north, and does good.

Roubaix (North). — It is here that lives our courageous and noble Sister Dinoir, at No. 2 rue de Tunis, which is the location of our mission. My companion and I received the most hearty welcome from this sister. A rich and pious English lady has asked her to be so kind as to take the direction of a working meeting, which she has consented to do, because it will furnish her with another opportunity of making herself useful and of doing good. Every one seems to show respect to and confidence in our sister, and she is worthy of both. The evening meeting was attended by from seventy-five to eighty persons, and we had a very good time.

Auchel. — In the morning we passed by Turcoing, where we had to visit a sick brother employed in the post-office. Then we went to Lens, where I wished to see an old man whom I baptized at Chauny last year. In the evening we were welcomed at the temple at Auchel by a beautiful hymn which the church choir sang to the glory of God. There were about eighty persons present. Father Vincent produced a great impression and did much good. Pastor Hugon does his best to instruct the young people of his flock who occupy occasionally his place in the services at Auchel or in the neighborhood, and his courageous wife works in other ways for the prosperity of the church. The church is united. Hugon is pacific, loving, attached to his flock; it is his vocation to preach the Gospel. He is well taught and a pastor in every sense of the word.

Bruay. — At the time of leaving Auchel, I felt myself suffering from a feverish attack. The cold rain fell with violence, and we had five or six kilometers to walk. Happily we soon find on the way Brother Vautrin, who has come to meet us. We arrive at his home very wet. In a little while the fire burns and we dry ourselves, and at the same time our hearts are warmed by the hearty welcome of Mme. Vautrin and her dear little girls. The Baptist pastor of Bruay, whom I danced on my knee when he was quite a little boy, is a very capable young man, endowed with good elocutionary power and possessing a rich vocabulary. One likes to hear him speak and to notice with what facility he finds points and divisions for an extempore address. Moreover, although courageous and capable, he is modest. He seems to me likely to draw many hearers around him when the five hundred new houses which are being built near our meeting-room are inhabited. The pastor thinks we shall have about thirty hearers. What an agreeable surprise when we arrived and find more than eighty persons and also Brother Farely waiting for us, so that altogether we had one of our best evenings! I expect great things from the work at Bruay. The town, which is essentially composed of working people, numbers 11,000 inhabitants.

Bethune. — The fever has not left me and I am poorly, but I wish, if God allow me, to finish my programme by preaching to-night at Bethune. Brother Farely, who is also a good preacher, whose thoughts are quick and clear, made some good remarks yesterday evening, and generally he produces a good impression everywhere by his mildness and gravity. He has done good here, but, though he built the meeting-room at Bruay, is badly lodged himself, and the meeting-room in which he gathers his people is not all convenient, being cold and dreary.

Besides, this evening the north wind blows tempestuously; thirty persons only come to listen to us. In spite of that we had a good evening, and our addresses seemed to be much appreciated.

A few words regarding my own work at Chauny. Every Sunday, with the aid of brethren Taquet and Beguelin, Macquaire and Daudoy, we have held services more or less regularly in two or three localities at the same time, and during the winter I have presided at more than sixty evening meetings, in six or seven different villages. I have ridden during that time, to and from these meetings, more than 1,100 kilometers, either alone or with Taquet. We have counted in these gatherings from thirty to seventy hearers, which have amounted during the season to a total of 2,441, most of whom had never had the opportunity of hearing the Gospel before—for instance, those at Beaumont, thirteen kilometers behind the rocks and high hills, where we went once a week, and at Coney la Ville and Verueuil Sans Coucy, about the same distance off, which had never been evangelized.

In spite of our abundant work and numerous hearers who continued to the end, we have had but few conversions, because there have been in these villages drunken, immoral priests who have destroyed the faith of the people. There is such indifference to religious services that in hundreds of these new villages there is no longer a representative of the Church of Rome. Notwithstanding that, we believe that much good has been done and will remain.

Our Young People's Union, of which Brother Beguelin is the president, tries to help us a little. They have a meeting for Bible study in our little salon on Monday evening. Besides this they have a singing class, so that they may help in the Sunday services or in the open-air meetings. They also study many useful and practical subjects. Twice a year they decorate the temple and give a Christian fête to which they invite outsiders, with the desire of attracting them to the Gospel of salvation.

All our people are working people from whom we cannot collect for the work of evangelization, and we have many poor to help. This year we have only collected for various purposes francs 4,826.40. On account of deaths, marriages, and changes of residence, the church has fallen to 100 members. We baptized five last year, thus making our membership 105.

L'Eglise de La Fere has continued to live and to maintain itself during the year 1896 by means of the visits of brethren Andru, Beguelin, and myself, I administering the Communion and visiting the sick, whilst the flock thrives under the leadership of Brother Gilbert, the senior deacon, who presides at the Sunday services once a month and conducts the week evening meetings. Never has there been greater harmony among the flock, and now the brethren are happy because Brother Andru on the first of May is to become their pastor. It will be a relief for the pastor at Chauny and for his helpers who for three and a half years have given their assistance to the deacons at large. May a new impulse be given to the work, to the zeal, the faith and sacrifices, of God's people as the result of this new arrangement!

There is at La Fere a large and enthusiastic Young People's Christian Union under the direction of a deacon, our brother Prete. There is also a good choir conducted by another deacon, M. Gruyer-Marc. Another of the deacons goes as often as he can to conduct the service and encourage his brethren at Athier. It is from this little company we have baptized two persons at La Fere, and there are two others, very aged, who have been received into the church, but have thought it well to wait until the end of the winter before being immersed in the name of the Lord.

Father Vincent writes of the work at Denain :

There are more than 250 children in our schools, with twenty-five teachers. We have six preachers who help to fill the different stations and whose journeys have been paid. Unhappily nothing has been allowed us this year for these journeys.

Our Young Men's Union progresses well. Meetings are held every Saturday, also a paper is read on some religious subject each first Sunday of the month, by one of the members. The

subscriptions paid by the members are used for the relief of the poor. At Denain we have above 100 persons, children and adults, at our Sunday-school, held at 10.30 A. M.; 250 to 300 persons at the services, 2.30 P. M., and about 150 in the evening. We have never had such a large attendance as at the present time.

However, outside influence, helped by the devil, has obliged the church to remove six members; others are suffering from these influences, but all continue to come to the services, and we do not lose sight of them. The church is composed only of poor workmen, and it is only the poor who come to us, so that instead of helping us it is we who must help them. But Jesus loved the poor and we love them too.

We have, nevertheless, collected for different need 2,600 francs.

At Preseau the priest is so rich, so clever, and so influential that we get very rarely any Catholic hearers except at Christmas, when they come in great numbers. But our Christians there are faithful. We believe there is a quiet work going on and that the truth will triumph. At Lourches we have thirty children in the school. The hall is filled every Sunday evening and Tuesday. Lately we have conducted two funerals which the priest had refused: one because the dying woman had refused to confess to the priest, the other a natural child and a poor one. A town councillor said to me, "I have never seen such a serious and attentive audience here before."

At Roubaix we have hired a new hall which allows us to preach Christ to sixty or seventy people every Sunday. Mdle. Dinoir, our Bible woman, holds a school there every Sunday and Thursday with an average of twenty-five to thirty children; M. Rafinesque holds a meeting every Thursday. He has then from thirty-five to fifty attentive hearers. Added to this the McAll Society has lately left Roubaix, and has confided to the care of Mdle. Dinoir their work-room here. She meets about fifteen women every fortnight, preaches the Gospel to them while at their work.

In our other stations the audiences keep up their numbers. I have been told of three conversions in one of them, but have not yet been able to examine these cases. Our church is very widely spread, which gives us much work for visiting the sick and preaching. The Lord has taken eight members from us and given them their eternal heritage.

We have had nine baptisms, of whom eight are fathers and mothers of Catholic families. We expect others to be baptized shortly. Several have been converted on their death beds. We hope shortly to form a separate station of Peruwelz and its neighborhood, of which M. Rafinesque will be pastor. We are still waiting for the suitable man to do the same at Roubaix and neighborhood. Whatever happens we trust in God and walk by faith. We are full of hope for the future.

Rev. S. Rafinesque adds:

The past year has been marked by some blessings which God has been pleased to accord us. It has been necessary because of the want of funds to continue the services in the usual place, which hall is neither well placed nor suitable for worship. However, we state with pleasure that our audience increases. Some serious conversions took place last year. A certain number of Catholics attend our meetings with much interest. We believe that they will not be satisfied until they have found the Savior.

Our Christmas feast was more interesting than ever, thanks to the liberality of some rich Catholics. A Young Women's Christian Association has been founded recently. They number from twelve to fifteen, some few being members of the church and some not.

We are encouraged at Bernissart. Our audience now numbers 150 persons. We have now in this neighborhood five or six families who have left the errors of Rome to attach themselves to the Gospel.

A hall for our meetings costing thirty dollars is indispensable. During the summer we have

held our meetings in a large yard, and in the winter the house lent to us has been often insufficient to contain the people.

At Weiss many people come to our meetings. We have also visited several villages in the neighborhood of Peruwelz where several Catholic families receive us with pleasure and listen with attention to the Bible. Those who have been lately converted will be shortly baptized. We ask God who has permitted us to sow His good seed in this Catholic country to send us the necessary funds to continue the work.

Permit me to beg the continuance of your influence and liberality in favor of the work of God in this region, and accept our fraternal and Christian salutations.

GERMANY — 1834.

Special attention is called to the report of the work in Germany by Professor Fetzner. The hope is expressed that no one will be deterred from reading this because it is long. Any one reading it will be richly repaid. There are facts recorded and instances related that deserve a wider circulation:

Again the time has come when in a general survey I am to give, in a short report, a comprehensive idea as to the work that is being done in Germany and adjacent countries under the supervision of your committee in particular, and a short glance at the work in general.

The latter I can do best by just giving the figures as they will appear in the Statistical Report about to be issued by the German Baptist Publication House in Hamburg. According to this there are now in Germany seven associations with 130 churches. Connected with these are 739 preaching stations. By baptism 2,186 have been added to the churches. After the number of emigrants, withdrawals, exclusions, and dismissions are subtracted, there remain a net gain for the year 1896 of 1,002, and a total membership of 26,850. In the 377 Sunday-schools 1,714 teachers are engaged in teaching 18,252 scholars. The contributions made to different objects amount to 496,734 marks.

A comparison with the statistical report of the previous year shows, in all cases given, a perceptible increase. There are five more churches, eight more preaching stations, 339 more baptisms, twelve more Sunday-schools, 155 more teachers, and 192 more scholars reported, and the contributions reported exceed those of the previous year by 24,376 marks. On the whole, I dare say, a pretty good showing for the year, and I presume it can well stand comparison with any Baptist work in the world.

The churches outside of Germany in the Austria-Hungarian Empire, in Switzerland, in Holland, etc., report fifty-six churches against forty-four, 242 preaching stations against 282, 650 baptisms against 1,027, a decrease of 285 from the previous year. At the close of 1895 these churches reported a total of membership of 7,602 against a membership of 7,317 at the close of 1896. This does not look so encouraging as the report from Germany, but may, at least, be partially explained from two reasons. One is that the church of Vienna, Austria, has dismissed twenty-three members (slaves), because unable to help them in any way. These stand by themselves and are not reported. The other, and no doubt more serious, reason is that the dissent and disharmony among the Magyar and German churches in Hungary, or, perhaps more nearly correct, the dissatisfaction of the one party with the rule of Brother H. Meyer, who is at the head of the other. From the latest reports the conclusion is that there are dissatisfied Germans as well as Magyars, and those not following Brother Meyer are not reported. Hence, if all were reported there would also be an increase in the statistics of the churches outside of Germany. It is earnestly to be hoped for all concerned, and for the work of the Master as well, that the strife will soon have reached its climax, and that peace and prosperity will return soon.

It might, perhaps, be well to say in this connection something more of the *work in general*; but as that would take up much space I will only in passing remark that there are quite large churches in Berlin, Königsberg, Stettin, and in the Rhenish Westphalian district, which are all of them centres of missionary work.

As is seen by the figures from the statistics given above, and considering the fact that there are no rich and a very limited number of well-to-do people among the German Baptists, they are giving quite liberally. Mks. 496,734 is nearly equal to \$125,000, or about \$4.50 per member, and it must not be forgotten that the mark is not earned much easier than the dollar. Hence, it may be fairly said that the Baptists of Germany are doing a good work, and giving as liberally as most Baptists do.

Of the thirty-five brethren assisted by your committee during the year, ten are in other than German States, three in Switzerland, two in Bohemia, one in Austria, one in Galicia, one in Bulgaria, and two in Hungary. The two in the last-named State are Brothers Meyer and Peter. The troubles, of which mention was already made in last year's report, have not yet been put aside. All endeavors to bring about a reconciliation of the parties have thus far been unsuccessful. How much longer the cause in Hungary will suffer under this ban no one can say.

In Vienna the outlook is better. Brother Koch is evidently laboring, in spite of the hindrances, with success. The Lord is blessing his work. In February the church moved into new quarters, which are, according to Brother Koch's report, pleasanter and better adapted to the work than the old locality; and besides, they have in connection with the hall for worship more room for the increasing exigencies.

In Bohemia, the land of Hus and Jerome of Prague, the work is also making slow, but, as it seems to us, sure progress. Brother Kralíček, since August last, in Randnitz, in the north of Bohemia, finds his field a difficult one indeed. This was to be expected, since the whole population is enshrouded in the darkest Roman Catholicism. Still, he looks forward hopefully, trusting the Lord. There are signs here and there that give him encouragement. At the capital Brother Nowotny is working steadily on. Now and then he is especially encouraged in his endeavors. His monthly "Posel Pokoje" is gaining friends for him in different parts of the kingdom. Thus he received a very encouraging letter from a student of philosophy at the University at Prague, in which he says: "In our time there is such an intellectual current that one begins — oversatiated by the culture — to return thither whence our fathers have started — to the Bible, to God. This is a natural reaction. I am unable to tell you how many churches and places of worship I have lately passed through, but this I will say, that in the 'Slavia' my attention was directed to your 'Posel Pokoje.' At the time I sought rest your 'Messenger' (this is the English for Posel) was very welcome to me. At the time I studied the Bible more closely, and your Baptist principles suit me very well. I confess that from reading several copies of your 'Posel Pokoje' the views of the Baptists are better understood by me; still, I should like to understand them perfectly." Brother Nowotny visited the gentleman and invited him to his house, and he hopes that he may be able to show him the way to the Lord. The "Slava" mentioned above is an academic society of Slavonic students to which about 1,600 students belong. In their hall Brother Nowotny has laid out several copies of his "Posel Pokoje," and from the above information Brother Nowotny concludes that they are read by some at least with beneficent results.

At Zürich, where Brother Kradolfer is at work since last October, the cause has entered into a more encouraging stage. For the first time after a long period, a Swiss is working among the Swiss in Zurich, and the experience he acquired while pastor at Breslau and Königsberg is of great value to him among his countrymen. The work of Brother Grage at Bülach does not seem to be in vain, either. It is therefore a great pity that he leaves the church after only a little more than a year's labor, to accept a call of the church at Bodunn. Bülach needs at once a successor to Brother Grage, and he seems to be found in Brother Gossweiler, at present

pastor of the church at Bischofszell; and Zurich needs a substantial meeting-house which will seat about 600. At Berne and Basle the work is slowly advancing, and at other points in Switzerland our Brethren Waldvogel and Fischer are working.

Coming into Germany, we find things on the whole quite encouraging, as may be seen by a glance at the figures given above. Still, there are some of the brethren, aided by your committee, who toil hard without seeing much to encourage them. I would mention Brother Späth at Magdeburg, Schmidt at Elurswalde, Fritz at Heilbronn, and others, while still others are persecuted and hindered in a multitude of ways. Thus our Brother K. Measher is still under the ban in Dresden. He writes: "In our struggles in Saxony no change has taken place. The fine of mks. 100 for advertising our meetings was to be collected by force on the 28th of February. My first memorial against this unjust fine was ignored by the Council. On February the 19th I presented another. In this I protested against the proceedings, and demanded that they be carried on in open court. On the 28th of February I received a letter in which I was informed that it had been resolved upon in a session of the Council that the enacted fine would be collected, and that a report would be made to the higher authorities. To the demand to treat the case in an open court, assent could not be given. We must now see how the case will end."

Brother Bauer at Chenmitz, in the same kingdom, baptized nine persons on the 17th of March. On the succeeding day the police put in their appearance to seek for information regarding the proceedings. What the outcome of this may be the brethren have no idea.

But even in Prussia matters assume in some regions a similar aspect. In East Prussia, for instance, three of our churches have, only a few months ago, been prohibited from holding services at the same time with the church, else they will be arraigned for *disturbing* the services of the church. Fortunately, however, the higher authorities in Prussia generally have a wider view, and an appeal to these was followed by a repeal of the prohibition. In Pomerania, on Brother Nickel's field, a well-known member of the German Parliament and proprietor of a large estate dismissed four families who worked and lived on his estate, for having become Baptists; and a young man, a brother, was fined by this same honorable gentleman three marks or one day's imprisonment because on a Sunday afternoon he had disturbed the Sunday rest of his laborers by inviting them to a religious service in the evening. There is in some quarters quite a reactionary spirit manifesting itself, of which the instances cited are symptoms.

Fortunately, however, there are other signs, too, that indicate a more liberal spirit. I will cite only one case. A member of the church at Kiel is engaged as master workman in the imperial navy yard. Not many months ago a vessel was to be launched and that on a Sunday. The Emperor was to be present. Our brother, however, did not consider this to be a work that could not as well be done on Monday. He therefore told his superiors that on Sunday he should not come. The boat was launched on the day appointed. The Emperor heard of the apparent disobedience of the brother and ordered him before him on Monday. The brother, Zürkler, went, and in reply to the somewhat stern question why he was not present when ordered, he gave as his answer that he was a Baptist, that he would not do any work on Sunday that could be done on Monday without harm to any one. Otherwise he was ready to be at his post by night or day, if necessary, and do his full duty. This frank and fearless statement made such an impression on the Emperor that he intrusted him at once with a higher position which added mks. 1,000 to his salary.

Thus light and shadow are to be seen in different parts of the field: much that encourages and much that tends to discourage and dishearten. But, thank God, our brethren are not so easily dispirited. They know that those who trust and follow the Savior must suffer persecutions, fines, convictions, and even imprisonment.

Among the workers some very *important changes* have occurred during the year. Some were occasioned by *death* and some by *exchanging one field* for another. Of the former I would

mention three: the death of Brother Meyer in Zurich, brother Chr. Rode in Altona, and G. Mattes in Berlin. Each one had twenty-five and more years of service behind him. Though the former, A. Meyer, was so far advanced in life that one might say his work was about done, the other two were still at an age where ten or fifteen years more service might have been expected. These two were pastors of very important churches, and occupied honored positions among their brethren. Both were members of the Seminary Board; Brother Rode even held the honored and important position of secretary for more than fourteen years. During these years he did very efficient and faithful service. We are sorry to miss them from their work in the Board and in their respective churches.

The *work of the Seminary* is steadily going forward. Towards the end of the past year the Fourth Prospect (catalogue) was published. From this it may be seen that since inaugurating this new era of biblical and theological training in 1880, 146 young men have been or are enjoying the privileges of the institution. Not all of them have taken a full course, neither are all of them already in the field, for forty are at present attending the studies in the Seminary. Of the 100 and more that have gone out from the Seminary, some have died, others have returned to a secular calling, still others have gone to distant lands (two are in South Africa, one in India, and several in the United States), but nearly 100 are in one way or another connected with the Lord's work.

Thus our Seminary exercises quite an influence in the denomination, and as a consequence it may be said that, though there are individuals and even churches here and there that are not friendly or kindly disposed towards our institution, the general interest is increasing and the opposition diminishing. This is seen, for instance, by the readiness with which our brethren are received when they leave the Seminary. Even though there are still three full months before the closing of our seminary year, the graduating class have all received and accepted calls from churches, with the exception of one, who expects to go to the Cameroons, and one who has offered himself to our Baptist Missionary Union. Five of the eleven remain in the North-western Association, one goes to Hessia, and another to Düsseldorf to succeed Brother Hoefs, and two go to Russia.

As to the work that is being done, nothing need be said. We feel that the Lord is with us. Our students are not only *studying*, but also *working* in some way in connection with the churches. There is, therefore, not much danger of their being one-sided or impracticable men, who have had no chance to prove themselves. Last year we had the pleasure of having the venerable Prof. A. Rauschenbusch to assist in instruction, but this year, on account of infirmity and other reasons, he has not been able to do any work of that kind. Still it is his delight, if his health and the weather allow him, to walk to the Seminary and to converse with the students. Besides the two theological professors, Prof. J. Lehmann and the writer, there are four tutors assisting in the work, and I think it may be truthfully said of them that they take an interest in the work and do it cheerfully. We shall, ere many more years pass, be obliged to increase our teaching force and enlarge our course from four to six years. As we are going on now, too much is being crowded into these four years.

The *publication work* under the direction of Dr. Ph. Bickel and his son, Karl Bickel, as business manager, is making steady advances. The *periodical* publications (the weekly, semi-monthly, and monthly), as well as the *book* department, continue to exercise increasingly a healthful influence.

The check which the publishing house suffered some three years ago by the action of the Russian authorities has been made good by other advances, but the loss to our brethren in Russia is still felt by them; therefore they repeatedly ask for a new trial to send them the papers and periodicals. An effort is now making to send a paper, posted in some other German town over the border, and several numbers have been successfully gotten over. How long this will

last before the censors will discover the origin and stop the sending none can tell, but for the sake of the brethren in Russia we sincerely hope that the attempt may succeed.

In connection with the business department there is also a *benevolent* and a *missionary* department, in so far as one-tenth of the net gain is devoted to *colportage*, and a second tenth is added to the *Invalids' Fund*. It is in this way that our publishing house can have its own publications, carried all over Germany by colporters of its employ, while the colporters of the Bible Society are held to selling Bibles chiefly without indicating their own denominational affinity. These Bible colporters have been and are still doing a good work, but the others are needed as well, and we are glad to be able to say that about nine have been either entirely or partially employed during the year.

One important question in connection with the publishing house is to be decided this summer, viz., where is the future publishing house, that is to be erected, to be located? Quite a large number of brethren think that it should be located somewhere else than in Hamburg where it has had its domicile ever since J. G. Oncken began his missionary work, more than seventy years ago. Whether it is advisable to transfer it or not is a question on which there may be a difference of opinion. Many things speak for a transfer to a more central locality, but just as many at least speak for no change. The coming conference will have to decide the question. Quite a large sum, relatively speaking, has already been collected for the erection of a suitable building, and as soon as the question of locality has been settled steps will be taken to erect such a building as will best suit the purpose, with fireproof apartments for valuable plates and other material easily destroyed by fire.

This brings me to my last remark, that on the 15th of August of this year the *Triennial Conference* of the German Baptist Union will convene with the church at Barmen. The most important matter to be decided is the afore-mentioned question. Barmen, about two hours' ride by rail from Cologne, is a large manufacturing town and borders on Elberfeld, another large city. Both cities are renowned in the Christian world as the home of much piety and Christian activity. The Rhenish Missionary Society has its headquarters in Barmen. I am sure that brethren visiting the conference will be gladly received and heartily welcomed; and as Barmen is not so far off the line tourists often take, may not some of them, coming to Germany this summer, have interest enough in the Baptist work in this land to come and see the German workers assembled in council? Any further information desired I will gladly give to any one writing to me, care of Theological Seminary, Hamburg-Horn.

SPAIN — 1870.

The financial distress, the social and political disturbances growing out of the war with Cuba, have been extremely unfavorable to the work in Spain during the past year.

Rev. Eric Lund refers to this in his report:

Owing to arbitrary measures taken against us by the Governor of Gerona, our evangelization of new villages was seriously hindered. The Cuban war and rumors of a new Carlist war in Spain threw the people into a state of fear and indifference which was anything but favorable to our cause. Hence much work and small visible results; only one new town evangelized; four converts baptized; a few who have not yet been baptized; two new Sunday-schools commenced; 2,214 Scriptures (Bibles, Testaments, and portions) and 700 other books sold by our two colporters; 1,041 pesetas contributed by our four groups. But if we have had no increase in number, we have had surely some growth in grace and truth, thanks to God.

The interest in this place continues. Hundreds, not to say thousands, have heard the word. I am glad to say a few souls have been converted. They are just studying the question of baptism. Pray for them.

SWEDEN — 1855.

Rev. Adolph Drake, D.D., reports for the general work :

In a survey of the Swedish field increase is visible at every point.

The present figures exceed those of last year: baptized by 11, membership by 227, Sunday-school scholars by 2,083, teachers by 204, churches 7, places of worship 14, value of church property by 78,031 crowns, contributions by 30,506 crowns. Among the increase we ought to range the diminishing of chapel debts by 45,298 crowns.

Places of Worship. — Adding to the increase in value of church property the decrease of chapel debts, we arrive at an increase of 123,329 crowns above the previous year, corresponding to three crowns additional per member on an average. No doubt a great deal is given in kind at the erection of meeting-houses, hence the variance in the increase of contributions in cash. Still, the remaining chapel debts, amounting to nearly a third of the value, are a heavy drawback on our mission work. Many a church would be self-supporting but for the heavy debt resting on their place of worship, especially in cities where the cost of building is heavy. In a few places the same plan as in Paris has been tried, of letting out stores on the lower floor to alleviate the burden.

In the personal columns, as will be seen, the increase has been larger in the Sunday-schools than in the churches. The total of baptized, 1,916, is very nearly the same as last year, corresponding to five per cent. of the membership. But I have counted ninety-one churches where the number of baptized reached ten per cent. or more. One association, that of Smoland, almost reached that figure on an average. We rejoice with our brethren in that "small" country (that is the derivation of the name and so it is pronounced) over the blessing vouchsafed on their work in the Lord. They have waited a long time for it.

Prospects for the present year are encouraging in several parts of the country. In the associations of Jemtland and Medelpad, for a long time declining, daily meetings have been continued from the New Year up to the month of February, with happy results of members rejoicing in the Savior. Some churches in other associations have had similar experiences of joy.

Indirect Results. — The converts do not, however, all fill our ranks. Now and then we meet with persons who profess to have found Christ through the labors of Baptists, but remain in the Lutheran communion, Established or Free Church. The pious people among the Lutherans are not generally conscious of what they owe to the work of the Baptists as an influence for Christian life. But on behalf of our Lord and King we shall go on, sowing the precious seed of His Gospel, recognized or unrecognized, fully assured that the more seed we plant, the more it will redound to His glory at last. And He will let all the inventions of man give way to the transcendent light of His glory. We are assured that such work has been done during the fiscal year.

The following report from Dr. Broady will be read with interest, from the reference it contains to the work in the Seminary. It has also special value for its survey of the state of religion in Sweden at the present time :

The Bethel Seminary. — Thirty-seven brethren are enrolled as students this year, pursuing their studies under the tutorship of four teachers. Two more, giving together four hours a week, and experts in their respective branches, act as assistants, instructing in natural philosophy and sacred song. In order to give our students correct ideas as to the conditions of health, we have this year as a specialty added a course of ten lectures on hygiene, which lectures are given by a specialist on the subject.

The school is strictly a theological seminary. The instruction, occupying a course of four years and embracing languages, history, science, and theology, has but one end in view, viz., the fitting of the students for the gospel ministry. The Bible is the leading text-book from the first day the student enters the school to the day of his graduation. The first two years he handles the version of his mother tongue, the last two years he has the original before his eyes and drinks directly out of the fountain. The interpreter constantly relied upon, and whose aid is constantly sought, is the infallible one, the Spirit of God.

The number of our yearly graduates averages about nine, of whom, however, not all have passed through the full course of four years' study. They generally range between two and four years. We have great reason to be thankful to God for the kind of men He from year to year is raising up among us to fill the important places of pastors and evangelists. They are, as a rule, picked men, knowing Christ experimentally, and zealously devoted to the work to which they have been divinely called.

Some Features of the Field. — It is becoming more and more apparent that the affinity between the religion of the country and the religion of the Bible is not very marked. In many things the State church has, indeed, during the last fifty years, made great improvements. Half a century ago her pulpits were to a very great extent manned by men trained in the school of the then prevailing neology. Now her priesthood, with very few exceptions, is composed of men most strictly orthodox. She is also now somewhat adopting methods of work introduced by the free churches, such as prayer meetings, extra evangelical meetings on week days, etc. But notwithstanding these improvements her religion is nevertheless simply ecclesiastical Christianity. Conversion and regeneration are experimentally unknown to her, and as she is pledged to the doctrine of sacramental saving grace, she cannot, of course, guide the people to a personal union with Christ. In her circumstances it becomes quite natural for her to say to all others, I have no need of thee, which exclusiveness characterizes the whole attitude of the State church towards us Baptists; she has no need of us. But the people of the country have a very great need of spiritual religion, and that is why we in the providence of God are here.

State-church religion is not, however, our most formidable opponent, because the contention between us is on both sides a straightforward and an open one. It is simply that between truth and error, between light and darkness, and on this line of battle there is a great opportunity for the truth to prevail. There is here a certain kind of free churchism that in its way more effectively antagonizes the advancement of the truth in Christ. It is the offspring of religious movements at work before the Baptists entered the field, and is denominationally organized. It extends its influence over large numbers of believers, counting no less than about 100,000 adherents. Lacking light in some very important particulars essential to life, it has pledged itself to a serious toning down of believers' obligations to God and Christ. One of the results of this kind of religionism is seen in its attitude towards the ordinance of baptism. On this subject it is very broad and accommodating. Any age will do, from infants and onwards. Any form is valid, whether it be by pouring, sprinkling, or immersion. Crypto-baptism, practised here as a matter of caprice, is every way as good as having the ordinance publicly performed. Every want within Christendom as regards baptism is thus easily supplied. Back of this indifference to truth lies the ignorance of the divine import of the ordinance. Darkness lines the way all along as to the matter of redemption. Another result of this kind of religionism is its positive insistence on the truthness of the church to which it has given birth. This church is the only true church of Christ. It is the church of the New Testament, a leading feature of which is that it follows the aforesaid broad, uncompromising principle of accommodation as to the practice of the ordinance of baptism. For any body of believers to have a different conviction

and follow a different practice is sin. Such bodies of believers are not churches of the New Testament pattern, but mere sects. The outcome of this religious movement, so far as it affects our work, is that not a few souls, converted in various ways, through our labors or by other means, and who on account of conviction would otherwise naturally join our churches, are easily drawn over to this heterogeneous body. Besides, an active proselytizing is being carried on among people who have been drawn to Christ, but who yet stand outside of church relations. This is especially the case whenever a religious awakening among the unconverted takes place through our labors and our neighbor is near by. Then all the home forces are put to work, and a full sway is given at doing the thing behind the back. In this way we lose many; still we will not demur. The Lord has many ways of accomplishing His divine purposes. The truth will prevail in the end.

Encouragements. — These are many and great, which already Brother Drake's letter makes plain. That our labors in the Lord, even during the past year, were abundantly blessed, the spiritual status of the field where these labors are being carried on gives manifold evidence. To this fact I can, in part, personally testify. In answer to urgent requests, the state of my health seemingly permitting, I have, during the past twelve months, made more extensive travels than for many a year previously. In this way it has been my privilege to be present at large meetings held in various parts of the country, such as associational anniversaries, dedications of new meeting-houses, and other important gatherings. And it has been with the greatest gratitude to God that I, in every instance, have noticed growth and accumulated prosperity in the Lord on the part of the churches. But the reports of the work of the Spirit, coming in during the first three months of this year, have been unusually cheering. To give an illustration of this I will cite from a letter received lately from Brother Carl Hedeén, pastor of the church in Ostersund. Among other things he says: "I have, for over eleven months, been wrestling with God in prayer for an outpouring of the Holy Spirit over this city, and the answer has come. The promises of God are being fulfilled. We have knelt in prayer with about one hundred weeping sinners. Never before have I seen so many strong men with broken hearts taking their place at the feet of Christ. The awakening has not come of a sudden. Already before Christmas we saw the beginnings of the work of grace. My heart leaps with joy when seeing, at our evening meetings, silver-haired men and women mingling with young men and young women leading anxious souls to Christ. The work is spreading to neighboring towns and districts, and we are earnestly praying for an outpouring of the Holy Spirit over the entire province." Some days later Brother Hedeén adds: "About 270 persons have thus far received Christ. One hundred and forty-one of the new-born have already joined our Young People's Society." News of the same kind, coming in from other quarters, only adds to the joy and gratitude called forth by God's work in Ostersund.

Our Standing Needs. — These are men and means. The supply of men does not in any way correspond to the need. The field is waiting to be occupied, as, comparatively speaking, only a small part of it has as yet been taken possession of. Besides, we have more than 200 churches, which, from lack of intelligent and suitable leadership, are far from performing their part in the common work.

And as to means the want is equally great. We thankfully acknowledge that the willingness of the churches to bear the economic burdens connected with God's work here is very great. The statistical figures on this subject, given in Brother Drake's report, bear up this statement. But notwithstanding this great willingness the needs are far from supplied. We earnestly pray God both for men and means.

The greatest gratitude is felt to the Missionary Union for the aid so kindly and nobly

rendered the mission. The blessings coming through this aid cannot be over-estimated. It is, under God, among human instrumentalities, the mainstay of our mission. I speak advisedly, and do not exaggerate.

Closing Words. — The painful and disheartening stringency from which the finances of the Union have of late years suffered has even among us here been a matter of earnest and incessant prayers; and when the news reached us of there being a rift in the cloud, we praised God from our inmost hearts. His people's cries have come before Him, and, knowing it all beforehand, He has raised up the man for the day and the hour.

And when the sad intelligence of Dr. Murdock's departure was received, I felt that we all had lost a very dear brother and the cause of world-wide missions a true and devoted friend, even one raised up for the day and the hour.

RUSSIA — 1887.

Last year the report from Russia failed to reach the rooms. The following has been received in response to specific inquiries from the foreign secretary. The information conveyed will be welcomed by all contributors to the work of the Missionary Union:

As you desired information concerning the work of the Lord in Russia, I will say that it is divided into three societies:

1. *Baptists.* — To this belong all German-Estnisch-Lettish-speaking members, who have been gathered together from the Lutheran, Reformed, and Catholic Churches. They enjoy religious toleration in consequence of the edict of the Emperor Alexander II. on the 27th of March, 1879, by which the free practice of their religion is allowed as far as their work concerns the followers of foreign confessions, but woe to them if they exert influence over the members of the ruling church. Their name for this society is "Baptists," also recognized by the magistrate, and their ministers and chapels must be sanctioned by the magistrate of the place, as without sanction no one is permitted to hold a religious service anywhere. In spite of State recognition there have been many restrictions, which openly prove that prosperity of the work is not desired. So it may happen that without cause preachers are removed from office and chapels closed. People are only too glad to show that the influence of these upon the people of the land is injurious, alienating them from the church. The priests of the ruling church are the hottest antagonists, who do not fail, through false information and shameful insinuations, to cause the magistrates, whenever possible, to check the work.

The number of Baptists at the end of 1895 amounted to 18,098 members, and at the end of 1896 would in any case reach 20,000.

2. *The Mennonite Society of Brothers*, also German-speaking, having separated from the old society of Mennonites in 1860 because they could no longer believe that it was based on the Bible in life and teaching. The magistracy would grant to these "Separatists" the same rights which they had before, yet seeks also in this case to show the hatred of the Mennonites before higher officials, so that the Society of Brothers is in danger of losing all its former rights. As is known, the Mennonites are dissatisfied with military duty, as are the other inhabitants of the country. The Mennonite Society of Brothers stands upon the same Bible basis as the Baptists, and works with them hand in hand in peace and friendship, but differs from them in this, that it practises the washing of the feet and rejects both the oath and military service. There are about 3,000 members.

3. *Russian Baptists* gathered together from the Russian church. The beginning of this

was in the sixties, when through the exertion of the sainted Empress Maria Fedorowna, wife of Emperor Alexander II., the New Testament was translated for the first time into the prevailing Russian dialect and circulated at a very low price. Although at that time very few were able to read, yet a remarkable interest resulted among the people, and many were awakened to a sense of their sinful condition and turned toward God. For perhaps ten years no particular attention was paid to this until the priests began to fear injury to their office, and on that account desired the intervention of the magistrates. Because the first interest had been excited in the neighborhood of German colonies where so-called "Hour Brothers" were, with whom the converts associated themselves, they were given the name of "Stundisten" (Stundists). The reason that not all "Stundists" are Baptists is this, that in order to make the persecution of the ruling church less severe they stopped half-way — for as long as the converts continued to carry their children to the priest for baptism they were left in peace. Yet the number of these is very small, and is disappearing altogether. The number of the Russian Baptists cannot be given, as they are not allowed to declare themselves publicly. Whether it is twenty or one hundred thousand cannot be estimated. It is they whose predecessors were sent by hundreds into banishment. Just at present there seems to be peace, but whether their fate will be made more bearable or whether it is decreed that they shall go forward under heavier troubles remains hidden behind the veil of the unknown future. That their influence upon their neighbors is a noble one is generally recognized, but cannot be much counted upon, because their enemies, the priests, are all-powerful. Through the mighty help of the Lord and the prayers of His children it is granted to us to see the fruit of our work, and we cheer ourselves with the joyful hope. He will do all things well; to Him be the honor! We lost two workers this year. Brother D. Unruh in Poland and Brother M. Pries in Mitau have gone to their eternal rest.

Our statistics can hardly be ready before April. In order to prepare workers for our field it is a standing rule that each association shall hold each year a monthly Bible course, such as was held this year in the Southern Association with eighteen brothers.

FINLAND — 1889.

Rev. E. Jansson reports:

In reviewing the year past we find how the Lord in everything cared for us, and feel only gratitude to Him, our loving Father, for all the blessings bestowed upon us, and in faith on His unchangeable grace we feel glad to continue in His blessed service.

Our Statistical Table, just printed, does not show a large number of baptisms during the year, but when we consider the severe change this mission has had to go through, on account of laws, we are indeed thankful for what has been done. It is not an easy matter for young converts to face the delusive priests and announce the intention to retire from the Lutheran State church. But that must still be done before they have the right to receive baptism, and this is the time when the priests take occasion to try the converts' faith and to persuade them not to leave the State church. And besides this it happens that many of the converts are young people, in age between fifteen and twenty, and are thus too young to leave the State church, while a person must, according to existing laws, reach twenty-one years before he has that right. Transgression of this unjust law costs from fifty to four thousand Finnish marks or two years' imprisonment. If the person is a foreigner, he is, after suffering punishment, exiled from the country. We have now sent in a petition to our present Diet at the metropolis, requesting that the age when a person shall have right to leave the State church be fixed at sixteen instead of twenty-one years, also that dissenters may be delivered from supporting the Lutheran priests. These above-mentioned unfavorable facts are the main reason why we report

only 125 baptized, while there have been fully as many conversions as in any preceding year. But we trust that a genuine conversion will stand the test, and such ones will surely come forward in due time.

In Regard to Contributions.— The Statistical Table shows an increase of 6,036, making the total sum 16,801 Finnish marks = \$3,360; still small, but without special efforts this could not have been gathered in our churches, the members of which in general consist of poor farmers and workingmen earning from fifteen to fifty cents per day, from which they have to provide for family needs, pay taxes to Government, support the State priests, and contribute to mission work. Considering these facts we regard the sum gathered as a precious offering in the sight of the Lord.

The Theological School has gone on with two terms during the year. As we were short of funds, and besides that had no school-room at Wasa, the spring term was held here at Petalax again, and the fall term in the church at Forsby. The rudiments learned have been Swedish and Finnish grammar, exegesis, logic, isagogic, homiletics, dogmatics, song, biblical and general geography, church history, and the history of Finland. Although the terms, for lack of means, have been cut short the students have still made good progress, and we trust that the fruit of this important work will become a great blessing to this country.

Editorial Work.— For many years we have felt great need of a religious newspaper in the Finnish language to circulate among the people. Now at our last conference the community resolved to publish a monthly paper in the language of the country. Brother Palomaa is doing the editorial work, and the paper, “*Totuuden Kaiku*” (“*Echo of the Truth*”), is now received into Finnish families with great joy; and we trust it will do good work. The Swedish newspaper, “*Finska Manadsposten*,” which the community had published some years ago, is going on nicely, and we aim to make it a weekly paper.

The young people of the church here at Petalax, organized as a union last year, are now partly supporting a preacher among the Finnish-speaking people, and the Lord has blessed his efforts and thus encouraged them to go forward. This has led the young people in other churches to follow the example.

New fields taken up have also laid great claims on our churches, and without your aid it would be impossible for us to accomplish the blessed work going on.

The Finnish Committee wish also to express their gratitude to the Executive Committee of the American Baptist Missionary Union for its loving care over the spiritual welfare of this people, as well as for the help rendered, and for which we as yet look to you under God.

DENMARK — 1891.

Rev. August Broholm sends a cheering report of the work :

The Danish Mission in 1896 has been blessed, and the statistics show results for which we give thanks to the Lord. A few facts will clearly set this forth.

Our Churches have Prospered.— We began the year with twenty-six churches, but closed with twenty-seven, one new church being organized in Copenhagen with 169 members. In the capital we now have three churches with a total membership of 684. Twenty-four of our churches had baptism during the year, and nineteen had net increase in membership. The total number of baptisms exceeded that of last year, the largest number baptized in any one church being forty-four. Two hundred and nine were baptized in all, and our whole membership increased with seventy-five, a little more than the previous year; now we number 3,449 Baptists in Denmark.

Our Chapels have Increased. — Three new chapels were built and dedicated during last year, and two more were erected, though not dedicated before this year. We have therefore five new chapels more now than reported a year ago. The foundation-stone to our last new chapel (the third one in Copenhagen) was laid Oct. 13, 1896, and now it stands completed. It is named *Fredskapellet* (The Chapel of Peace). It is the third in size of all our chapels, but it stands first in regard to appropriateness; it is made more American-like than any other of our chapels, in regard to practical seats, pulpit and platform, baptistery, Sunday-school rooms, etc. We have learned much from our American churches in former years with regard to missionary work, and we are still learning in many other respects.

Our Educational and Literary Work has Progressed. — At the Theological School the work has been pushed forward. This year ten brethren have received instruction. Five of these concluded their course of study at the time of examination, which took place April 6, and now they are going out to serve different churches. They have all proven to be brethren gifted for the ministry, and we are confident that they will be good servants of the Lord in His mission field. The rest will continue their studies the coming year.

The literature which we publish as a denomination consists chiefly of tracts and pamphlets, besides our denominational papers and hymn books. We spread thousands of tracts among our countrymen which explain the way of salvation through faith in the atoning blood of Jesus Christ, and also such as set forth our distinctive principles as Baptists. This is very needful in a country like this, where the established church with all its priesthood are working among the people, and continually teaching that *baptism saves*, and that their being sprinkled in infancy is *baptism*. Bishop Skat Rordam, the Primate of the Established Lutheran Church in Denmark, has recently published an original translation of the New Testament of which the clergy are very proud (and it is good in many respects), but Math. 28: 19, he translates thus:

“*Gaar derforhen og gjører alle Folkens til mine Disciple ved at dobe dem til Navuel.*” (*Go therefore and make all peoples disciples of me by baptizing them into the name, etc.*) The reason for this evidently is to establish the doctrine of said church, but such a translation leads to fearful results. We have recently published a pamphlet in some thousand copies contradicting this translation of Math. 28: 19. It is a clear and able statement written by Rev. P. Olsen, principal of our Theological School.

Besides, we have published, last year, our “History of the Baptists in Denmark,” by the same author, but of this valuable work for our denomination I made mention in my last letter to the “Missionary Magazine.”

I have not written anything about *our finances during the past year*, but must in conclusion state that never in our history have the Baptists in Denmark contributed so much to the cause of the Lord as in 1896. It amounted this year to \$15,509.12 (about \$3,000 more than the year before). The chapel building referred to above is, of course, one reason for these large contributions, but it all shows that the Baptists in Denmark exert themselves to the uttermost, and that they deserve the little help they get from their American brethren through the Missionary Union. Oh, that it could be larger! We need it especially for our school work, and would rejoice could we get it this year.

NORWAY — 1892.

Rev. M. A. Ohrn, the present treasurer of the mission, sends the following report:

I send you the statistics for the year 1896. They are quite complete as regards the Bergen district, and for the Trondhyem district, but as to Trömsö district I have been obliged

to follow the statistics of last year for the three little churches concerned; namely, Vardo, Sommero, and Hadsel. The same is the case with some little churches at the Sondenfeldoke district. There will be no great change in the whole result.

As you will see, 170 persons have been baptized during the last year, seventy-six have united by letter, ten have been restored, and fifteen have been added who have been baptized in other churches. The number of the churches at the beginning of the New Year was twenty-six, and during the year two churches have been founded, while three little groups have combined themselves with their larger neighboring churches for promoting larger effort. The chapels or the church buildings number twenty-five. One church has three chapels, four churches have two each, fourteen churches have one, while six churches have none. During 1896 four chapels were built, — their value is kr. 13,600, — all in the country. The value of the church property amounts to kr. 190,000. It is a great advantage for us over others in this country that the majority of our churches are country churches. The churches have fourteen preachers, who give themselves entirely to the work; five of those may be considered as travelling evangelists; ten of those have attended the missionary schools in Chicago or Stockholm; five returned from the missionary school in 1896; two of those have places as managers of churches, while three are district missionaries. The harvest is indeed great and the workmen few, and the Macedonian call is heard at many places without our being able to help. We have great reason to thank God for the year 1896, but we are looking into the future with greater expectations. I will also say that besides the men mentioned we have two that are working on the literature. One of these, Brother Helbostad, publishes the mission paper, “Banneret,” the other, Brother Seehus, publishes the children’s paper, “Vaarblomosen,” which has a circulation of 3,500. Besides these, he has published since the New Year the mission paper, “Zion’s Herald.” As I have not all reports for the first quarter of 1897 I can only say that a silent breath of the Holy Spirit has gone over many of the churches. In Nordland a great awakening has taken place in the church of Andoen, that last year baptized twenty-seven. In the district of Trondheim the work has gone on very well. In Bergen district Brother Boroheim and the undersigned operated all the time, and more persons have been saved both in town and in the country. At Kegero, Sondenfeldoke, there has been a great awakening; the same is the case at Kien and Fredrikshald; more persons have been baptized around in the churches. Fredrikshald and Tistedalen, that formerly were one church, are since the New Year two churches with a chapel to each. Thus far Pastor Tonnas, now manager at Tistedalen, formerly Dakota, U.S.A., is called to Fredrikshald. Kristiania church is now building a very excellent chapel with adjacent apartments, which when they are let will give interest on the borrowed capital. Besides these, rooms for a mission school can be made there, when it pleases God to give us one. The cost of the buildings will be about 90–100,000 kr. The property has a very good situation, and will be finished at Christmas. It is a great enterprise for us, and calls for both faith and sacrifice. Brother Larsen works very perseveringly in the metropolis.

GENERAL STATISTICAL TABLES.

Financial retrenchment, famine, national commotions, and popular unrest have all characterized the course of the missions during the past year, but, thanks be to God, even disaster seems to be unable to check the progress of the Gospel among the heathen. Although the appropriations of the Missionary Union have been largely reduced, and the number of missionaries from America has fallen from 472 to 452, every essential feature of the missionary work shows a gratifying increase. The gains are in preachers, 130; churches, 96; members, 5,218; Sunday-school scholars, 7,936.

EUROPEAN MISSIONS.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBU- TIONS.
Sweden.....	601	561	1,916	38,321	43,007	\$126,781
Germany.....	249	169	2,836	34,167	22,482	124,183
Russia.....	225	126	1,026	18,764	5,101	20,066
Finland.....	28	28	153	1,570	547	10,765
Denmark	70	27	209	3,449	3,864	15,509
Norway	24	26	170	2,171	1,272	6,000
France	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS	1,233	967	6,551	100,672	75,731	\$308,201
MISSIONS TO HEATHEN	1,105	853	5,174	99,564	31,883	51,462
GRAND TOTALS.....	2,338	1,820	11,725	200,236	107,024	\$359,663

* Statistics of last year.

EIGHTY-THIRD ANNUAL REPORT

Number.	STATIONS.	Date Established.	Out-stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1896.	Members.	Sunday-schools.	
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.				
Burma.																					
1	Rangoon, Burman	1813	12	9	8	6	1	24	2	8	10	1	1	35	6	4	10	142	660	9	
	Karen		104	4	2	3	1	9	22	56	78	5	1	93	105	4	105	474	6,164	39	
2	Moulmein, Burman	1827	9	2	2	9	1	14	2	12	14	1	1	20	13	4	41	308	3		
	Karen *		17	2	1	2	1	5	7	14	21	3	1	30	16	17	109	1,688	18		
3	Tavoy, Burman	1828	1	1	1	1	1	2	1	1	1	1	5	8	1	1	1	20	1		
	Karen *		21	1	1	1	1	2	4	12	16	1	1	16	6	22	49	1,032	1		
4	Bassein, Burman *	1840	6	1	1	1	1	2	1	3	4	1	1	6	1	1	3	245	2		
	Sgaw Karen		146	2	2	1	1	6	40	55	95	1	40	141	106	1	500	10,100	44		
	Pwo Karen		48	1	1	1	1	3	16	25	41	1	1	45	35	1	109	1,602	3		
5	Henzada, Burman	1853	5	1	1	1	1	1	1	3	4	2	2	9	2	1	3	37	195	3	
	Karen		70	1	1	1	1	3	13	31	44	1	5	52	54	1	55	2,759	40		
6	Toungoo, Burman	1853	1	2	2	3	1	4	2	2	4	1	1	48	1	1	8	46	1		
	Paku Karen		1	2	2	3	1	7	13	28	41	1	1	48	1	1	69	113	2,193	31	
	Bghai Karen		17	3	3	2	2	10	22	80	102	1	112	112	1	86	226	3,522	75		
7	Shwegyin, Burman	1853	1	1	1	1	1	2	1	2	2	2	1	6	1	1	22	45	5		
	Karen		43	1	1	1	1	3	9	22	31	1	1	34	43	43	113	1,697	9		
8	Prome *	1854	1	1	1	1	1	2	4	8	1	1	2	13	4	4	10	244	4		
9	Thongze	1855	2	1	1	2	1	2	3	6	9	1	3	15	2	2	34	362	2		
10	Zigon	1876	3	1	1	1	1	1	1	3	4	1	1	6	1	1	9	158	3		
11	Tharrawaddy *	1876	24	1	1	1	1	4	23	27	1	1	28	24	1	25	56	721	11		
12	Bhamo, Kachins	1877	6	2	2	1	1	5	1	4	5	1	1	11	1	1	16	102	1		
	Burman Shans		1	1	1	1	1	2	1	2	2	1	1	5	1	1	1	4	1		
13	Maubin	1879	18	1	1	1	1	3	5	8	13	2	2	20	19	19	80	890	7		
14	Thaton †	1880	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1		
15	Mandalay	1886	3	1	1	1	1	6	1	6	7	3	1	16	1	1	18	140	4		
16	Thayetmyo	1887	4	2	2	1	1	4	1	3	4	1	3	11	3	1	4	37	220	1	
17	Myingyan	1887	1	1	1	1	1	2	1	1	2	1	1	4	1	1	1	16	1		
18	Pegu	1887	4	1	1	1	1	1	1	6	7	1	3	11	1	1	19	218	6		
19	Sagaing	1888	1	1	1	1	1	2	1	1	1	1	1	4	1	1	9	45	1		
20	Sandoway	1888	31	2	2	2	1	6	7	23	30	3	1	40	15	15	18	507	18		
21	Meiktila	1889	1	1	1	1	1	2	1	1	1	1	1	4	1	1	2	8	1		
22	Thibaw	1890	1	1	2	1	1	4	1	5	6	1	1	12	1	1	4	34	1		
23	Moné	1892	1	1	1	1	1	3	1	4	4	1	3	11	1	1	4	11	1		
24	Namkham	1893	1	1	2	1	1	4	1	3	3	1	1	9	1	1	1	1	1		
25	Myitkyina	1894	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	8	2		
	Telegu and Tamil *		7	1	1	1	1	2	3	7	10	4	1	17	1	1	2	350	7		
Totals			600	48	48	46	10	152	187	464	651	35	77	915	441	44	640	2,469	36,954	354	
Assam.																					
26	Sibsagor	1841	13	2	2	1	1	4	1	8	9	1	2	16	7	5	12	79	587	5	
27	Nowgong	1841	5	3	3	3	1	9	1	6	6	1	2	18	1	2	3	39	189	4	
28	Gauhati	1843	15	2	2	2	1	6	3	1	3	1	2	11	5	5	40	635	16		
29	Goalpara *	1867	1	2	2	1	1	4	1	2	2	1	1	6	1	1	1	1	1		
30	Tura	1876	1	4	4	2	1	10	5	9	14	1	68	92	12	2	212	2,457	43		
31	Impur *	1876	1	2	2	1	1	4	1	5	5	1	3	13	1	1	1	32	5		
32	Kohima	1881	1	1	1	1	1	2	1	2	2	1	1	4	1	1	4	7	1		
33	N. Lakhimpur	1893	6	2	2	1	1	4	1	5	5	1	4	13	4	1	52	126	1		
34	Woka	1885	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1		
35	Ukrul	1896	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1		
36	Pthalipam	1896	1	1	1	1	1	2	1	1	1	1	1	2	1	1	1	1	1		
Totals			39	20	21	7	1	49	9	37	46	3	81	179	29	15	44	427	4,033	73	
Telugus, India.																					
37	Nellore	1840	1	2	2	3	1	8	4	6	10	8	6	32	2	2	24	705	15		
38	Ongele	1866	21	3	3	3	1	10	15	24	39	39	45	133	2	13	508	18,304	20		
39	Ramapatam	1869	5	3	3	1	1	6	1	4	4	1	1	15	4	1	15	16	623	5	
40	Allur	1873	3	1	1	1	1	2	2	5	7	3	1	12	1	2	8	230	5		
41	Secunderabad	1875	1	1	1	1	1	3	2	5	7	1	1	11	1	1	10	77	2		
42	Kurnool	1876	1	1	1	1	1	2	1	11	11	1	5	18	1	2	3	17	534	9	
43	Madras	1878	2	2	2	2	1	6	2	6	8	8	4	26	2	2	9	278	14		
44	Hanamakonda	1879	4	1	2	1	1	4	2	6	8	3	1	16	1	4	2	297	4		
45	Cumbum	1882	30	1	1	1	1	3	2	8	10	10	2	25	1	4	18	2,598	28		
46	Vinukonda	1883	37	1	1	1	1	3	7	4	11	6	3	23	1	1	75	4,047	26		

* Statistics of last year.

† Statistics not sent.

— GENERAL STATISTICAL TABLE, 1896.

Sunday-school Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Valuation of Mis- sionary Property.	CONTRIBUTIONS.			
	Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevo- lence.	Total.
1,699	62	2	64	93	10	103	355	12	367	106	\$110,000	-	-	-	-
439	2	6	8	9	14	23	261	155	416	5	37,500	\$2,700 00	\$3,700 00	\$1,180 00	\$7,580 00
350	-	15	15	17	6	23	557	248	805	17	11,000	300 00	17 00	375 00	692 00
91	-	1	1	2	3	5	87	24	111	1	2,700	71 00	-	47 00	118 00
104	-	19	25	21	8	29	422	373	795	21	5,670	-	-	-	-
2,194	120	2	122	123	1	124	1,720	1,125	2,845	110	10,000	6,100 00	12,000 00	550 00	18,650 00
180	17	1	18	20	6	26	375	195	570	32	20,000	1,400 00	1,300 00	500 00	3,200 00
175	1	3	4	5	3	8	126	68	194	3	8,000	117 00	307 00	221 00	645 00
1,600	63	1	64	63	13	76	1,000	600	1,600	60	17,000	1,420 00	2,400 00	860 00	4,680 00
45	-	2	2	4	3	7	75	15	90	2	-	-	-	33 00	33 00
782	-	-	80	-	-	18	361	435	796	60	7,000	-	-	-	2,180 00
2,787	-	-	-	-	-	-	-	-	1,268	-	-	-	-	-	2,500 00
200	-	-	-	-	-	-	-	-	-	1	400	-	-	-	-
420	16	-	16	22	1	23	350	64	414	38	6,700	1,100 00	1,100 00	550 00	2,750 00
300	-	-	-	-	-	-	-	-	-	7	5,000	-	-	-	-
78	-	1	1	3	3	6	78	84	162	3	3,000	170 00	-	50 00	220 00
181	-	4	4	7	3	10	151	30	181	3	3,300	79 00	-	65 00	144 00
261	10	1	11	12	2	14	-	-	348	8	540	-	-	-	-
60	-	1	1	3	-	3	34	16	50	5	13,000	84 00	184 00	8 00	276 00
25	-	1	1	2	-	2	22	4	*26	-	-	-	-	-	-
250	9	1	10	8	4	12	-	-	286	-	9,500	74 00	295 00	55 00	424 00
195	-	4	4	8	10	18	163	80	243	3	23,000	155 00	-	61 00	216 00
68	-	1	1	2	4	6	36	16	52	3	5,500	25 00	50 00	20 00	95 00
50	-	1	1	1	1	2	22	8	30	1	2,500	-	-	-	28 00
143	3	3	6	3	4	7	79	108	187	6	2,100	-	-	-	-
30	1	-	1	1	1	3	4	23	27	1	4,000	17 00	-	14 00	31 00
16	2	10	12	8	-	8	1	1	1	9	4,000	4 00	22 00	25 00	51 00
42	-	1	1	2	-	2	16	1	17	-	3,000	-	-	-	-
40	-	1	1	1	1	2	21	10	31	1	9,000	100 00	170 00	55 00	325 00
30	-	1	1	2	-	2	13	15	28	2	4,000	74 00	-	24 00	98 00
382	-	-	-	-	-	-	12	8	20	1	-	17 00	41 00	-	58 00
12,835	327	69	532	448	129	595	7,538	4,648	14,088	482	\$375,410	\$14,007 00	\$21,586 00	\$4,603 00	\$44,994 00
-	1	1	2	1	-	1	27	5	32	6	\$2,700	\$105 00	-	-	\$105 00
150	11	1	12	11	2	13	263	31	294	4	2,500	-	-	\$152 00	152 00
550	16	-	16	18	-	18	162	47	209	15	7,000	143 00	\$100 00	130 00	373 00
-	-	1	1	1	1	2	18	-	18	-	-	-	-	-	-
1,955	3	57	60	65	-	65	1,062	320	1,382	67	8,400	340 00	196 00	166 00	102 00
80	-	6	6	5	1	6	172	22	194	4	4,050	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	500	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	1,700	15 00	-	-	15 00
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2,735	31	66	97	101	3	104	1,704	425	2,129	97	\$20,550	\$603 00	\$296 00	\$448 00	\$1,347 00
430	-	16	16	23	13	36	256	107	363	2	\$20,000	\$179 00	-	\$32 00	\$211 00
2,500	2	198	200	139	111	250	2,300	840	3,140	1	13,000	200 00	-	84 00	284 00
300	4	2	6	11	3	14	189	95	284	4	20,000	110 00	\$52 00	5 00	147 00
100	-	4	4	2	2	4	28	11	39	3	4,000	21 00	2 00	-	23 00
65	-	1	1	3	1	4	30	18	48	1	-	75 00	-	-	75 00
200	-	11	11	6	10	16	140	84	224	1	6,500	53 00	-	-	53 00
701	-	12	12	35	4	39	214	395	609	5	12,000	-	-	700 00	700 00
115	-	3	3	1	3	4	-	-	-	2	5,900	-	-	-	-
744	-	28	28	28	16	44	460	284	744	30	8,600	46 00	-	-	46 00
587	-	34	34	24	22	46	398	278	676	11	7,000	196 00	-	7 00	203 00

EIGHTY-THIRD ANNUAL REPORT.

Number.	STATIONS.	Date Established.	Out-stations.	MISSIONARIES.					NATIVE PREACHERS.			Bible Women.	Other Native Helpers.		Total Missionary Laborers.	CHURCHES.			Baptized in 1896.	Numbers.	Sunday-schools.
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.		Total.	Self-support- ing.		Not Self-sup- porting.	Total.				
47	Nursaravapetta . . .	1883	27	1	1	-	-	2	8	9	17	-	2	21	22	6	28	106	4,292	39	
48	Bapatla	1883	-	1	1	1	-	3	9	18	27	9	10	49	1	16	17	139	2,852	26	
49	Udayagiri	1885	7	1	1	-	-	2	2	12	14	-	-	16	-	1	1	20	393	10	
50	Palmur	1885	9	2	2	-	-	4	-	16	16	4	4	28	-	1	1	16	536	3	
51	Nalgonda	1890	19	1	1	2	1	5	1	8	9	3	12	29	1	3	4	69	705	1	
52	Kanigiri	1892	-	1	1	-	-	2	6	22	28	11	9	50	-	7	7	243	3,824	67	
53	Bangalore	1892	-	1	1	-	-	2	-	-	-	-	1	3	-	-	-	-	-	-	
54	Kavali	1893	-	1	1	-	-	2	-	-	-	-	-	2	-	1	1	6	132	-	
55	Kundakur	1893	-	1	1	-	-	2	-	6	6	-	-	8	1	1	2	14	506	-	
56	Atmakur*	1893	-	1	1	-	-	2	-	3	3	-	1	6	-	1	1	2	21	-	
57	Podili	1894	-	1	-	-	-	1	3	11	14	8	31	54	-	-	-	225	3,225	-	
58	Darsi*	1894	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3,000	-	
59	Sattanapalli	1895	-	1	1	-	-	2	2	1	3	-	1	6	-	1	1	-	1,157	-	
60	Ootacamund	1895	-	-	-	1	-	1	1	2	3	3	-	7	-	1	1	-	-	3	
61	Gurzalla	1896	-	1	1	-	-	2	1	5	6	3	9	20	-	1	1	64	1,449	39	
62	Markapur	1895	39	1	1	-	-	2	1	5	6	1	10	19	-	4	4	41	4,700	3	
Totals			209	29	29	15	3	76	70	197	267	123	158	624	34	74	108	1,632	54,385	259	
China.																					
63	Bangkok, Siam . . .	1833	-	-	1	-	1	2	-	-	-	-	-	2	-	1	1	43	100	-	
64	Ningpo	1843	10	3	4	3	1	11	2	12	14	2	27	1	5	6	15	311	3	-	
65	Swatow	1846	34	5	5	3	1	14	2	18	20	16	-	50	1	-	110	1,037	-	-	
66	Shaoching*	1869	-	2	2	2	-	6	-	3	3	1	-	10	-	-	-	24	1	-	
67	Munkouliang	1882	3	1	-	-	-	1	-	3	3	-	4	-	1	1	6	35	1	-	
68	Kinhwa	1883	4	1	2	2	1	6	-	3	3	-	2	11	-	5	5	103	-	-	
69	Huchau	1886	3	1	1	-	-	2	-	2	2	-	1	5	1	1	2	7	55	1	
70	Suichaufu	1889	1	3	3	-	1	7	-	2	2	-	3	12	-	1	11	24	-	-	
71	Kayin†	1890	-	1	2	1	1	5	-	-	-	-	-	5	-	-	-	-	-	-	
72	Ung Kung	1892	6	2	2	-	-	4	-	9	9	7	2	22	1	-	60	102	-	-	
73	Han Yang	1893	-	2	2	-	-	4	-	2	2	-	1	7	-	1	6	16	-	-	
74	Kiating†	1894	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-	
75	Yachau	1894	-	3	1	-	-	4	-	2	2	-	-	6	-	1	1	-	4	1	
76	Chauchaufu†	1894	-	1	1	-	-	2	-	2	2	2	-	6	-	2	2	-	28	-	
77	Kityang†	1896	-	1	1	-	1	3	-	-	-	-	-	3	-	-	-	-	-	-	
78	Chusan	1896	1	1	1	-	-	2	-	1	1	-	-	3	-	1	1	2	18	-	
Totals			-	62	28	29	11	7	75	4	59	63	28	9	175	4	19	23	260	1,857	7
Japan.																					
79	Yokohama	1872	24	5	5	3	-	13	1	7	8	3	1	25	-	3	3	44	589	16	
80	Tokyo	1874	10	4	4	5	-	13	1	5	6	1	8	28	-	4	2	2	138	7	
81	Kobe	1881	10	3	3	2	-	8	2	9	11	3	9	31	1	1	2	42	260	12	
82	Sendai	1884	12	2	2	2	-	6	-	1	1	1	1	9	2	-	2	16	213	10	
83	Shimonoseki	1886	14	2	2	3	-	7	-	5	5	-	17	-	2	2	8	179	16	-	
84	Morioka	1887	12	-	-	-	-	-	-	2	2	-	2	2	-	2	2	6	81	2	
85	Nemuro*	1890	3	-	-	2	-	2	-	3	3	1	-	6	-	1	1	-	55	9	
86	Osaka	1894	5	2	2	2	-	6	-	5	5	3	-	14	-	2	2	18	71	6	
Totals			90	18	18	19	-	55	4	37	41	17	19	142	3	17	20	136	1,586	78	
Africa.																					
87	Palabala	1878	-	1	-	-	-	1	-	-	-	-	-	1	-	1	1	15	40	-	
88	Banza Manteke	1879	16	3	2	1	-	6	1	17	18	-	25	49	2	1	3	212	832	19	
89	Matadi*	1880	-	1	1	-	-	2	-	-	-	-	-	2	-	-	-	-	-	-	
90	Lukunga	1882	7	3	2	1	-	6	-	9	9	-	15	8	-	8	-	-	333	-	
91	Mukimoika	1882	-	-	-	-	1	1	-	1	1	-	-	-	-	-	-	-	-	1	
92	Leopoldville	1883	-	1	-	-	1	2	-	1	1	-	1	4	-	1	1	12	25	1	
93	Bolengi*	1884	-	2	1	-	-	3	-	-	-	-	3	1	-	1	-	16	-	-	
94	Bwemba*	1889	-	3	3	-	-	6	-	-	-	-	-	6	-	-	-	-	1	1	
95	Kifwa	1890	1	2	2	-	-	4	8	-	8	-	8	20	1	-	11	43	-	-	
96	Irebu	1890	2	2	2	-	1	5	-	-	-	-	3	8	-	1	1	6	-	1	
97	Ikoko	1894	-	2	1	1	-	4	-	-	-	1	2	7	-	-	-	-	3	1	
Totals			26	20	14	3	3	40	9	28	37	1	39	115	12	4	16	250	1,299	23	
Grand Totals			1,026	165	161	102	24	452	283	822	1105	207	383	2155	524	174	853	5,174	99,564	801	

* Statistics of last year.

† Statistics not sent.

—GENERAL STATISTICAL TABLE.

Sunday-school Scholars.	SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Valuation of Mis- sionary Property.	CONTRIBUTIONS.			
	Self support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	For General Benevo- lence.	Total.
760	5	26	31	22	12	34	457	252	709	18	\$9,300	\$170 00	\$24 00	\$10 00	\$204 00
666	2	28	30	24	14	38	653	278	931	11	-	40 00	-	2 00	42 00
214	11	11	9	3	12	82	82	105	187	1	-	64 00	43 00	-	107 00
97	3	3	4	4	4	8	55	39	94	1	8,000	30 00	17 00	16 00	63 00
64	7	7	7	3	7	10	54	37	91	1	10,000	92 00	-	-	92 00
1,043	82	82	68	44	112	739	491	1,230	1	1	-	150 00	-	7 00	157 00
-	-	-	-	-	-	-	-	-	-	1	1,800	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	2,300	15 00	-	-	15 00
-	-	-	-	-	-	-	-	-	-	1	2,300	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	5	-	-	-	47 00	47 00
-	-	-	-	-	-	-	-	-	-	1	-	-	-	-	-
100	14	14	11	3	14	177	59	236	1	1	2,600	41 00	-	-	41 00
100	39	39	31	19	50	590	290	880	-	-	-	-	-	-	333 00
9,586	13	519	532	458	292	750	6,822	3,663	10,485	101	\$133,500	\$1,482 00	\$118 00	\$910 00	\$2,843 00
-	-	-	-	-	-	-	95	-	-	-	\$10,000	-	-	-	-
150	7	7	6	1	7	144	42	137	11	11	10,000	-	-	-	\$103 00
-	1	9	10	11	1	12	6	29	173	35	27,000	\$950 00	\$18 00	-	968 00
10	1	1	1	1	1	1	22	-	6	-	4,250	-	-	-	-
20	1	1	2	2	2	2	-	-	22	-	1,050	-	-	-	-
30	-	-	-	-	-	-	-	-	6	-	2,500	32 00	-	90	32 90
-	-	-	-	-	-	-	-	-	2	-	3,900	42 00	-	-	42 00
-	-	-	-	-	-	-	-	-	-	-	5,870	-	-	-	-
-	-	-	-	-	-	-	-	-	-	2	2,800	62 00	-	48 00	110 00
-	-	-	-	-	-	-	-	-	-	1	7,000	2 50	-	12 00	14 50
20	-	-	-	-	-	-	-	-	-	1	600	-	-	4 10	4 10
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	1	1	1	-	1	1	22	2	24	2	800	-	-	-	-
230	2	19	21	21	2	23	289	73	362	60	\$75,770	\$1,088 50	\$18 00	\$168 00	\$1,274 50
714	2	1	3	6	3	9	72	120	192	-	\$16,000	\$240 00	-	-	\$240 00
250	-	6	6	1	5	6	-	-	66	4	10,000	-	-	\$42 00	42 00
382	-	4	4	-	-	-	-	-	134	2	6,000	-	-	-	309 00
341	-	1	1	4	2	6	-	19	19	1	6,615	-	-	-	60 00
378	-	2	2	2	4	6	5	39	44	3	7,500	18 00	-	-	18 00
72	-	-	-	-	-	-	-	-	-	1	1,800	29 00	\$1 00	7 50	37 50
205	1	-	1	-	-	-	11	10	21	1	1,500	-	-	-	-
213	-	2	2	2	-	2	76	-	76	4	-	27 00	-	3 00	30 00
2,355	3	15	18	15	14	29	164	188	552	16	\$49,415	\$314 00	\$1 00	\$52 50	\$736 53
-	-	-	-	-	-	-	-	-	-	-	\$2,600	-	-	-	-
-	4	17	21	18	2	20	431	557	988	1	9,000	\$160 00	-	\$53 00	\$213 00
-	-	-	-	-	-	-	-	-	-	-	2,000	-	-	-	-
1	3	1	4	3	-	3	100	-	100	4	6,000	-	-	-	-
25	-	-	-	-	-	-	-	-	-	-	4,000	-	-	-	-
40	-	1	1	1	-	1	40	-	40	1	20,000	-	-	-	-
50	-	1	1	-	-	-	30	20	50	1	5,000	-	-	-	-
10	-	1	1	-	-	-	6	3	9	1	5,000	-	-	-	-
-	-	1	1	1	-	1	55	9	64	2	1,250	18 95	-	-	18 95
55	-	1	1	1	-	1	38	9	47	1	3,000	26 00	-	-	26 00
80	-	1	1	1	1	2	61	22	83	1	2,000	2 16	\$6 83	34	9 33
260	7	24	31	25	3	28	761	620	1,381	12	\$59,850	\$207 11	\$6 83	\$53 34	\$207 23
31,883	383	716	1,235	1093	447	1,558	17,278	9,617	28,997	768	\$714,495	\$17,701 61	\$22,025 83	\$6,324 84	\$51,462 23

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1897.

MISSIONS IN BURMA.

RANGOON.

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent, and schools.....	2,346 62
passage to United States of Arthur Kelly.....	248 74
mission work, care Mrs. A. T. Rose.....	93 87
salary of Miss E. F. McAllister.....	500 00
special grant of Miss E. F. McAllister.....	50 00
her mission work and schools.....	1,032 75
salary of Miss E. L. Chapman, estimated ten months.....	416 07
her mission work.....	45 40
her passage to Burma, estimated.....	400 00
salary of Miss R. W. Ranney.....	400 00
salary of Miss H. E. Phinney.....	500 00
her mission work, rent, and school, including \$50.17, collected in field last year.....	737 72
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent.....	567 24
salary of Mr. Herbert J. Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
his mission work.....	25 00
salary of Mrs. Julia H. Vinton.....	500 00
her mission work and school.....	076 32
salary of Miss H. N. Eastman, and balance 1895-96.....	509 42
salary of Rev. W. F. Armstrong.....	1,200 00
his mission, rent, Telugu and Tamil work.....	2,680 21
Mrs. Armstrong's passage to United States with two sons, and return to Burma, estimated.....	700 00
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$909.44, collected in the field last year.....	2,338 15
salary of Rev. F. H. Eveleth, and balance 1895-96.....	1,650 00
his mission work, including \$101.50, collected in the field last year.....	955 45
passage to Burma of Mrs. Eveleth, estimated.....	350 00
passage to United States of Rev. W. F. Thomas and family.....	768 03
allowance in United States to April 1, 1897, of Rev. W. F. Thomas.....	695 52
his work, collected in the field, last year.....	169 94
salary of Rev. J. N. Cushing, D.D.....	1,500 00
expenses of college, including \$31.90 collected in the field last year.....	3,168 12
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	90 00
additional for passage to Burma of Rev. H. H. Tilbe and family.....	54 98
salary of Prof. L. E. Hicks.....	800 00
his mission work, rent, and repairs.....	732 86
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	30 30
passage to United States of Prof. D. Gilmore.....	603 35
his allowance in United States.....	754 42
salary of Prof. E. B. Roach.....	1,200 00
salary of Miss J. G. Crafts, estimated, ten months.....	416 07
her mission work.....	45 40
her passage, estimated.....	350 00
for repairs on mission property, taxes, expense of treasury department, etc.....	2,515 64
	\$40,219 81
Less saved in appropriations of last year, including exchange.....	2,610 45

MOULMEIN.

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	807 50
salary of Rev. W. A. Sharp.....	1,000 00
his mission and school work.....	363 61
salary of Miss S. E. Haswell.....	600 00
her mission work.....	414 18
salary of Miss E. E. Mitchell, M.D.....	500 00
her mission work.....	6 06
salary of Miss M. E. Carr.....	500 00
her school work.....	15 16
salary of Miss M. Sheldon.....	500 00
her mission work.....	436 35
salary of Miss L. M. Dyer.....	500 00
her mission work.....	504 12

\$37,609 36

For Telugu and Tamil work, care Mrs. Armstrong	\$490 89	
passage to United States of Miss S. R. Slater.....	280 52	
allowance in United States of Miss S. R. Slater.....	341 10	
salary of Miss A. L. Ford.....	500 00	
special grant.....	30 30	
her mission work	978 59	
passage to United States of Mrs. C. H. R. Elwell.....	283 83	
allowance in United States of Mrs. C. H. R. Elwell	385 53	
her mission work	54 54	
salary of Miss E. J. Taylor.....	500 00	
her mission and school work.....	620 88	
salary of Rev. W. Bushell.....	1,200 00	
his mission work, including \$19.72 collected in field last year.....	326 98	
salary of Rev. W. C. Calder.....	1,200 00	
his mission work, including \$80.33 collected in field last year.....	564 26	
salary of Rev. F. D. Crawley	1,000 00	
his rent.....	218 16	
salary of Miss L. B. Hughes, estimated, ten months.....	416 67	
her mission work	45 40	
her passage to Burma, estimated	350 00	
	\$17,434 60	
Less saved in appropriations of last year.....	777 75	\$16,656 85

TAVOY.

For salary of Rev. H. Morrow.....	\$1,200 00	
his mission work, including \$157.47 collected in the field last year	1,780 19	
salary of Rev. H. W. Hale.....	1,200 00	
his mission work	199 01	4,379 20

BASSEIN.

For passage to United States of Rev. E. Tribolet and family, estimated	\$500 00	
allowance in United States of Rev. E. Tribolet	400 00	
his mission work, schools and school furniture	1,378 44	
salary of Rev. C. A. Nichols	1,200 00	
his mission work	212 10	
income of funds for the B. S. K. N. Institute.....	788 66	
salary of Miss I. Watson.....	500 00	
her mission work	25 00	
salary of Miss M. C. Fowler, M.D., six months.....	250 00	
her mission and medical work.....	62 50	
salary of Rev. L. W. Cronkhite.....	1,200 00	
his mission work and school, including \$147.90 collected in the field last year.....	867 30	
salary of Miss L. E. Tschirch	500 00	
her mission work	575 73	
	\$8,759 63	
Less saved in appropriations of last year	75 84	8,683 79

HENZADA.

For salary of Rev. N. D. Reid	\$718 82	
his mission work and school, including \$43.50 collected in the field last year.....	483 21	
allowance in United States of Rev. J. E. Cummings, to October 21	246 66	
special grant of Rev. J. E. Cummings for children.....	50 00	
passage to Burma of Rev. J. E. Cummings, estimated	325 00	
salary from Dec. 18, 1896, to Oct. 1, 1897.....	940 00	
his mission work	151 50	
salary of Mrs. L. Crawley	500 00	
her school and mission work.....	368 17	
salary of Miss Annie Hopkins	500 00	
allowance in United States of Miss J. V. Smith.....	400 00	
salary of Rev. W. I. Price	1,200 00	
his mission work, including \$1,877.17 collected in the field last year.....	2,305 93	
salary of Miss M. M. Larsh, and balance 1895-96	533 36	
her mission work	318 17	
	\$9,040 82	
Less saved in appropriations of last year.....	5 31	9,035 51

TOUNGGOO.

For passage to United States of Rev. H. P. Cochrane, estimated.....	\$600 00	
allowance in United States of Rev. H. P. Cochrane, Oct. 19, 1896, to April 1, 1897.....	359 97	
his mission and school work.....	1,187 89	
salary of Rev. E. B. Cross, D.D.....	1,200 00	
his mission work, including \$329.73 collected in the field last year	997 85	
salary of E. S. Corson, M.D., estimated, ten months.....	666 66	
his mission work	156 05	
his outfit \$400, passage, estimated, \$600	1,000 00	
salary of Miss E. R. Simms, six months.....	250 00	
her school work, including \$135.14 collected in the field last year.....	475 14	
salary of Miss J. A. Parrott, and balance, 1895-96.....	515 28	
her mission work	100 08	
salary of Rev. A. Bunker, D.D.....	1,500 00	

For his mission work and rent, including \$319 collected in the field last year	\$2,920 65
allowance in United States of Rev. T. Johnson, M.D.	800 00
salary of Mr. C. H. Heptonstall	800 00
his mission work, including \$109.23 collected in the field last year	543 54
salary of Miss J. Anderson	500 00
her school work	704 36
salary of Miss T. Thompson, and balance 1895-96	515 28
her mission work	181 80
passage to United States of Miss N. Garton	279 97
allowance in United States of Rev. A. V. B. Crumb to Dec. 9, 1896	553 31
special grant of Rev. A. V. B. Crumb for family	50 00
his passage to Burma, estimated	300 00
salary of Rev. A. V. B. Crumb, estimated, eight months	800 00
his mission work	120 50
	\$18,087 33
Less saved in appropriations of last year	553 74

\$17,533 59

SHWEYGIN.

For salary of Rev. E. N. Harris	\$975 43
his mission work, including \$81.78 collected in the field last year	1,031 35
salary of Miss H. E. Hawkes	500 00
her mission work	29 63
salary of Miss Kate Knight	500 00
her mission work	339 45

3,375 86

PROME.

For salary of Rev. L. H. Mosier	\$1,000 00
his mission work, including \$86.71 collected in the field last year	950 34
	\$1,950 34
Less saved in appropriations of last year	50 35

1,899 99

THONGZE.

For salary of Mrs. M. B. Ingalls	\$600 00
her mission work, including \$101.50 collected in the field last year	753 01
salary of Miss K. F. Evans	500 00
her mission work	395 15

2,218 16

THARRAWADDY.

For allowance in United States of Rev. B. P. Cross, to Dec. 9, 1896	\$553 31
special grant for Mrs. Cross and children	66 66
his passage to Burma, estimated	300 00
his salary, estimated, eight months	800 00
his mission work	151 51
salary of Miss S. J. Higby	500 00
her mission and school work, including \$100 collected in the field last year	1,524 50

3,895 98

ZIGON.

For salary of Miss Z. A. Bunn	\$500 00
her mission work, including \$24.46 collected in the field last year	819 57

1,319 57

BHAMO.

For salary of Rev. W. H. Roberts	\$1,200 00
his mission work	413 03
passage to Burma of Miss Roberts, estimated	225 00
passage to United States of Mrs. Roberts and son	580 15
salary of Rev. Ola Hanson	1,000 00
his mission work	287 85
passage to United States of Mrs. Hanson and children, estimated	500 00
salary of W. C. Griggs, M.D.	1,000 00
his school, mission and med. work, and building, incl. \$257.23 collected in the field last year,	1,138 30
salary of Miss E. C. Stark, eight days	24 24
her school and mission work	560 60
her passage to United States, estimated	350 00
her allowance in United States, three and one-half months, to April 1	116 66

7,395 83

MAUBIN.

For salary of Rev. M. E. Fletcher	\$975 00
his mission and school work, including \$20 collected in the field last year	571 30
allowance in United States of Miss C. E. Putnam	400 00

1,946 30

THATONE.

For salary of Miss S. B. Barrows	\$500 00
her mission work	92 09
mission work, care Rev. W. C. Calder	200 00
passage to United States of Miss E. Lawrence	307 49
allowance in United States of Miss E. Lawrence	385 53

Less saved in appropriations last year	\$1,485 11
	457 85

1,027 26

MANDALAY.

For salary of Rev. J. McGuire.....	\$1,000 00	
his mission and school work and land, including \$13 collected in the field last year	1,674 67	
passage to United States of Mrs. McGuire and child.....	599 11	
passage to United States of Miss E. E. Fay.....	335 52	
allowance in United States of Miss E. E. Fay.....	324 45	
passage to United States of Miss F. E. Ayers.....	544 39	
allowance in United States of Miss F. E. Ayers.....	242 23	
salary of Miss A. E. Frederickson.....	500 00	
her mission and school work.....	953 60	
allowance in United States of Mrs. H. W. Hancock to September 1.....	125 00	
passage to Burma of Mrs. H. W. Hancock.....	393 03	
her salary, estimated, ten months.....	416 66	
her mission work.....	250 00	
	\$7,358 69	
Less saved in appropriations of last year.....	437 49	

\$6,921 20

THAYETMYO.

For salary of Rev. B. A. Baldwin.....	\$800 00	
his mission and school work, including \$196.62 collected in the field last year.....	1,048 92	
salary of Rev. A. E. Carson to Jan. 10, 1897.....	333 33	
passage to United States of Rev. A. E. Carson, additional	139 43	
allowance in United States of Rev. A. E. Carson, balance to March 31.....	426 66	
	\$2,745 34	
	10 39	

2,734 95

MYINGYAN.

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission and school work, including \$24.94 collected in the field last year	453 71	
	\$1,653 71	
	150 72	

1,502 99

PEGU.

For salary of Miss E. H. Payne.....	\$500 00	
her mission work, including \$67.25 collected in the field last year.....	837 28	

1,337 28

SAGAING.

For salary of Rev. F. P. Sutherland, M.D.	\$1,200 00	
his mission work	292 72	

1,492 72

SANDOWAY.

For salary of Rev. C. L. Davenport and balance 1895-96.....	\$853 77	
his mission work and building.....	2,304 95	
additional cost of passage to Burma	317 24	
salary of Miss Melissa Carr.....	500 00	
her mission and school work, including \$28.13 collected in the field last year.....	561 44	
salary of Miss Annie Lemon.....	500 00	
her mission work	60 61	
passage to United States of Rev. E. Grigg and family	612 40	
allowance in United States of Rev. E. Grigg.....	233 33	
	\$5,943 74	
	539 87	

5,403 87

MEIKTILA.

For salary of Rev. J. Packer, D.D.	\$1,200 00	
his mission work and school	307 86	

	\$1,507 86	
	221 46	

1,286 40

THIBAW.

For salary of Rev. W. M. Young.....	\$1,000 00	
his mission and school work, including \$304.50 collected in the field last year.....	1,616 87	
salary of G. H. Richardson, M.D., fifteen months.....	1,013 33	
his mission and medical work	151 50	
his outfit, \$400; passage, \$593.73	993 73	

4,775 43

MONÉ.

For salary of A. H. Henderson, M.D.....	\$931 16	
his mission and medical work and transport, including \$14.50 collected in the field last year.....	933 72	
salary of Mrs. H. W. Mix	500 00	
her mission and school work and transport	596 46	

2,966 34

NAMKHAM.

For salary of Rev. W. W. Cochrane.....	\$1,000 00	
his mission work, school, and transport, including \$67.86 collected in the field last year.....	816 75	
salary of Rev. M. B. Kirkpatrick, M.D., fifteen months six days	1,520 00	
his mission work, building, and transport.....	2,378 30	

For his allowance in United States to May 9	\$86 01	
grant for family	66 66	
passage to Burma	391 71	
his medical outfit	200 00	
		\$6,459 43
MYITKYINA.		
For salary of Rev. G. J. Geis to November 20	\$138 90	
his mission work, transport, and buildings, including \$76.27 collected in the field last year ..	2,005 03	
his passage to United States, estimated	700 00	
his allowance in United States, January 7 to April 1	184 46	
		3,028 39
Total appropriation for Burma		\$154,886 25

ASSAM MISSION.

For allowance of Rev C. E. Petrick to Nov. 1, 1896	\$466 66	
his passage, estimated	700 00	
his salary, estimated, ten months	1,000 00	
his mission work	428 93	
salary of Rev. A. K. Gurney	1,200 00	
his mission work	259 40	
his passage, additional	3 89	
salary of Rev. P. H. Moore	1,200 00	
his mission work	757 76	
expenses connected with the treasury department	289 11	
salary of Rev. P. E. Moore	1,000 00	
his mission work	181 80	
salary of Rev. J. M. Carvell	1,000 00	
his mission and school work	433 20	
salary of Miss A. Sumner, estimated, ten months	416 66	
her mission work	30 30	
her outfit, \$200; passage, estimated, \$350	550 00	
salary of Miss L. Daniels, estimated, ten months	416 66	
her mission work	30 30	
outfit, \$200; passage, estimated, \$350	550 00	
allowance in United States of Miss N. M. Yates, to October 1	150 00	
salary of Rev. C. D. King	1,200 00	
his mission work	60 60	
passage to United States of Mrs. King and child	305 63	
salary of Rev. C. E. Burdette	1,200 00	
his mission work	348 75	
allowance in United States of Mrs. M. R. Bronson	100 00	
salary of Miss H. F. Morgan	500 00	
her mission work and school	33 33	
salary of Miss I. Wilson, and balance 1895-96	502 62	
her mission work	43 33	
salary of Rev. A. E. Stevens	800 00	
his mission work and buildings	545 44	
salary of Rev. S. A. D. Boggs	1,000 00	
his mission work	75 60	
allowance in United States of Rev. M. C. Mason, to September 26	391 12	
his passage, estimated	800 00	
his salary, estimated, ten months	1,000 00	
his mission work	160 60	
salary of Rev. E. G. Phillips	1,200 00	
his mission and school work and printing	987 41	
salary of Rev. I. E. Munger	666 66	
his mission work and school-house	1,502 42	
outfit, \$400; passage, estimated, \$600	1,000 00	
salary of Rev. William Dring	1,000 00	
his mission work	151 51	
allowance in United States of Miss Stella H. Mason	400 00	
additional passage expenses to United States of Miss Stella H. Mason	86 12	
salary of Miss Alice J. Rood	500 00	
her mission work and school	318 16	
salary of Rev. E. W. Clark	1,200 00	
his mission work, printing, and houses, including \$263.43 collected in the field last year	714 93	
additional for Mrs. Clark's passage to Assam	1 14	
salary of Rev. S. A. Perrine	1,000 00	
his mission work, school, transport, and bungalow	779 51	
salary of Rev. F. P. Haggard	955 54	
his mission work, including \$22.45 collected in the field last year	713 18	
salary of Rev. S. W. Rivenburg	1,200 00	
his mission work, including \$132.53 collected in the field last year	254 04	
salary of Rev. J. Firth	901 67	
his mission work, including \$132.53 collected in the field last year	220 06	
salary of Rev. O. L. Swanson	800 00	
his mission work and new house, including \$4.06 collected in the field last year	1,227 80	
salary of Rev. J. Paul	800 00	
his mission work and bungalow	1,333 33	

For salary of Rev. William Pettigrew.....	\$800 00
his mission work and bungalow	212 11
outfit, \$200; passage, \$250, of Miss Gorham.....	450 00
	\$41,687 28
Less saved in appropriations of last year, including exchange.....	1,392 16

\$40,295 12

TELUGU MISSION.

For salary of Rev. D. Downie, D.D.....	\$1,500 00
his mission work and hospital building, including \$51.91 collected in the field last year	6,404 11
sundry expenses on general mission business.....	487 31
passage to United States of Miss Alice Downie	219 84
salary of Rev. F. H. Levering.....	1,000 00
his mission work, rent, and Mrs. Levering's medical work.....	1,152 70
salary of Miss J. E. Wayne	500 00
her mission work.....	523 54
salary of Miss K. Darmstadt.....	500 00
her mission work and schools.....	1,748 43
salary of Miss Mary D. Faye	500 00
her mission work, including \$3.48 collected in the field last year.....	197 28
salary of Rev. J. E. Clough, D.D.....	1,500 00
his mission and school work, including \$3,107.35 collected in the field last year	5,340 37
salary of Miss A. E. Dessa	450 00
her mission and school work	1,378 02
salary of Miss B. Kühlen.....	500 00
her mission work.....	100 00
salary of Miss Sarah Kelly	500 00
her mission and school work	2,193 03
salary of Mrs. Ellen M. Kelly	500 00
her mission and school work	589 85
salary of Prof. L. E. Martin	1,000 00
expenses of college	3,055 30
salary of Rev. J. M. Baker.....	800 00
his mission work and repairs	302 05
passage to United States of Rev. R. R. Williams, D.D., and family, additional.....	329 75
allowance in United States of Rev. R. R. Williams, D.D.....	808 88
passage to India of V. Yohan.....	252 35
salary of Rev. J. Heinrichs	1,200 00
his mission work and expenses of theological seminary and schools, including \$277.82 collected in the field last year.....	2,389 78
salary of Rev. W. L. Ferguson and balance 1895-96.....	812 89
his mission work	106 05
additional for his passage to India	30 11
salary of Rev. W. S. Davis	1,000 00
his mission and school work.....	739 36
salary of Rev. W. B. Boggs, D.D.....	1,200 00
his mission and school work, including \$33.06 collected in the field last year	1,031 52
salary of Rev. J. S. Timpany, M.D.....	1,000 00
his mission and medical work	277 41
salary of Miss R. E. Pinney.....	500 00
her mission work.....	65 45
salary of Rev. W. A. Stanton.....	1,000 00
his mission and school work, including \$207.06 collected in the field last year	1,534 03
allowance in United States of Mrs. A. T. Morgan.....	400 00
salary of Rev. A. H. Curtis	1,000 00
his mission and school work	1,742 84
allowance in United States of Mrs. Charles Hadley.....	400 00
allowance in United States of Rev. L. Jewett, D.D.....	800 00
salary of Rev. T. P. Dudley, Jr.....	1,000 00
his mission work.....	503 01
passage and outfit of Mrs. Dudley	350 00
salary of Miss M. M. Day.....	500 00
his mission work.....	1,251 17
salary of Miss S. I. Kurtz.....	500 00
her mission work and schools, including \$16.53 collected in the field last year.....	345 00
salary of Rev. W. H. Beeby.....	1,000 00
his mission work.....	686 60
his passage to United States.....	718 69
his allowance in United States to April.....	266 66
salary of Rev. J. Newcomb.....	1,200 00
his mission and school work, including \$48.89 collected in the field last year.....	2,005 68
salary of Rev. F. Kurtz.....	800 00
his mission and school work.....	999 67
salary of Miss E. Bergman.....	500 00
his mission work.....	180 00
salary of Rev. Wm. Powell	1,200 00
his mission and school work, including \$104.59 collected in the field last year	1,724 11
allowance in United States of Mrs. C. A. Burditt.....	400 00
salary of Miss H. D. Newcomb.....	500 00
her mission work, including \$2.61 collected in the field last year	138 82
salary of Rev. W. C. Owen	1,000 00
his mission and school work.....	1,794 61
salary of Miss L. H. Booker.....	500 00

For her mission work.....	\$90 90
salary of Rev. W. R. Manley.....	1,200 00
special grant for children	200 00
his mission and school work, including \$243.60 collected in the field last year.....	2,868 78
passage to United States of Mr. Manley and son and Mr. Manley's return to India	678 49
salary of Rev. W. E. Hopkins.....	1,000 00
his mission and school work and building, including \$243.60 collected in the field last year...	2,665 15
salary of Rev. A. Friesen.....	1,200 00
his mission and school work, including \$1,368.22 collected in the field last year.....	3,125 17
salary of Mrs. L. M. Breed, M.D.....	500 00
her mission work.....	45 46
additional for her passage to India	52 30
salary of Rev. G. H. Brock.....	1,000 00
his mission and school work.....	2,310 37
salary of Rev. J. McLaurin	1,200 00
his rent and mission work.....	706 05
allowance in United States of Rev. E. Bullard.....	333 33
salary of Rev. E. Bullard.....	1,200 00
his mission work.....	242 42
salary of Rev. W. Boggess	1,000 00
his mission work.....	151 51
salary of Rev. I. S. Hankins.....	1,000 00
his mission work and bungalow	694 60
salary of Rev. A. C. Fuller.....	800 00
his mission and school work.....	1,632 38
mission work at Darsi.....	242 42
salary of Rev. W. E. Boggs.....	1,000 00
his mission work, including \$529.83 collected in the field last year.....	1,063 15
salary of Mrs. L. P. Pearce	500 00
her mission work.....	472 71
salary of Rev. C. R. Marsh	1,000 00
his mission work, including \$24.36 collected in the field last year	939 96
salary of Rev. J. Dussman.....	1,000 00
his mission work, land, and house, including \$143.26 collected in the field last year.....	755 56
allowance in United States of Rev. E. Chute.....	800 00
special grant in United States of Rev. E. Chute.....	100 00
salary of Miss E. F. Edgerton, estimated, ten months	416 67
her mission work.....	45 46
her passage, estimated	350 00
allowance in United States of Miss O. W. Gould.....	60 00
allowance in United States of Miss I. A. Skinner.....	100 00

\$106,671 21

Less saved in appropriations of last year, including exchange..... 4,988 03

\$101,683 18

EAST CHINA MISSION.

For salary of Rev. J. R. Goddard	\$1,500 00
his mission work and schools.....	1,135 62
passage to United States of J. S. Grant, M.D., estimated.....	530 00
allowance in United States of J. S. Grant, M.D., ten months	666 66
salary of Rev. W. H. Cossum to Jan. 20, 1897.....	308 56
his mission work	916 99
passage to United States of Mrs. Cossum and family.....	786 00
allowance in United States of Rev. W. H. Cossum, February 20 to April 1	86 84
passage to United States of Mr. Geo. Warner.....	328 00
allowance in United States of Mr. Geo. Warner.....	660 00
salary of Rev. C. F. Viking.....	966 66
his mission work.....	166 66
allowance in United States of Mrs. L. A. Knowlton	400 00
salary of Miss H. L. Corbin	500 00
her school, including \$27.50 collected in the field last year.....	460 83
salary of Miss J. Stewart.....	500 00
her mission work.....	200 00
salary of Miss E. M. Boynton.....	500 00
her mission work.....	40 00
allowance in United States of Miss E. Inveen to Oct. 1, 1896	100 00
passage to China, estimated.....	300 00
salary of Rev. H. Jenkins	1,500 00
his mission and school work, including \$111.66 collected in the field last year.....	730 98
salary of Rev. W. S. Sweet.....	975 00
his mission work, including \$27.08 collected in the field last year	511 50
salary of Rev. A. Copp, six months, to April 1, 1897.....	500 00
collected in the field last year for mission work	46 47
passage to United States of Miss M. A. Dowling.....	226 44
salary of Miss L. A. Snowden.....	500 00
her mission work.....	80 00
salary of S. P. Barchet, M.D.....	1,200 00
his mission and medical work, including \$74.81 collected in the field last year.....	714 80
salary of Rev. T. D. Holmes.....	955 55
his mission work.....	370 00
salary of Miss A. S. Young.....	500 00
her mission and school work.....	310 74
salary of Miss C. E. Righter.....	500 00
her mission work.....	107 00

For salary of Rev. G. L. Mason.....	\$1,200 00
his mission work, including \$52.25 collected in the field last year.....	638 25
salary of Rev. C. H. Finch, M.D.....	1,000 00
his mission and medical work, land and chapel, including \$75.37 collected in the field last year.....	1,225 36
salary of Rev. R. Wellwood.....	1,000 00
his mission work.....	1,000 00
salary of Rev. C. A. Salquist.....	166 66
his mission work.....	600 00
salary of Rev. J. S. Adams.....	93 34
special grant for children.....	1,200 00
his mission work, rent and new house, including \$11.17 collected in the field last year.....	300 00
salary of Rev. W. F. Gray.....	2,031 17
his mission work, including \$24.74 collected in the field last year.....	1,000 00
salary of Mr. W. F. Beaman.....	259 45
his mission work and rent.....	955 55
salary of Rev. W. M. Upcraft.....	153 34
his mission work.....	600 00
salary of Rev. F. J. Bradshaw.....	166 66
his mission work, including \$10.70 collected in the field last year.....	600 00
salary of Mr. H. J. Openshaw.....	577 37
his mission work.....	600 00
passage to United States of Miss M. E. Barchet.....	100 00
allowance in United States of Miss M. E. Barchet.....	64 00
	100 00
	\$35,416 15
Less saved in appropriations of last year, including exchange.....	3,904 10

\$31,452 05

SOUTH CHINA MISSION.

For salary of Rev. Wm. Ashmore, D.D.....	\$1,500 00
his mission work, house, and school.....	1,160 00
allowance in United States of Rev. S. B. Partridge.....	800 00
salary of Rev. W. K. McKibben.....	1,200 00
his mission work.....	813 81
passage of Mrs. McKibben and child.....	340 00
salary of Rev. Wm. Ashmore, Jr.....	1,200 00
his mission work.....	730 37
allowance in United States of Rev. J. M. Foster.....	400 00
salary of Rev. H. A. Kemp.....	993 34
his mission work, land, and buildings.....	1,839 00
salary of Rev. J. Speicher.....	800 00
his mission work.....	180 00
salary of Mrs. A. K. Scott, M.D.....	500 00
her school, mission and medical work.....	500 00
salary of Miss M. K. Scott.....	1,012 33
her mission work.....	500 00
allowance in United States of Miss M. E. Magee to April 1, 1897.....	640 00
salary of Miss J. M. Bixby, M.D.....	400 00
her mission and medical work, including \$32.55 collected in the field last year.....	500 00
salary of Miss H. E. St. John.....	420 88
her mission work.....	500 00
additional for passage.....	73 33
salary of Miss Elia Campbell.....	25 74
her mission work.....	500 00
salary of Rev. Geo. Campbell, and balance 1895-96.....	150 00
his mission work and rent.....	1,222 22
salary of Rev. Geo. Whitman.....	252 00
his mission work.....	1,000 00
salary of Edward Bailey, M.D.....	266 67
his rent, mission and medical work.....	907 21
salary of Rev. J. W. Carlin.....	687 57
his mission work, including \$14.11 collected in the field last year.....	1,200 00
passage to United States of Miss M. L. Ostrom.....	517 02
	230 80
	\$23,462 29
Less saved in appropriations of last year, including exchange.....	1,804 32

21,657 97

JAPAN MISSION.

For salary of Rev. A. A. Bennett.....	\$1,200 00
his rent and mission work.....	1,205 33
salary of Rev. C. K. Harrington.....	1,200 00
salary of Rev. J. L. Dearing.....	1,200 00
his mission work, rent, and school, and expenses of treasury department.....	1,758 62
salary of Rev. F. G. Harrington.....	1,200 00
his mission work and rent.....	913 34
salary of Rev. W. B. Parsley.....	1,000 00
his mission work and rent.....	346 66
salary of Miss C. A. Converse.....	500 00
her mission and school work, including \$105.43 collected in the field last year.....	1,315 43
salary of Miss M. A. Hawley.....	500 00
her mission work.....	80 00
salary of Rev. C. H. D. Fisher.....	1,200 00

For his mission work.....	\$541 25
salary of Rev. J. C. Brand.....	1,200 00
his mission work.....	1,056 67
salary of Prof. E. W. Clement.....	1,000 00
his mission work and school.....	2,716 67
salary of Prof. H. Topping.....	800 00
his mission work and rent.....	546 66
additional for passage.....	264 15
salary of Miss A. H. Kidder.....	500 00
her mission work.....	650 00
salary of Miss M. A. Whitman.....	500 00
her mission work.....	394 51
salary of Miss A. M. Clagett.....	500 00
her mission work.....	140 00
school and work, care Mrs. W. J. White.....	290 00
salary of Rev. E. H. Jones.....	1,200 00
his mission work.....	563 32
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work, rent, and printing.....	1,135 00
salary of Miss L. Mead.....	500 00
her mission and school work and building, including \$140.53 collected in the field last year,	1,230 53
salary of Miss A. S. Buzzell.....	500 00
her mission work.....	340 00
salary of Miss E. Rolman.....	500 00
her mission work.....	282 33
salary of Miss N. E. Fife.....	500 00
her mission work.....	110 62

Less saved in appropriations of last year, including exchange..... \$32,814 09
4,556 99

\$28,257 10

WEST JAPAN MISSION.

For salary of Rev. H. H. Rhees.....	\$1,200 00
his mission work and rent, including \$470.37 collected in the field last year.....	1,925 33
salary of Rev. R. A. Thompson.....	1,200 00
his mission work and rent, including \$71.60 collected in the field last year.....	1,771 60
salary of Rev. G. W. Taft.....	1,200 00
his mission work.....	1,155 33
allowance in United States of Miss E. R. Church.....	174 43
passage of Miss E. R. Church.....	300 00
salary of Miss E. R. Church.....	500 00
her mission work.....	25 00
salary of Miss D. D. Barlow.....	500 00
her school, rent, and mission work.....	661 00
salary of Rev. W. E. Story.....	1,000 00
his mission work.....	671 83
salary of Rev. G. W. Hill.....	912 25
his mission work and rent.....	914 99
passage to United States of Miss H. M. Browne.....	224 17
allowance in United States of Miss H. M. Browne.....	260 66
salary of Miss O. M. Blunt.....	500 00
her mission work.....	545 00
salary of Rev. R. L. Halsey.....	1,200 00
his rent and mission work.....	494 25
salary of Rev. W. Wynd.....	1,000 00
his mission work and rent.....	560 00
salary of Rev. J. H. Scott.....	1,000 00
his mission work.....	866 67
salary of Miss E. L. Cummings, estimated, eight months.....	333 30
her passage, estimated.....	250 00
salary of Miss F. A. Duffield.....	500 00
her mission work.....	573 56
mission work of Miss M. Walton, collected in the field last year.....	3 16

Less saved in appropriations of last year, including exchange..... \$22,428 53
1,716 32

20,712 21

FRENCH MISSION.

For Rue de Lille. Pastor Sainton's salary.....	\$463 20
general mission work.....	1,901 05
Rue St. Denis. Pastor Sallens' salary.....	1,158 00
general mission work.....	4,419 70
Rouen. Pastor de Robert's salary.....	482 50
general mission work.....	386 00
Niort. Evangelist Chollet's salary.....	424 60
general mission work.....	38 60
Chatellerault. Pastor Maillet's salary.....	482 50
St. Etienne. Evangelist Habrial.....	463 20
general exsenses.....	86 84
Lyons. Salary Pastor Dubus.....	772 00
general mission work.....	1,003 60
Marseilles. Salary of Pastor Laught.....	482 50
general mission work.....	1,206 25

For Toulon and La Seyne. Salary of Evangelist Icanneret.....	\$231 60	
general mission work.....	550 05	
Nice. Salary of Pastor Long.....	482 50	
general mission work.....	231 60	
Nîmes. Salary of Pastor Carlier.....	579 00	
Alais. Rent of hall.....	96 50	
Neuchatel. Salary of Pastor Revel.....	636 90	
Tremelau. Salary of Pastor Juillerat.....	96 50	
Chaux de Fonds. Salary of Pastor Bieler.....	424 60	
Valentigney. Salary of Pastor Louijs.....	96 50	
Montbelliard. Salary of Pastor Colin.....	443 90	
Bethune. Salary of Pastor Farely.....	459 34	
Vermelles work.....	57 90	
Lens work.....	48 25	
Denain. Salary of Pastor Vincent.....	386 00	
salary of Evangelist Dejonghe.....	115 80	
Roubaix. Salary of Mlle. Dmoir.....	229 67	
hall rent.....	77 20	
Permvez. Salary of Pastor Rafinesque.....	459 34	
Auchel. Salary of Pastor Hugon.....	492 15	
Bruay. Salary of Pastor Vaubrin.....	459 34	
St. Sauveur. Salary of Pastor Andru.....	459 34	
salary of evangelist.....	115 80	
mission work at Chauny, Lamotte and La Fere.....	410 13	
Ougree. Salaries of Pastor Brogniez and evangelist.....	609 63	
Capon, Valenciennes. Mission work.....	154 40	
Compiegne. Salary of Pastor Meyers.....	656 20	
his mission work.....	115 80	
salary of mission treasurer, publications, and general expenses.....	702 52	
undesignated.....	93 00	
		\$23,832 00

GERMAN MISSION.

For salaries under direction of German committee....	\$5,350 00	
theological school.....	1,050 00	
Bible printing and evangelists.....	1,650 00	
salary of Rev. P. Bickel, D.D.....	1,000 00	
salary of Rev. J. Fetzer.....	1,050 00	
salary of Rev. Mr. Myer at Buda Pesth.....	400 00	
translations and travelling expenses.....	150 00	
donations received and forwarded for the Cameroon mission work.....	2,463 29	
		13,113 29

SWEDISH MISSION.

For salary of Rev. K. O. Broady.....	\$1,200 00	
salary of Rev. T. Truve.....	300 00	
salary of Rev. A. Drake.....	600 00	
salaries of evangelists and preachers.....	3,325 00	
Bethel seminary.....	1,000 00	
salary of Rev. E. Janssen and assistant.....	1,800 00	
salary of Miss Askerlund.....	200 00	
	\$8,425 00	
Less saved in exchange last year.....	11 00	

SPANISH MISSION.

For salary of Rev. E. Lund.....	\$1,000 00	
his mission work.....	900 00	
salary of Rev. M. C. Marin.....	900 00	
his mission work, including \$7.82 received in the field.....	457 82	
	\$3,257 82	
Less saved in appropriations of last year, including exchange.....	637 97	
		2,619 85

CONGO MISSION.

For salary of Rev. H. Richards.....	\$735 00	
school and mission work.....	1,259 50	
salary of Rev. W. H. Leslie, M.D.....	735 00	
medical work.....	247 00	
passage to United States, estimated.....	500 00	
salary of Rev. A. L. Bain.....	735 00	
mission work.....	49 00	
salary of Miss F. Cole.....	500 00	
mission work.....	450 00	
balance of passage, estimated.....	135 00	
salary of Rev. C. H. Harvey.....	490 00	
passage, estimated.....	245 00	
general mission work.....	8,918 00	
salary of Rev. F. E. Welles, estimated, thirteen months.....	530 83	
outfit, \$250; passage, etc., \$250.....	500 00	
salary of Miss G. Welles, estimated.....	400 00	
passage, estimated, \$250; outfit, \$250.....	500 00	
salary of Mr. Thomas Hill and balance 1895-96.....	816 66	

For mission work.....	\$98 00
passage, estimated, \$500; outfit of Mrs. Hill, \$250	750 00
passage to United States of Mr. J. S. Burns.....	245 00
salary of Rev. T. H. Hoste, six months.....	245 00
medical work and repairs.....	147 00
salary of Rev. C. B. Antisdel.....	490 00
passage to United States, estimated.....	250 00
outfit of Mrs. Antisdel, \$200; passage of both to Congo, estimated, \$600.....	850 00
salary in United States of Miss C. A. Howard.....	490 00
passage to United States of Rev. W. M. Biggs and wife, estimated.....	450 00
passage of F. P. Lynch, M.D.....	735 00
medical work.....	245 00
salary of Miss J. S. Edmunds.....	500 00
salary of Rev. A. Sims, M.D.....	490 00
mission and medical work.....	226 00
passage to United States, estimated.....	250 00
salary of Rev. Thomas Adams.....	490 00
mission work.....	49 00
salary of Rev. C. B. Banks.....	735 00
allowance of children.....	362 00
mission work.....	83 30
salary of Rev. E. Sjoblom.....	490 00
mission work.....	127 40
salary of Rev. A. Billington.....	735 00
mission work, chapel, and school.....	220 50
passage to Congo of Mrs. Billington.....	175 00
salary of Rev. C. B. Glenesk.....	735 00
mission work and steamer "Henry Reed".....	588 00
salary of Mr. A. Christopher.....	490 00
outfit, \$250; passage, estimated, \$156.50.....	406 80
salary of Rev. P. Frederickson.....	735 00
mission work.....	294 00
passage of Mrs. Frederickson to Congo, estimated.....	196 00
salary of Rev. C. Nelson.....	735 00
passage to United States, estimated.....	250 00
salary of Rev. Thomas Moody.....	735 00
passage, estimated.....	400 00
his mission work.....	20 00
salary of Rev. W. A. Hall.....	735 00
mission work and school.....	248 00
salary of Miss L. C. Fleming.....	500 00
mission work.....	600 00
salary of Rev. J. Clark.....	735 00
mission work and house.....	543 67
salary of Miss Lena Clark.....	100 00
salary of Mr. R. R. Milne.....	490 00
mission work.....	24 50
salary of Miss G. Milne.....	500 00
mission work and house.....	950 00
allowance in United States of Mrs. B. C. Gleichman.....	300 00
outfit of Miss E. S. Vigor.....	250 00
commissions and shipping expenses from United States and England to the Congo	4,500 00

Less saved in appropriations of last year	\$43,765 16
	1,840 32
	<u>\$41,924 84</u>

DANISH MISSION.

For salaries and mission work.....	1,890 00
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RUSSIAN MISSION.

For salaries and mission work.....	1,800 00
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NORWAY MISSION.

For salaries and mission work.....	1,800 00
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GREECE.

For mission work	200 00
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PUBLICATIONS.

For 1,100 copies of eighty-second annual report, and extra expenses of July magazine containing it.....	\$1,241 02
missionary magazines for file and distribution.....	176 63
missionary tracts and leaflets, and the Hand-Book	1,319 43
	<u>2,737 08</u>

ANNUITIES.

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	19,504 42
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For salary of Rev. W. S. McKenzie, D.D., three months.....	\$500 00
salary of Rev. W. E. Witter, M.D.....	1,812 45
his office and travelling expenses.....	454 45
salary of Rev. A. H. Burlingham, D.D., eleven months.....	733 30
salary of Rev. E. E. Chivers, D.D., eleven months.....	2,291 03
office and travelling expenses.....	785 73
salary of Rev. O. O. Fletcher, D.D.....	2,000 00
office and travelling expenses.....	766 46
salary of Rev. F. S. Dobbins.....	2,000 00
office and travelling expenses.....	1,287 94
salary of Rev. T. G. Field.....	1,700 00
office and travelling expenses.....	482 33
salary of Rev. J. S. Boyden.....	1,200 00
office and travelling expenses.....	576 99
salary of Rev. C. F. Tolman, D.D.....	2,000 00
office and travelling expenses.....	674 91
salary of Rev. I. N. Clark, D.D.....	1,500 00
office and travelling expenses.....	471 69
salary of Rev. F. Peterson.....	1,600 00
office and travelling expenses.....	780 71
salary of Rev. J. Sunderland, D.D.....	1,600 00
office and travelling expenses.....	419 08
salary of Miss E. MacLaurin.....	600 00
travelling expenses.....	273 59
travelling expenses of executive officers, and others in agency work.....	299 69
	\$26,810 95

For salary of Rev. J. N. Murdock, D.D., LL.D., Honorary Secretary.....	\$1,500 00
salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	4,000 00
salary of Rev. H. C. Mabie, D.D., Home Secretary	4,000 00
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00
salary of E. P. Coleman, Treasurer	3,000 00
clerk-hire in secretaries' department	3,327 59
clerk-hire in treasurer's and shipping department.....	3,422 00

For rent of rooms and lights.....	\$2,081	27
porter and care of rooms.....	793	00
postage, telegrams, cables, exchange, and express.....	1,533	14
printing, blank-books, stationery, and office supplies.....	691	26
insurance, taxes, and legal expenses.....	170	80
new furniture and fitting up rooms in Tremont Temple.....	2,318	22
telephone, packing, and shipping goods.....	243	10
collection boxes, envelopes, and map circulars.....	923	05
expenses of shipping agents in London.....	308	17
travelling expenses of executive officers and others, under direction of executive committee..	1,926	08
expenses honorary life members' certificates.....	10	47
miscellaneous.....	61	76
rearranging library and literature.....	173	50
Balance of interest account.....	11,233	82
Income of Ward trust paid to Serampore college, India.....	4,281	86
	100	00

Total appropriations.....	\$580,955 58
Debt April 1, 1896.....	163,827 63
	\$744,783 21

From donations reported in the Missionary Magazine, exclusive of \$30,000 received designated for the debts,	\$25,298	95
legacies	45,740	50
Woman's Baptist Foreign Missionary Society.....	75,955	23
" " " " " of the West.....	30,770	13
" " " " " of California.....	1,766	43
" " " " " of Oregon	385	00
Gordon memorial fund.....	558	82
Bible day collection	1,321	44
income of Bangkok property	812	64
	\$415,639	23

Alpha	\$592	01
Ambler memorial	1,220	50
Abbott, E. L.	767	91
Allen memorial	6	00
Ambler scholarship	30	00
Angus scholarship	30	00
Ambler, A. T.	162	07
African medical	175	10
Bradford	15	00
Brownson Telugu	1,225	28
Bucknell	66	67
Bishop	1,598	23

Income of Funds:

Bostwick	\$3,410 00
Crozer	165 00
Carpenter scholarship.....	166 65
Colby, M. L.....	100 00
Dean	40 00
Dunbar	30 00
Davis	300 00
Eldridge.....	6 00
Eldridge, T.....	60 00
Fiske.....	55 12
Glover	257 13
Hoyt	1,376 72
Judson scholarship	19 81
John	30 00
James.....	45 50
Karen	355 18
Kelly scholarship.....	30 00
Kimball	1,520 00
Lees	25 50
Lewis	22 84
Logan	4 00
Merrill.....	20 00
Merrick	1,522 00
Nason	339 75
Native preachers.....	30 94
Norcross	27 50
Owen	727 32
Ongole	3,036 36
Putnam	190 00
Permanent.....	3,939 01
Pease	35 83
Price	19 81
Roberts.....	350 00
Rangoon	65 00
Rockwell.....	23 08
Rowland	9 72
Rogers.....	550 00
Sheldon	36 75
Swaim	389 25
Sweet.....	460 00
A friend.....	60 00
Sheldon	25 00
Thompson	36 75
Tonngoo	198 52
Thomas	162 08
Van Husen	120 00
Whiting	41 08
Warne.....	701 91
Ward trust	200 00
Wade scholarship.....	82 34
Wormsley	285 00
Williams	30 00

Income sundry annuity bonds.....	\$28,242 17	
	8,180 49	
		\$36,422 66
Debt of the union, April 1, 1897.....		\$452,061 89
		292,721 32
		\$744,783 21

In addition to the \$452,061.89 there has been added to the permanent funds and those on which annuities are paid \$15,140, making the gross receipts of the year \$467,201.89.

FUNDS.

Axtell	\$311 11
Alpha	15,000 00
Ambler memorial	13,000 00
Abbott, E. L.	13,669 50
Allen memorial	500 00
Ambler scholarship	000 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford.....	1,000 00
Barney	5,000 00
Brownson	35,960 46
Bucknell.....	1,000 00
Bishop	34,184 00
Bryant.....	476 25
Bostwick.....	12,500 00
Butler.....	1,000 00

Crozer.....	\$3,000 00
Colby.....	50 00
Carpenter scholarship.....	7,000 22
Carpenter, C. H.....	2,160 68
Colby, M. L.....	2,000 00
Cheney, Joel, created during the year.....	2,740 00
Dean.....	1,000 00
Dunbar.....	500 00
Davis.....	5,000 00
Eldridge.....	100 00
Eastburn.....	167 72
Eldridge, T.....	1,000 00
Fox.....	500 00
Fiske.....	2,404 73
Fry.....	2,189 61
Gale.....	5,000 00
Glover.....	5,000 00
Ham.....	94 00
Hovt.....	25,000 00
Judson scholarship.....	538 75
John.....	500 00
James.....	800 00
Karen.....	7,935 40
Kelly scholarship.....	600 00
Kimball.....	25,000 00
Lees.....	475 00
Lewis.....	456 70
Logan.....	100 00
Merrill.....	523 40
Merrick.....	34,172 56
Mason.....	7,093 60
Native preachers.....	738 75
Norcross.....	500 00
Ongole.....	50,000 00
Owen.....	12,000 17
Prescott.....	500 00
Putnam.....	3,400 00
Permanent.....	71,013 00
Pierson.....	1,000 00
Pease.....	717 41
Parker.....	1,528 00
Price scholarship.....	538 75
Quincy.....	95 00
Roberts.....	4,000 00
Rangoon.....	1,000 00
Rockwell.....	461 80
Rowland.....	261 95
Rogers.....	11,000 00
Robinson.....	100 00
Sheldon.....	1,000 00
Swain.....	10,000 00
Sweet.....	10,000 00
A friend.....	1,000 00
Sheldon, C.....	500 00
Tripp.....	1,226 05
Tage.....	824 66
Thompson.....	1,000 00
Tongoo.....	3,308 95
Thomas.....	3,500 00
Van Husen.....	2,000 00
Whiting.....	1,167 50
Warne.....	23,310 13
Ward.....	4,000 00
Wade scholarship.....	1,638 75
Wormsley.....	5,000 00
Williams.....	500 00
Sundry annuity bond accounts.....	\$513,930 44
	260,689 54
	\$774,619 98

E. P. COLEMAN,

Treasurer the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 8, 1897.

The auditing committee hereby certify that they have examined the cash-book of the treasurer each month during the past year and have found the balances correct, the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSOTT, }
SIDNEY A. WILBUR, } *Auditing Committee.*

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VICE-PRESIDENT.

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 Sylvester Burnham, D.D., Hamilton, N.Y.
 Wallace Buttrick, Albany, N.Y.
 Albert G. Lawson, D.D., Camden, N.J.
 W. C. P. Rhoades, D.D., Brooklyn, N.Y.
 R. M. Luther, D.D., Newark, N.J.
 Claiborne A. Wooddy, Portland, Ore.
 D. W. Faunce, D.D., Pawtucket, R.I.
 Z. Grenell, D.D., Chicago, Ill.

Laymen.

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 A. D. Brown, St. Louis, Mo.
 James L. Howard, Hartford, Conn.
 Samuel A. Crozer, Upland, Pa.
 Edwin O. Sage, Rochester, N.Y.
 Edward Goodman, Chicago, Ill.
 Roger S. Greene, Seattle, Wash.
 Isaac Carpenter, Omaha, Neb.

Women.

Mrs. E. R. Stillwell, Dayton, O.
 Mrs. James B. Colgate, Yonkers, N.Y.
 Mrs. Henry R. Glover, Cambridge, Mass.
 Mrs. Charles H. Baner, Philadelphia, Pa.
 Mrs. James S. Dickerson, Chicago, Ill.

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 H. M. King, D.D., Providence, R.I.
 W. T. Chase, D.D., Philadelphia, Pa.
 George C. Lorimer, D.D., Boston, Mass.
 E. M. Poteat, D.D., New Haven, Conn.
 Wayland Hoyt, D.D., Philadelphia, Pa.
 John Humpstone, D.D., Brooklyn, N.Y.
 B. L. Whitman, LL.D., Washington, D.C.
 Edward Judson, D.D., New York, N.Y.
 Rev. C. H. Hobart, Oakland, Cal.
 W. P. Walker, D.D., Huntington, W. Va.
 J. S. Holmes, D.D., Terre Haute, Ind.

Laymen.

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 W. W. Keen, M.D., Philadelphia, Pa.
 E. J. Davis, Detroit, Mich.
 Churchill H. Cutting, Brooklyn, N.Y.
 W. A. Stevens, LL.D., Rochester, N.Y.
 O. M. Wentworth, Boston, Mass.
 Richard M. Colgate, Orange, N.J.
 B. F. Jacobs, Chicago, Ill.

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Mrs. Horace A. Noble, Buffalo, N.Y.
 Mrs. Caleb Van Husan, Detroit, Mich.
 Mrs. William H. Spencer, Waterville, Me.
 Mrs. E. W. Buckner, Philadelphia, Pa.
 Mrs. J. K. Stickney, Washington, D.C.

CLASS III. TERM EXPIRES 1900.

Ministers.

W. N. Clarke, D.D., Hamilton, N.Y.
 Rev. E. P. Tuller, Lawrence, Mass.
 C. R. Henderson, D.D., Chicago, Ill.
 J. F. Elder, D.D., Albany, N.Y.
 B. A. Woods, D.D., Philadelphia, Pa.
 Rev. C. A. Cook, Bloomfield, N.J.
 M. H. Bixby, D.D., Providence, R.I.
 Wm. M. Lawrence, D.D., Chicago, Ill.
 E. E. Chivers, D.D., Chicago, Ill.
 Rev. C. A. Hobbs, Delavan, Wis.
 H. L. Stetson, D.D., Des Moines, Ia.

Laymen.

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 Hon. R. O. Fuller, Cambridge, Mass.
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 S. W. Woodward, Washington, D.C.
 J. B. Thresher, Dayton, O.
 I. J. Dunn, Keene, N.H.
 George G. Dutcher, Brooklyn, N.Y.
 G. W. E. Barrows, Bangor, Me.

Women.

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 Mrs. D. R. Wolf, St. Louis, Mo.
 Mrs. Wm. Lindsay, Milwaukee, Wis.
 Mrs. J. B. Hoyt, Stamford, Conn.
 Mrs. W. R. Brooks, Morristown, N.J.

EX OFFICIO.

The President, Vice-Presidents, and Recording Secretary of the Missionary Union, and the Presidents of the four Woman's Societies; also three members of the Executive Committee to be chosen by the Committee.

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CLASS I. EXPIRING 1898.

Henry M. King, D.D.
 J. F. Elder, D.D.
 F. W. Bakeman, D.D.
 George W. Chipman, Esq.
 Ray Greene Huling, D.Sc.

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George Bullen, D.D.
 Rev. D. B. Juttan.
 Hon. J. J. Estey.
 John Carr, Esq.
 Dudley P. Bailey, Esq.

CLASS III. EXPIRING 1900.

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 N. E. Wood, D.D.
 George E. Merrill, D.D.
 Charles W. Perkins, Esq.
 George C. Whitney, Esq.

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Rev. HENRY C. MABIE, D.D.

TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSKOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28†
1823	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02†
1826	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,602 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 38
1829	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address	29,204 84
1831*	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,835 19
1832	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04†
1835	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839*	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	100,135 21
1840*	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	95,701 55
1841	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,841 02
1842*	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	76,948 00
1845*	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 95
1846	Brooklyn, N.Y.	C. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	86,220 36
1849	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. x. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,126 35
1852	Pittsburg, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N.Y.	Robert Turnbull, D.D., Corn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,283 27
1858	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, O.	E. E. L. Taylor, D.D., N.Y.	Acts iv. 31, 32	134,426 22
1861	Brooklyn, N.Y.	S. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R.I.	C. W. Flanders, D.D., N.H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, O.	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Penn.	S. L. Caldwell, D.D., R.I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N.J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N.Y.	2 Cor. v. 14	160,792 59
1867	Chicago, Ill.	D. Read, LL.D., Ill.	Mark ix. 22, 23	180,844 25
1868	New York, N.Y.	T. Armitage, D.D., N.Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Penn.	Eph. ii. 21	190,597 57
1870	Philadelphia, Penn.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22, and Rom. x. 14, 15	202,416 56
1872	New York, N.Y.			210,199 10
1873	Albany, N.Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D.C.	E. Dodge, D.D., N.Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Penn.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N.Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,097 23
1877	Providence, R.I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, O.	Wayland Hoyt, D.D., N.Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N.Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N.Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin, and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N.Y.	Luke xv. 4	288,802 84
1882	New York, N.Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N.Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	397,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N.Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N.J.	E. H. Johnson, D.D., Penn.	1 Tim. i. 15	384,966 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., O.	Rom. x. 12	353,109 46
1888	Washington, D.C.	Henry M. King, D.D., N.Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R.I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, O.	Galusha Anderson, D.D., Ill.	Luke xix. 10	474,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	509,172 93
1893	Denver, Colo.	Rev. C. J. Baldwin, O.	1 Cor. xii. 6	766,782 95
1894	Saratoga, N.Y.	Kerr B. Tupper, D.D., Colo.	Matt. xxvi. 8	605,493 73
1895	Saratoga, N.Y.	Rev. O. P. Gifford, N.Y.	2 Cor. iv. 6	638,405 33
1896	Asbury Park, N.J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Is. ii. 2	467,201 89

* Board of Managers.

† Three years' receipts.

† Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION.

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1897.

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Briggs, Mrs. J. G.
Bowden, Rev. H. H., Jr.
Barber, Rev. John Baptiste.
Bodien, Rev. O. L.

Case, Rev. John E.
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Norwood, William E.

Osborne, Rev. G. P.

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Whipple, Dea. Chas. H.
Witter, Mrs. W. E.
Wheeler, George W.
Waters, W. H.
Wyant, Andrew Robert
Elmer.

Young, Helen J.
Yale, Mrs. E. R.

American Baptist Missionary Union

EIGHTY-FOURTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

HELD AT ROCHESTER, N. Y.

MAY 17 AND 18, 1898

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE

1898

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ANNUAL MEETINGS

EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the American Baptist Missionary Union was held in the Second Baptist Church at 10 o'clock A.M., Rev. Henry F. Colby, D.D., of Ohio, President, in the chair.

In the absence of the Recording Secretary, who was not present until afternoon, Rev. E. F. Merriam was appointed Recording Secretary *pro tem*.

The following were appointed a Committee on Nominations: Rev. T. S. Barbour, D.D., Massachusetts; Rev. G. B. Ilsley, D.D., Maine; Rev. L. D. Temple, Vermont; Dea. T. M. Seabury, Rhode Island; Rev. W. G. Fennell, Connecticut; M. S. Strien, Pennsylvania; G. W. Lasher, D.D., Ohio; Rev. E. R. Clevinger, Indiana; Edward Goodman, Illinois; Rev. L. H. Trowbridge, Michigan; Rev. R. M. Luther, D.D., New Jersey; Rev. W. B. Riley, Minnesota.

The Union then adjourned to 1.30 P.M.

A devotional service, conducted by Rev. J. W. A. Stewart, D.D., of New York, was held at 1.30 P.M.

At 2 o'clock the President of the Union took the chair and announced the hymn, "Hail to the Brightness of Zion's Glad Morning."

Rev. Edward Judson, D.D., of New York, read the second chapter of Philippians and offered prayer.

President Colby then addressed the Union.

THE GRAND CAMPAIGN

Members of the American Baptist Missionary Union.

BRETHREN AND SISTERS: Where could we better observe this, the eighty-fourth anniversary of our beloved organization, than in this beautiful and prosperous city, so long associated in all our minds with the intelligence and progress of our denomination and the education of our rising ministry.

We thank you, brethren of Rochester, for your cordial invitation and your pleasant welcome, and we pray God to give these meetings a notable place in the long series of those which have proved a joy and a blessing.

We have met in stirring times. The air is full of the sounds of war. After many years of peace and prosperity which God has given to our country, the call has been again issued for brave volunteers, and it has been enthusiastically responded to throughout the land until there are now more than enough. We are daily talking and reading of weapons and warships. Our hearts are thrilled by the mighty possibilities of the hour, and we are anxiously watching for tidings of national victory.

In all the mixture of motives that are urging the American people forward in this great conflict, the main one, we trust, is not the ambition for more national glory, at best a doubtful and bloody prize; not the acquisition of new territory, which we surely do not need, but the true spirit of humanity, the duty of the strong to help the weak, a moral indignation against the cruelties of oppression and the determination to bring relief and freedom to the down-trodden and the suffering. On this ground alone we are claiming we can find sufficient justification for our armed intervention and our aggressive blows.

In all this let us not fail to find today an illustration and a figure of the world-wide missionary cause in the interest of which we are assembled. The object of this, too, is intervention for rescue. Why should we not simply enjoy our own gospel privileges in peace? Why should we trouble ourselves about the moral and religious welfare of other lands than our own? Why, when we have so many evils to reform within our own borders, so much injustice and error and sin, should we not concentrate our efforts here? The false religions of the world, Brahmanism, Buddhism, Confucianism and all, have solicited none of our advice. These devotees, unlike the victims of tyranny in Cuba, are not wont to reach out for our interference, but rather regard our coming as an impertinence. Why, then, expend thought and time and treasure and Christian lives upon them, assailing such appalling difficulties and involving so much sacrifice? It is the old question. But the passing events emphasize anew our answer. This is a war for *deliverance*. On that ground we *have a right* to make it. On that ground we *must* make it, or else prove false to the spirit of our Christianity, and grieve that world-embracing heart of compassion which has touched our hearts and prompted them to the pity of our fellowmen. For long sad centuries those old false systems have been holding men in bondage, blinding their minds, imposing on them unutterable burdens, and at their very best professing to offer but glimmering rays of hope to groping souls. Cuba's cry for material aid is but an incident compared to the strong appeal unconsciously presented to us in the spiritual needs of many peoples.

“From many an ancient river,
From many a palmy plain
They call us to deliver
Their lands from error's chain.”

It would be cold-hearted and selfish to be unmoved by the knowledge of their necessities. We need not wait for *orders*, for the great Captain of our salvation has commanded us to go. Of the expediency of the great enterprise we need not question, since He, who spake as never man spake and has the right to our extremest loyalty, has planned its operations and has placed himself at its head, promising to be with us always if we faithfully carry out his injunctions. It is a constant inspiration for our timid hearts to remember how fully and calmly He has surveyed the field, and with what confidence He is “expecting till his enemies be made his footstool.” He summons us to no waning cause,

no doubtful issue. Though it takes a long time, the banners are moving forward. Victory *shall* come. The world shall be delivered from its bondage to sin. Meanwhile let us rejoice that it is not by sword and rifle, by death-dealing shot and bursting shell that we are to do our work. It is rather by the precious proclamation of a Savior's love that we seek to subdue men's souls, and to bring them as willing subjects into the blessed kingdom of our God. "The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds."

Oh, brethren, this is *the grand campaign*. The present, passing war, important as are its issues, is not to be compared with it. Let your hearts never cease to be stirred by the magnificence of its scope and the height of its moral grandeur! Think of the prayers and tears and shouts of joy that have marked its progress, the critical battlefields of its history, the roster of its sainted heroes! As Christ's disciples we must not be slack in carrying on our part of it.

"To doubt would be disloyalty;
To falter would be sin."

This world-wide character of the campaign results from the *position* of our great Commander. What is the diameter of this globe compared to his stoop from heaven to live and die upon it! Such a sacrifice as his cannot be localized or nationalized in its significance and benefits. He gave himself for all mankind. And now that He has risen and ascended and reigns, not in Jerusalem but at the right hand of God, one part of the earth is just as near to his hand and to his heart as any other. As a nation we think we have a right to intervene in Cuba because it is at our doors, but we excused ourselves from doing so in the case of Armenia, because we would not interfere with European politics or become involved in entangling alliances. But in this missionary movement Christ as the King of kings bids us assert his claim everywhere; and to all the powers of sin that would hinder discipleship to him he says, as Jehovah of old said to Pharaoh: "Let my people go!" We should think of the broad, gracious outlook from his throne and learn to widen our selfish horizons.

The world-wideness of the campaign also throws light and cheer upon our local duties here in America. If the work we are personally and severally doing for Christ in the places where he has put us, were independent and isolated and had no relations to anything broader in its sweep and purpose, we might perhaps have reason sometimes to regard it as small and narrow, and so to become disheartened. The strength of one man is so limited and his field of influence seems to reach such a little way. Looking only at what is shut in within the barriers of his own station, each might sometimes ask, "Is it worth while for me to keep on?" The overwhelming odds in favor of the enemy just then and there might make him give up. Pastors and laymen who think only of their own church, will often thus faint and grow weary. But if that is only one post in a great and comprehensive plan taking into view the whole nation and all the nations; if the individual Christian worker is but filling his place in a mighty army which the Lord is superintending and moving and which requires some to toil hard in the muddy trenches as well as others to carry the flag to the conquered heights; which requires the weary pacing of the lonely sentinel in the forest as well as the triumphant march to thrilling strains of music into the surrendered city; which may even require submission to an apparent defeat on the part of some in one place in order to a signal success on the part of others in another, and in which some brave soldiers must fall and die without the sight, while their comrades go forward over their dead bodies to a new stage in the fulfillment of divine promises; ah, if

your work and mine, my brother, so stands, as we verily believe it does, to the farseeing and all-embracing movements of the Lord of life and glory, what a grand dignity does it add to our work, with what glad enthusiasm ought it to fill our hearts! We cannot afford for our own sake to forget this our connection with the grand campaign.

We need the freshening air, the bright, full sunshine, the quickening impulse of this broad outlook. The kingdom of Satan is one the world over, and the kingdom of Christ is also one. The missionaries in Asia and Africa are our comrades. Every advance they accomplish brings nearer the great day of glory for us all. The world is smaller than it used to be. Scientific inventions have brought us closer into touch. Even if it were not so, we are parts of the same forces and our departments are interrelated. In order to the deliverance of Cuba in the Antilles, it was thought necessary to defeat the Spanish squadron at Manilla, on the other side of the globe. So the evangelization of Burma and China are steps towards the greater realization of Christ's power and grace and His final sovereignty here at home. Let us not forget this fact.

Once more let me remind you that this world-wide enterprise of missions is necessary to bring out and *prove the full value of the gospel*. It shows what the gospel can do in widely different conditions. If we only saw it saving Americans we could praise it as the power of God among men, but we might then doubt its efficacy, as men once doubted, to lift up pagan peoples, or undermine ancient systems of belief; but the farther we send it the more varied are the responses of trust and joy it wins. Each new tribe it conquers adds fresh illustrations of its adaptation to human hearts, and so gives us new proofs of its having emanated from him who wishes to be the God and Father of all. A single little bit of glass can reflect one ray of the sunlight. A collection of them in one place can throw back the light of many rays. But it takes the reflections of all the objects in world-wide nature to show us what treasures of beauty are inherent in the sun's radiance. So, we are told, that it is "with all saints"; that is, with saints of every generation and from every part of this earth, collecting and comparing with them our varied experiences, that we shall come "to comprehend what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." The conversion as a whole of all the nations is necessary before we can see reflected the full brightness of his power, and thus come to "see Him as He is."

Let us then take up anew and make more of the work handed down to us in this Union from the fathers! Let there be no narrowness of spirit to make it near-sighted; no debts to impede its progress! When a church ceases to be zealous for missions it shuts out from itself a great deal more than it shuts in for itself. Itself is the greatest sufferer. But when it reaches out its hands, as Christ reached out his heart, it is no longer straitened but enlarged. God make all our churches of this character, more and more, by dwelling in them by his Spirit! Then shall be brought to pass the saying that is written: "*Thy people shall be willing in the day of thy power.*"

The audience sang the familiar hymn, "The Morning Light is Breaking," and the President announced the following additional committees:

Arrangements.—F. L. Anderson, New York; J. W. A. Stewart, D.D., New York; O. O. Fletcher, D.D., New York; F. S. Dobbins, Pennsylvania; Edwin Bromley, Rhode Island.

Enrollment.—Alexander Blackburn, D.D., Massachusetts; E. W. Lounsbury, D.D., Illinois; L. S. Bowerman, Washington; W. D. Holt, Ohio; J. W. Brougher, New Jersey;

E. A. Waffle, D.D., New York; S. H. Archibald, Vermont; T. E. Bartlett, Rhode Island; J. H. Haslam, Pennsylvania.

Place of Meeting.—R. J. Adams, D.D., Massachusetts; C. A. Woody, Oregon; L. C. Barnes, D.D., Pennsylvania; A. S. Carman, Ohio; E. A. Woods, D.D., California; D. W. Faunce, D.D., Rhode Island; John Earl, Iowa; J. A. Johnston, Michigan; C. L. Rhoades, New York.

Finance.—Orville A. Barker, Massachusetts; B. L. Whitman, District Columbia; E. M. Thresher, Ohio; A. J. Fox, Michigan; S. P. Hibbard, Massachusetts; Geo. G. Dutcher, New York; J. E. Howard, Michigan; Z. Grenell, Illinois; Wallace Buttrick, New York.

The Home Secretary of the Union, Rev. H. C. Mabie, D.D., presented the report of the Executive Committee, and called attention to some features of the report.

The report was accepted.

Rev. S. W. Duncan, D.D., the Foreign Secretary of the Union, read the following special paper:

SURVEY OF ASIATIC MISSIONS, WITH SOME SUGGESTIONS AS TO FUTURE MISSION POLICY.

Obedient to your instructions, I present a survey of the foreign work of the American Baptist Missionary Union, with some suggestions as to policy and methods.

Attention is confined to the mission fields of Asia. If we thus seem to pass over the remarkable work that, under God, the Society has accomplished on the continent of Europe, it is not because this is less worthy of attention, but from the limitations time imposes. The European missions, never more full of promise than at the present time, must be treated by themselves to do them adequate justice. Their environment, the conditions governing their prosecution, are entirely unlike those prevailing in heathen lands. Policies and methods also differ widely. The attempt to combine them in our thought would not only exceed the limits of this discussion, but impair its unity.

Embraced in the comprehensive term "Asia," our survey will include Burma, reaching to the frontiers of China in the east and to Assam in the west, the Indian missions, including that to the Telugus in southern and Assam in northern India, Japan, and parts of the great empire of China. This simple enumeration of the lands occupied by the Society, with their millions of inhabitants without a knowledge of God, and destined to play an important part in the world's future, will at once suggest that no insignificant portion of the wide vineyard has been entrusted to our cultivation. Surely the question—where to go, given many fields, which may we select—there is no occasion for raising. In fact upon this problem we cannot exercise our wisdom if we would, for the whole globe as yet accessible to missionary effort is substantially parceled out among the various branches of the Evangelical Christian Church, and occupied by its intrepid missionaries. It is most significant, too, how completely this parceling out has been directed by the divine Christ, through his ever-present administrator in the church—the Holy Spirit—and how little mere human calculations have had to do with it. Into fields and regions where, following the dictates of natural foresight, missionaries would hardly have thought of entering, He has thrust them by some unmistakable providence, or some overwhelming influence. No mission annals are richer in attestations of this statement than our own

There is Judson, borne on to Burma against his own will and wisdom because every other region was closed against him, and by the assurance that the sovereign purpose of Almighty God was being fulfilled in him, sustained through those first seven years of awful isolation, without the consolation of a single convert; there is Boardman and his strange introduction to the Karens, a people of whom he was wholly ignorant until God made known his purpose of grace for them; and Jewett, rock-like in his determination to die among the Telugus, though the denomination should abandon them, because taken up to the Mount—he had been granted a vision of the Invisible; and the heroic Scott, beckoned, as by angel messengers, to the hill tribes of Assam, willing himself to perish if only the gospel might be given to them. These and many other indications of the guiding hand of the Most High, no less remarkable, are guarantees that the various missions of the Society have not been arbitrarily chosen, but are ours by divine assignment. They cry out in protest against retiring from one of these fields. Yea, even from the Congo, which, as now reorganized, will certainly occupy no inferior place in our family of missions. Certainly the direction from heaven to do so should be as unmistakable as that which thrust us in, if the brightest glories of our history are not to suffer eclipse, and we be verily guilty of discrediting the gracious providences of God.

BURMA

In a survey of the missions of the Union we naturally begin with Burma, where Judson began his labors in July, 1813. Here, according to the latest report, are 164 of the missionaries of the Society, including single women and the wives of missionaries. This force is supplemented by a body of more than 800 natives, who give themselves in various ways directly to evangelistic work, besides a number almost as large employed in teaching. The number of communicants has reached the total of 38,617, who are gathered into 654 churches, of which 518 are self-supporting. The annual net gain in membership for the past ten years has exceeded 1,000. Thirty-nine principal stations are occupied by the missionaries of the Society, with which are directly connected some 600 outstations, efficiently manned by native preachers or teachers. There are over 500 schools of various grades in which are gathered some 15,000 pupils, besides the flourishing college and theological seminary in Rangoon and vicinity. Aggressive mission work is carried on in six different languages, not reckoning the work done for Eurasians in English. The stations of the Society are admirably located for effective evangelization. Not one was selected without the most careful investigation upon the spot as to accessibility, sanitation, and other conditions necessary to be taken into consideration, by men amply qualified to judge in such matters. Experience has vindicated the wisdom of the selection. Of these stations, three are located at strategic points in the Shan States, with one for Burmanized Shans at Bhamo; while two have been opened at convenient points for reaching the Kachins. These six stations, if effectively sustained, ought to meet the requirements of these races for years to come. For the Chins, a vigorous people and now becoming susceptible to missionary effort, there are at present two stations; the rest, saving one center for work among Telugus, being about equally divided between the Karens and Burmans. The reports show a vast amount of faithful, self-denying effort at all these stations, with varying results as regards fruitfulness. In many, it is still the season of seed-sowing, the time of harvest having not yet come; but nowhere is good promise for the future wanting. The development of the spirit of benevolence among the native Christians has been a marked feature in the work, and the large recent increase in the volume of their offerings for the maintenance of church and school indicates a quickened sense of personal responsibility.

Let no one, however, imagine that all the requirements of this interesting field are being met, and that we have nothing to do but congratulate ourselves upon what is being accomplished. It still remains too sadly true that as yet we have worked only about one-third of the old Burman empire; there are fully two-thirds of the population with whom we have no real contact, nor has any other society. In the wide region west of the Irrawaddy, including the fruitful and populous valley of the Chindwin, bounded on the west by Arakan and on the north by the hills of Assam, we have no foothold. Even in those portions of Burma where the Society has carried on its work, comparatively slight impression has been made on Burmans and their traditional religion — Buddhism. We have not yet really grappled with this hoary cult which dominates the majority of the people of the Orient; our chief successes have thus far been confined to the Karens. The thousands of communicants upon our rolls, and the self-supporting churches and flourishing schools pertain mainly to this people. For their religious and educational training, leaving out the missionary staffs of the college and seminary as equally employed for both races, the report of a year ago shows forty-nine missionaries of both sexes employed, as against forty-five for the whole Burman race. And yet the Karens, every tribe included, according to the last census, cannot be said to exceed seven hundred thousand, while the Burmans number more than six million. They are the dominant race of Burma. Their language is the prevailing language, and it is only a question of time when it must supplant the other vernaculars. They furnish the stronghold of Buddhism in the East. Notwithstanding the dethronement and exile of King Thibaw, its once royal head, Buddhism, so far from being a decaying religion, is vigorous, aggressive and proselyting, every year probably making more converts from the Pwo Karens than does our own mission. Certainly it must be patent to all that Burma will never be evangelized until the Burmans are evangelized.

What shall be done in view of this vast disparity between our efforts for the Karens as contrasted with that for the Burmans? Without questioning for one moment the wisdom of the Society's policy in the past, when all the circumstances are taken into account, does not this disparity now raise questions which *must* have a place in its future missionary policy as regards Burma? In the distribution of our resources of men and money, must not a larger proportion fall to the eight million of Burmans, and a much larger share of responsibility for Burma's evangelization be laid upon the Karens? Is it too much to hope that from this interesting people may yet come a company of evangelists, who, fired with the apostolic fervor of Ko Thah Bu, shall yet reproduce among the Burmans the marvels of grace that under his instrumentality were wrought among the Karens? Race prejudice, to some extent the smouldering fires of old animosities, together with insufficient education, stand in the way of the realization of these hopes. These are obstacles that can be overcome. Shall not the efforts of all Karen missionaries, re-enforced by the support and expressed wish of the denomination, be directed to this end?

The crowding of the Chinese into Burma presents another interesting missionary problem for the Society's consideration. These represent a much higher type of Chinamen than those we have become so familiar with in America. They become permanent settlers in the country, intermarry with the Burmans, are growing in wealth and getting into their hands a large part of the mechanical industries of the country. They appeal strongly to the immediate consideration of the Union, not only for the sake of their own salvation, but because they are destined to furnish a most important auxiliary to mission work among the Burmans. No longer should work among them be delayed. It can be conducted with slight expenditure, inasmuch as Chinese only need to be employed who can be placed

under the direct supervision of one or more of our resident missionaries without seriously interfering with their special work.

Any survey of the work in Burma would also be defective that failed to notice the present growth and prosperity of the seminary and the college. Every year the ranks of the ministry are swelled by the addition from the former of large numbers of devoted and earnest young men, speaking various languages, who are not only ready to shepherd the churches at home, but to go to the "regions beyond." In the past five years the college has grown from less than a hundred to 473 pupils in the various departments. Here all the races represented in Burma meet together on a common ground, and are taught through the common medium of the English language. The institution is thus specially adapted for meeting the requirements created by the diversity of tongues, and for furnishing in the future the workers which the times will demand. In the normal department, through the training of the future teachers of Burma there are vast possibilities for the exercise of a wide influence throughout the land for Christ and his truth. The maintenance of this growing institution, so indispensable to the mission, without a dollar of productive endowment, has been a serious problem, especially in these last years of financial straitness, when enlargements of operation are rendered imperative as a result of the institution's prosperity. There should be a medical department and a department for the Chinese. With a slight annual outlay both these departments would speedily become self-supporting, and would add materially to the strength of the mission. We cannot hope, however, that the needs of this prosperous institution can be met from the yearly contributions to the treasury. Will not some friends of Christian education come forward in this time of need, and, by furnishing a moderate endowment, not only save this valuable interest from peril, but confer an incalculable benefit to the whole Burman mission?

Nor should we forget the place which the printing-house at Rangoon holds in the evangelization of Burma. From its presses issue every year the scriptures or parts thereof, and a carefully selected Christian literature in eight different languages, including the English. Except for its beneficent agency there are peoples to whom the printed page would never come, for the means for furnishing it do not elsewhere exist. The mission annals of Burma abound with illustrations of the quickening influence of the Society's press. There are many, not only from among the living, but from those now in glory, to whom its tracts or leaflets first brought the message of salvation. Its usefulness was never more manifest than at the present time, and never was it more needed when printing presses in Rangoon, owned and conducted by natives, are devoted to the printing of a Buddhist literature, which in attractive forms is exposed for sale on pagoda platforms, at steamer landings, and wherever people are likely to congregate in all parts of Burma; and yet the dilapidated building in which its operations are conducted has become wholly inadequate for the increased service required, if indeed it is not nigh being condemned by government as no longer safe. How shall a home be secured for the mission press which may enable it to multiply its agencies for diffusing the gospel, and that shall be worthy of the honorable position which the Society holds among the institutions of Burma? Your committee has been criticised for incurring debt; but if the constituency of the Union could but realize what painful restraint has been exercised in this and a score of similar cases where timely assistance granted would have greatly advanced the work, this criticism would have been changed to sympathy and liberal co-operation.

The Society has spent eighty-four years of labor in Burma, and they have not been in vain. A vast missionary force has been accumulated, solid foundations laid in thousands of converts, hundreds of self-supporting churches and scores of vigorous Christian schools

which, backed by your sympathy and prayers and co-operation, cannot fail in the near future to result in large and influential Christian communities, independent of aid from abroad for the maintenance of the institutions of Christianity. The new conditions which the inrush of immigration from all quarters of the East, the steady development of the resources of the country, and the progress of its railroad systems are introducing, make Burma a more interesting and important field for missionary operations than ever before, and should continue to give it a warm place in the heart of the denomination.

ASSAM

Turning now to Assam, where our fathers began work in the hope of connecting this portion of Northern India by a chain of mission posts with Burma, a varied and interesting field opens before us. The hoped-for connection with Burma has not yet been effected, but a survey of the years that are gone shows that no mission has been more fruitful in conversions in proportion to the labor expended upon it than has Assam. As in Burma, the missionary operations in the country are to a great extent in the hands of our own denomination, and a peculiar responsibility attaches to the Society on this account. In the providence of God, too, as we believe, the experience in Burma among the Karens has been in the main repeated among the hill tribes of Assam. The first efforts at evangelization were directed to the Assamese inhabiting the Brahmaputra valley, the dominant people having an organized religion in Hinduism. Results were difficult and slow, and comparatively little progress was made. For some wise purpose God opened to us the Garos, who were hungry for the gospel, and then the Nagas, and latterly the Kohls. Among these peoples the truth has had free course, and many and abundant have been the triumphs of the gospel. Good progress has been made among them in the line of self-support, and the results would be rendered vastly greater by the introduction of the common industries. Let these hill people once be taught how to utilize their mountain streams, which now idly lash themselves into foam in their plunge from rocky precipices, and the establishment among our native Christians of intelligent, industrious, self-supporting Christian communities would not be a remote possibility. The beginnings in this direction that have been made at Gauhati and Tura have met with such encouragement as to give assurance that this is no wild prophecy. Nothing but financial limitations have interfered with enlargement in this direction.

It is possible that our success among the hill tribes of Assam has been purchased at the expense of a neglect of the Assamese, for it is true that the work done by the Society for them, the most numerous, the most influential of all the peoples of Assam, is comparatively insignificant. Assam will never be evangelized until the Assamese have the gospel, any more than will Burma without the conversion of the Burmans. That the work is difficult and meets with a tardy response cannot certainly justify a great Christian body, professing to take Christ's last commission as their marching orders, in turning from it. The future mission policy for Assam must take into account the Assamese with the work readjusted with reference to this. The present time has in it some new features by way of encouragement for such an effort. Interest in education has recently been awakened among the Assamese in the Brahmaputra valley. The number of pupils enrolled in the government schools shows this. There were 40,734 enrolled in these schools in six districts in 1894, and the number has been increasing by more than a thousand each year since then. The significance of this is a larger number of people, young and old, who are able to read, and with the advance of enlightenment, a modification of the existing prejudice against reading Christian literature. With a greatly augmented contingent able to read the scriptures and

Christian tracts, the opportunity for work by the Society among this people is perceptibly enhanced. To meet this, a revised edition of the New Testament is just coming from the press, soon to be followed by the Old Testament, but these leaves for the "healing of the nations" must be promptly and effectively followed by the living preacher, if the "word of God" is to "grow and multiply."

TELUGU

The Telugus are associated in our thoughts with the most remarkable triumph of the gospel in the annals of modern missions. In a paper read at the Anniversary held in 1890, Dr. Murdock pleaded for at least fifteen new families to save from retrogression the Telugu converts that had joined the mission in such vast numbers. The Society was tardy in responding to these appeals, but in the years 1892 and 1893 some thirty missionaries, wives and single women included, were sent to the field. Their arrival was timely, and vast districts, studded with villages too numerous for one missionary to attempt to supervise, were subdivided and assigned to the new comers. Though a large special fund was raised for the sending forth of these new laborers, it scarcely provided for their passage and support the first year. This greatly increased force was then thrown upon the general resources of the Society. New bungalows had to be built for them, and increased appropriations made for the support of native preachers and evangelists in the subdivided districts. The large debt incurred and recently liquidated was largely due to this cause. It is not too much to say, however, that this timely re-enforcement in an *important sense* saved the Telugu mission and relieved the denomination of the certain odium that would have rested upon it, had the great harvest which thrilled the hearts of Christians all over the world been suffered, from our neglect, to perish. Will any man dare say that these results were purchased at too high a cost, even though the debt was incurred? Would American Baptists have been willing to have saved the few thousand dollars involved at the price of eternal loss to the kingdom of God?

Among the many gratifying results of this re-enforcement of the Telugu field may be mentioned the steady elevation of the spiritual life and moral character of the Telugu Christians. Multitudes that would have otherwise been overborne by the inconceivable iniquities and temptations of their environment have become steadfast and worthy disciples. The unorganized masses have been gathered into churches as fast as the conditions would permit, and good progress was being made toward a realization of the duties and responsibilities of church membership, until the work suffered a temporary set-back by the recent famine. While there has been no relaxation of effort on the part of our missionaries in the direction of persistent evangelization, increased attention has been given to education. There is a growing appreciation on the part of Christian parents of the value of education for their children, and they are now co-operating with the efforts of the Society as never before.

This is seen in the progress of the schools at Ongole, Nellore and elsewhere, and in the raising of the standard of entrance to the Theological Seminary at Ramapatam. With the opportunities now afforded at this institution for the training of preachers, the outlook for the Telugu mission is bright with promise if the work shall continue to be adequately sustained. There is danger lest the marvels of grace wrought in this mission in the past should create in us a feeling of contentment, and blind our eyes to the magnitude of the work yet to be done and the difficulties that still beset the mission. There remains much land yet to be possessed. What are the fifty thousand or more numbered in our membership to the eighteen million who speak the language familiar to our missionaries? There

are millions yet of the Telugus who have never heard the gospel from us, or from the missionaries of any other society. We are in direct contact with Mohammedanism at many of our stations, but as yet we have made but slight impression upon its votaries. There has no real breach been effected in the wall of caste, which still interposes a haughty and determined resistance to the progress of the gospel. Our success has been among the lowest classes, the Malas and Madigas, who have joined us in great numbers. There is no occasion for the slightest discouragement in this, for it seems to accord with the Master's plan. But let us not lose sight of the fact that our work in Southern India has scarcely more than begun. Evidences multiply throughout our wide mission field that the Sudras, or agricultural class, the possessors of estates and able from their own resources to sustain religious institutions, are being more and more affected by the influence of Christianity. Representatives of this class are being found among our converts in increasing numbers. A spirit of deep unrest and of earnest inquiry is also prevalent among the Brahmans. Without doubt there are many secret believers among them who have not yet found the grace or strength to openly avow the Christ. The feeling is prevalent among all classes in India that great changes are impending. This is no time to relax our efforts, but rather to increase them. God will surely reward a patient continuance in well doing in the future as he has in the past. Present indications certainly afford ground for the expectation of future large ingatherings that shall not only swell the numbers of the church, but also bring to the service of our Lord a vast increment of social and material forces.

CHINA

Until our relations to Spain became uppermost in the thoughts of Christendom, questions affecting China's future were all-absorbing. The changes that have come over this vast empire since the close of the war with Japan, the revolution of ideas, are unparalleled in the history of modern times. In place of stagnation and of an iron-bound conservatism contemptuous of anything new, there is now an intense eagerness for the introduction of Western ideas, Western facilities for inter-communication, Western science and literature. The transformation now taking place in China can be likened to nothing less than a resurrection from the dead. Time will not permit us to dwell in detail upon this mighty movement. When we see the rulers, high and low, in Peking and in the provinces, convinced that their former exclusion of Europeans and all European ideas was a grave error, and that now they must change this policy; when we see the highest literary doctors in Peking and elsewhere, who rule the policy of the government throughout the empire, and who were formerly opposed to missionaries, now so friendly as to seek their advice and co-operation in inaugurating moral and educational reforms; when it comes to pass that the fierce gentry in the province of Hunan, who had sworn to drive Christianity out of the empire, own their error and invite a prominent missionary to become a professor in their chief college; when the publications of the Christian Literature Society for China are so eagerly sought by the leaders of China's literary class that the sales of the same have risen from \$818 in 1894 to more than \$12,000 in 1897, and that the demand far exceeds the supply; when leading Chinese scholars come forward with articles against foot-binding, and these efforts are being supported by societies of eminent Chinese ladies; when railroads and factories are multiplying, and schools for Western learning are springing up in every province; when liberal contributions of money are being received from viceroys and others high in state for the diffusion of Christian and general knowledge among the Chinese; when baptisms of converts in every part of the land are multiplying, and inquirers (from whatever motive) can be numbered by the thousands, it must be evident to the dullest apprehension that an era of immense significance as regards Christianity is dawning in China.

Your Executive Committee have not been unobservant of this movement. In a paper read before this body by Dr. Murdock in 1890, he referred to "the moral desolation of China's four hundred millions," and the comparative insufficiency of the Union's efforts with only two central points of missionary occupation — at Swatow and Ningpo. Since then strenuous efforts have been made to enlarge the area of operations. The work, hopefully begun by Messrs. Upcraft and Warner in Northwestern China, has been greatly strengthened. It has passed successfully through the fires of persecution, and has come forth purer and stronger for the trial. With three well-established stations at strategic points, vigorously manned and in harmonious co-operation with each other, a future of successful achievement under God is assured.

In Central China at Hangyang, itself a great city, and in close proximity to Hankow, still greater, a station has been firmly established, land purchased, and permanent buildings have been erected. During the past year the staff has been strengthened by the addition of experienced workers; a church of twenty-one members has already been gathered, whose liberality and zeal justify the expectation that these are the first fruits of a consecrated host soon to be marshalled for the regeneration of Central China.

The work at Swatow has been extended, and new stations opened at Ungkung, Chauchaufu, Kityang, and among the Hakkas of the district. These points have all been admirably chosen, and are already rendering a good account of themselves. Even more would have been attempted, following up the movements of Divine Providence, but for the financial difficulties with which the Society has been struggling for the past four years.

China's population exceeds that of the white race. Its evangelization would be decisive in the conflict between Christianity and heathenism. Missionaries who have been longest in China, and have observed most carefully the tendencies of the present time, are confident that the events now occurring, if rightly improved, furnish the possibility of its speedy conversion. "This is the Lord's doings, and is marvellous in our eyes," but it lays upon every follower of the Lord Jesus a serious responsibility.

JAPAN

And what shall we say of Japan, so suddenly emerged from comparative obscurity and now enrolled among the great powers of the earth? The real secret of her wonderful progress is to be traced to the introduction of Christianity. It will be a great mistake, however, to conclude that Japan has been extensively evangelized as yet, or is in any sense a Christian nation. A wonderful vantage ground for Christianity has been gained, but the great work of making this ambitious and self-confident people obedient to the Lord, is yet to be accomplished. Four-fifths of its population are still firmly held in the iron fetters of Buddhistic superstition. The conflict with heathenism has been rendered more complicated by the extensive introduction among the educated classes of Western materialism and agnosticism.

The work of our Society has been confined mainly to the humbler people. Small in comparison with that of other missionary boards, American and English, it has yet been in one sense no less fruitful. Comparative statistics show as large a number of acquisitions to the faith in proportion to the amounts expended as in any other society. There has been a steady growth in the efficiency of our missionary equipment. Our theological school is becoming more and more a center of power and blessing, and grows in favor with the Japanese. Our Christian academy for boys in Tokyo, finally opened after several years of deliberation and effort, has fully justified all expectations. In this school two ideas have been kept steadily in mind: a preliminary training for those intending to enter

the seminary with the ministry in view, and the creation, by a judicious course of education, of an intelligent laity. With the conditions, social, industrial and educational, now prevailing in Japan and likely to be intensified in the future, the hope of Christian missions under God lies in a well-qualified ministry and in an intelligent, high-minded body of laymen. It will at once be seen, therefore, how indispensable is a school of this nature under strictly Christian and denominational influences. The existence of this school is just now jeopardized by the recent destruction by typhoon of the buildings that sheltered it. What to do for the future in view of the diminished resources of the Society is a problem embarrassing to your committee. May not some light be thrown upon this problem through the Spirit-prompted liberality of some of those who shall now hear of its needs?

Enlarged facilities and a new impulse to mission work in Japan will be given when the new treaties go into effect in July, 1899. Then the present passport system will be abolished, which has to a large extent shut up missionaries in a few centers and restricted free inter-communication with the rural districts, and the whole empire will be open to the free approaches of the messengers of salvation. Would that we might be in condition to welcome this new era! We need an immediate addition to our depleted missionary forces. We have no representative in the northern part of Japan. Two new families at least should now be in preparation for the enlarged opportunities which are wrapped in the womb of the future.

SUGGESTIONS AS TO POLICY AND METHOD

This hasty survey of these mission fields may very properly be followed by some suggestions relative to the policy and methods of the Society for the future. In this connection there should be emphasized a steadfast adherence to that which has been eminently characteristic of the Society's policy in the past; namely, the prominence given to direct evangelization, the personal contact of the living preacher with those who are perishing, a wisely conceived and urgent effort to win their acceptance of the gospel message. This is first in all missionary operations, as it is first in the things enjoined by the Great Commission: "Make disciples of all the nations." All other forms of activity, medical missions, schools, industrial work, are subsidiary to this one supreme endeavor, and possess a value in proportion as they promote evangelization or directly tend to conserve and extend its results. Familiarity with our mission fields warrants the conviction that there has been no waning in loyalty among our missionaries to this fundamental requirement. In the danger that exists lest this sovereign purpose should become weakened or obscured amid the complexity which missionary activities have in these modern times assumed, it is fitting that the minds of all at home and abroad should be held firmly to that which is central in missionary work.

THE TRUE IDEAL OF MISSIONS

It is of vast importance also that our convictions as to the ultimate aim of missions should be sound and scriptural. Uncertainty and error at this point must be held responsible for some wasteful expenditures of money and effort in the past for unwise methods, and no small amount of error in the training of native converts. This was a result, doubtless unavoidable, in the inauguration of an enterprise so entirely new and so remote as the introduction of Christianity among strange and hostile peoples. The time has come, however, for profiting by the experiences of the past, and to undo, even though the task may be attended with difficulty, all that with the best of intentions has been wrongly done. It should be made clear in all our work that the ultimate aim of the missionary is to plant Christianity; that the work of sustaining and extending it after it has been firmly

planted must be relegated to the peoples themselves who are directly affected by its blessings, and whom he must train from the start with the expectation of their assuming this responsibility. Mission boards cannot be expected to perpetually sustain native churches; that task devolves upon the native church in each land. Beginning with the preaching of the gospel there follows the planting of the church, but so planting it that the thought of becoming itself a witnessing church, a center of light and spiritual power, under God the direct agency of salvation for its surrounding people, should always be dominant. It should never be forgotten that however much foreign boards may do, those vast eastern lands, now under the thrall of heathenism, are to be evangelized and Christianized, not by missions, but by the churches, Indian, Chinese, Japanese, "when these churches shall have been securely planted by missionaries." In this light the work of the missionary at any given point should be considered as temporary; it may indeed outlast his life, still it is destined with God's blessing to have an end. When the churches shall have reached a certain point the missionary may expect to move forward. To use a simile drawn from military science, he is like "the general who penetrates the enemy's country just as fast as he can secure the key points." The late Dr. Lawrence rightly expresses this relation of mission boards and missionaries in these fitting words: "Our part is to organize individuals whom we may convert into an indigenous, independent and expansive church, which shall be the type of a native and reproductive Christianity. We are to found this church on Christ and the Apostles, to train it from the start in principles of self-reliance, self-control and self-propagation. We are to develop its ministry, found its institutions, organize its work. From that point the attitude of the mission to the church and of the missionary to the native pastor is to be that of John the Baptist to Jesus: 'He must increase, but I must decrease.'"

Of course the great point is to know when the time shall have come to lay this responsibility on the native church. It will vary in different lands and with the varying social and industrial conditions of the people among whom we labor, but it should be made unmistakably clear that such a time *must* come; for it will readily be seen, if this central aim is kept steadily in view, how it will color the instruction given by the missionary, how vitally it will affect his methods of work, and greatly hasten the time when the native church can be thrown upon its own resources, leaving the missionary free to penetrate the regions beyond. Were this ideal kept predominant, possibly missionary establishments would be rendered less extensive and costly, and certainly a decisive shock would be given to the nerveless, indolent dependence of the natives upon the missionary and the supplies furnished by the Foreign Board, which has undoubtedly been an evil and a hindrance to missionary operations.

SELF-SUPPORT

The foregoing thought has been dwelt upon somewhat at length because of its close connection with the development of self-support, which the Union should incorporate as a cardinal point in the missionary policy of the future. By self-support is to be understood the organization of individual believers at the earliest favorable moment into independent churches, who shall be encouraged where possible to call and ordain, under the supervision of the missionary, suitable men as pastors. Where it is not possible, the appointment by him, after the apostolic method of elders, who shall have charge of the services and the work of the church. Such churches should be expected to provide for themselves places of worship without calling upon foreign aid, or in case assistance is extended, such aid should be strictly supplementary to their own utmost exertions. They should be expected

to maintain their own pastors, providing for them such support as shall be in keeping with the social conditions of the membership. When the question of education becomes an important one, they should also have laid upon them the duty and responsibility, so far as possible, of supporting their own schools. To attain the *full* ideal of a New Testament Church they should be led to go even further than this, and lay by something toward the direct evangelization of the surrounding heathen. In some of our missions all of these results have been successfully reached to the glory and praise of Christ; and it is worthy of note that the churches which have contributed most to this result in that mission of the Union which leads the van in self-support, are those which from the beginning received no aid whatever from the Society. The Executive Committee have taken advanced ground in regard to this movement, so vital to missionary progress. By a rule adopted a year ago, they have declined to give appropriations to the ordained pastors of churches. In lieu of this has been substituted small grants in aid to the churches, but only to such as show themselves worthy by doing all they can for their own support. The native churches, too, are for the most part building their own meeting-places. Only in very exceptional cases are appropriations now made for this purpose. It is of paramount importance that emphasis at this time should be given to this policy by the emphatic endorsement of the Society. For it must be said that there is wanting concerted and progressive action at this point on the part of some of our missionaries. Many are steadfastly and successfully at work along these lines. Others are wavering and uncertain, if not in opinion at least in method. It should be made distinctly clear to all what the Union's policy is, and that there is no disposition to modify it, or to relax effort in establishing self-supporting, self-governing, self-propagating churches; that we believe that Christianity in India or China or Japan must some day stand upon its own basis as it does in our own land; and that the Society purposes now to adjust its work with this object clearly in view. It may be true that the demands, which the realization of this ideal lay upon the natives, will at the first reduce the lists of converts. Is it, however, anything more than the faithful application of the tests which our Lord himself applied, when he directed the multitudes who were thronging upon him, to calmly consider the cost of discipleship? Certainly if at the outset the number of baptisms should be diminished, the loss in quantity would find an ample compensation in the improvement in quality, for a strong temptation to embrace Christianity for gain would be removed. Better still, native pastors and evangelists would cease to be isolated from the sympathy and life of their people by looking to the mission for their support; while in the churches robustness would supplant the chronic debility which is always the result of servile dependence.

MASTERY OF THE VERNACULARS

It is important that the Society emphasize the necessity of its missionaries acquiring a fluent command of the vernaculars. The vital relation of such command with the largest missionary success is too obvious to require argument. It remains true, however, that many on the field have failed in acquiring a fluent use of the languages in which they are called to address the natives. It is not putting it too strongly to say that this has been a weak point in our work. The responsibility for this condition does not rest alone with our missionaries, but with the method hitherto too commonly pursued in sending forward new men. Instead of placing such under circumstances where the first year could be given without interruption to the study of the language, they have in too many cases been forced to take up the work which some returning missionary has laid down; thus, all inexperienced, assuming responsibilities too arduous even for one long on the field. How was it

possible in such circumstances to conquer new and difficult tongues sufficiently formidable to one devoting his entire time to their acquisition? This course has not been one of choice, but has been largely due to the limited and uncertain resources of the Society. To continue this method is sure to be attended with these results: either the new missionary, unless he is a man of rare philological gifts, will fail to become a linguist, or, overcome and discouraged in spirit, if not permanently broken in health in the attempt to compass duties too numerous for any one man, he will fall slavishly into methods of work already existing, whether good or bad, because he has no time to carefully formulate better methods of his own. Strenuous effort has recently been made to break loose from this vicious usage of the past. Care has been exercised in the case of every new appointee sent out that he should be so located for the first year, at least, as to have the benefit of the presence of an experienced missionary, and relief from all the responsibility of a station. The committee, too, have adopted a system of examinations in the vernaculars whereby every new comer is required within three years of his arrival on the field, to pass at least two successful language examinations. It is a part of this new *régime* that failure in passing these examinations shall furnish sufficient occasion for discontinuance of further connection with the Missionary Union. To be just in the application of this rule the Society must do its full part in affording every new missionary a fair opportunity for uninterrupted study. An appeal may well be made to the constituency of the Union to give serious consideration to this important subject. It would be an immeasurable blessing to the work if a designated fund could be created having especial reference to the sending out of new missionaries. Whether this is feasible or not it is of paramount importance that your committee should have it in their power to re-enforce your mission stations in a way that would be most productive; and that instead of being compelled to wait until the last moment when a worker has fallen on the field and some one *must* be instantly thrust in his place, they may be enabled to anticipate by a year, at least, such emergencies, and place new men so that they can enjoy a period of training and preparation for the responsibilities to be assumed.

EDUCATION

The policy of the Society with regard to schools has been and is now, a conservative one. These cannot be regarded as a substitute for the living preacher, or even as a preparation for the work of evangelization. Our schools have sprung up where converts have multiplied, and the very acceptance of the gospel has awakened longings and aspirations which under the blight of heathenism were dormant. Located as our Asiatic missions are, largely under the British flag, the necessity of educating the young has been thrust upon us as a buttress to our evangelizing work and as a safeguard for the youth of our Christian constituency against the agnosticism and the materialism they would inevitably imbibe from the government and other schools, which they are sure to enter, unless the craving for knowledge was supplied under the auspices of the mission. The expenses of these schools, apart from the salaries of our own missionaries upon some of our mission fields, are wholly borne by the natives themselves, and everywhere such aid as they can render is exacted. There has been a steady growth in the support of their schools on the part of the natives. The outlay of the Union does not seem to be for this branch of service out of proportion to the whole amount expended for mission work on our fields. Last year, including the work of the women's societies, the total expenditure for schools was \$40,313.99, a little more than one-thirteenth of the entire appropriation of the Union. Of this sum only \$11,085.75 were from the direct funds of the Union. Of this \$11,085.75

more than \$5,000 was from the income of the Ongole College endowment fund, while two-thirds of the balance was spent in connection with theological seminaries, thus having for the most part direct bearing upon the preparation of a competent native ministry. Some readjustments, such as the union of several schools into one, particularly for the higher grades, where the use of one vernacular is feasible, are being considered, which may still further reduce this expenditure. It would seem also a wise policy to avoid henceforth the multiplication of boarding schools. The calls for these, especially in the Telugu field, are very urgent, and if funds permitted there is no doubt that their establishment at many stations might be a great benefit to such stations. Under existing circumstances, however, it would seem to be the wiser policy for a number of stations to concentrate upon one such school, so centrally located as to meet the requirements of all.

It scarcely admits of question that we are far behind as regards our educational equipment for China, and especially when the present intellectual *renaissance* is taken into account. We have done little or nothing in the way of higher education for young men. Native Christians, young and old, showing aptitude for the work of the evangelist, have received something in the way of a Biblical training. In most cases such have had a very slender foundation of knowledge to build upon, greatly lessening the advantage that might otherwise be derived from theological study. The result is that so far as a well-equipped native ministry is concerned, we are at the present time at a serious disadvantage. Other boards, who have long had their academies and even colleges, are now enriched with scores of native preachers and teachers prepared for leadership in this new era that is dawning upon China. While on the other hand if the testimony of those who are well qualified to speak is to be received, we have not, in the eastern China mission at least, a single preacher who would be listened to by any but the lower classes of the people. This condition of things must have an end if we are to take our place in the great work of China's evangelization. The middle and the scholarly class are now turning their thoughts to Christianity, and if we are to exert any influence over them, we must have preachers who can address such intelligently. It should be the policy of this Society to repair without delay this oversight by fostering at suitable points secondary schools, similar to our academies at home, adjusted in their curriculum to the intellectual conditions now prevailing, and with a view to furnishing a broad and solid foundation for advanced theological and biblical studies. Such a movement will not involve any large cost to the Society. The Chinese are not a poor people. After the initial expenditures for suitable buildings, necessary apparatus, etc., such schools would be amply supported by the Chinese themselves.

INDUSTRIAL TRAINING

The time is ripe for the Union to take decisive steps in the introduction of industrial pursuits among our native Christians. What has been done already here and there in a *desultory* way, without any cost to the Society, clearly demonstrates how great the advantages would be of wise and systematic efforts. The ability of the Karens to contribute so largely for the support of the work among them is due not a little to the quiet, practical efforts that have been made to introduce industries. By persuading them to engage in the culture of coffee and other crops, hitherto unknown to them, the productive power of their lands has been increased, and the church of Christ has profited thereby. The boarding-schools at Toungoo are to a large extent supported by the labors of the boys and the girls in printing, bookbinding, and in weaving. All this and much more, as I have said, has come about without expense to the Union, and has contributed materially to the progress

of the gospel. The need is critical that similar movements should be inaugurated elsewhere, and especially in the Telugu mission. The abject poverty of that people and the iron fetters of caste, make it impossible for anything to be introduced there without direct help from the Society. There is a call at once for a school that shall train young men and women in various industrial arts. Such a school is as clearly a help to evangelization and a buttress to the rising church as village or other schools can possibly be. Unless some method can be devised for putting into the hands of our native Christians the means of earning something more than a meager subsistence, the very spiritual prosperity of the Telugu mission will become a burden, which of itself will handicap the efforts of the Society in further extending the gospel among the heathen. The Telugu Christians for the most part are the lowest coolies, without land, or really anything that they can call their own — the hewers of wood and the drawers of water — with a scanty prospect, unless a helping hand is extended to them, of being anything better. The young people we educate, unless they are fit to become preachers and teachers, are in danger of being lifted up from the lowest level simply to be thrust back again, hindered rather than helped by their education, for adapting themselves to the situations in which they were born. As carpenters, printers, blacksmiths, cabinetmakers, shoemakers, weavers, stenographers, they can earn a comfortable living, and open centers for training others and giving them employment in their respective crafts. An immediate improvement in the social condition would follow, and with it an increase of contributing power from which both the school and the church and also the work of the evangelist would derive benefit; results which if there were no other, amply justify the wise use of mission funds in the promotion of such an object. Aside from this, in the Telugu field it is not too much to say that a social and industrial revolution would be wrought by organizing and fostering the leather industry, which is peculiarly the industry of the Madagas, from which a majority of our converts come. It may be a question with some whether the Missionary Union could legitimately engage in this particular form of effort. The work, however, might be successfully accomplished through a syndicate of Christian men, similar to that existing in Switzerland, in connection with the Basle mission. From the net earnings of the various industries of this mission the syndicate every year receives a remunerative dividend, after first devoting a liberal sum for the general work of the mission board. May not this project, so closely allied to the progress of Christ's kingdom, receive the serious consideration of the philanthropic capitalists among the Union's constituency?

What has been said with reference to the Telugu mission is true of Assam and of other fields. A clearly defined policy along these lines should be formulated and steadfastly adhered to. It should be plainly stated that the Union is only waiting the signal for advance, and the requisite means for inaugurating such an advance. It offers the most inviting and the safest fields of opportunity, where with the least expenditure the largest results spiritually and materially can be realized. This ought to be made so plain that all the forces of the denomination shall be concentrated, thus conserving and strengthening its own work, and that no occasion may exist for Baptist funds to be diverted to outside projects under the plea of promoting a promising and practical line of work which the Society itself does not seem to encourage.

CONCLUSION

Such are a few of the suggestions which a survey of our Asiatic missions prompt. The sustained progress of the work as a whole under the adverse conditions of the last four years is something for which to be profoundly grateful to God. It testifies, notwith-

standing the imperfections which are incident to every human effort, to the solid and conscientious character of the work that has been done, and emphasizes its claims to the unwavering devotion and support of the denomination. Overshadowed with debt as the Society again is, it seems like foolhardiness to outline any policy not immediately promotive of a reduction in expenditure. It is, however, only simple truth to say that, so far as the foreign field is concerned, reduction has been carried to the extreme limit consistent with maintaining the integrity and vigor of our missions. Can it be that the inadequate resources of the past few years are to be regarded as the final utterance of the denomination with regard to its great work of foreign missions? With the phenomenal growth in the financial strength of Northern Baptists, must we say that there is a decline of disposition and determination to obey the commands of our Lord "to give the gospel to every creature?" With the abundant tokens of the divine favor resting upon the work, plainly indicating that the mind and will of God concerning *our* duty are not changed, dare Northern Baptists falter now in their allegiance? Not to underrate the imperative needs and magnificent opportunities of the work at home under the auspices of our sister societies, it must not be forgotten that there is a divine element inseparable to the success of all our efforts in the work of the kingdom. Our labors and our offerings will suffer in productive value if we contravene any great spiritual law connected therewith which God himself has established. Is it not a cardinal principle in his economy that "there is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, and it tendeth only to want." The scattering of the resources of the church in the early part of this century to the remotest corners of the earth, in the face of the remonstrance of those who thought all our money was needed at home, was the direct occasion of rousing zeal for home missions. The very increase to our American and home Christianity, in accordance with the divine law, came from the scattering. Shall we, with the rich experiences of these past decades, attempt to reverse this method of divine procedure, and think that we may augment the prosperity and extension of the home work by crippling the work abroad? God forbid! We are persuaded better things of you, fathers and brethren, and with a faith unshaken in the purpose of God to give the nations of the earth to the exalted Christ, and with unabated confidence in the constituency of this Society, whose instrumentality the Lord has so highly honored in the past, I cannot find it in my heart to utter here today any timid or uncertain counsels.

On motion of Rev. M. H. Bixby, D.D., of Rhode Island, it was voted that the paper be printed, and that the Executive Committee circulate it widely.

A discussion of the paper followed, in which Rev. J. T. Seeley of New York (who was present when the Union was formed in 1846), Rev. Increase Child (a lineal descendant of Increase Mather), Rev. W. N. Clarke, D.D., of New York, Rev. L. Moss, D.D., of Pennsylvania (who called attention to the change in English colonial management because of Christian missions), Rev. C. A. Cook, New Jersey, Rev. H. L. Morehouse, D.D., New York (who emphasized the importance of education in mission work), Rev. O. R. Mackay (who advocated schools as evangelizing agencies), Rev. H. W. Barnes of New York, and Rev. D. D. MacLaurin, D.D., of Michigan, participated.

Rev. Dr. W. N. Clarke of New York offered the following resolution, which was unanimously adopted:

Resolved, That the Missionary Union, having heard from its Foreign Secretary an

inspiring statement of missionary principles, does now affirm that its settled aim and purpose is nothing less and nothing else than the planting of Christianity as an abiding possession of the lands in which its work is done, and that it regards as necessary to this end the forming of a strong and self-supporting Christian people, trained in all that pertains to intelligent thought and worthy living.

Rev. Dr. G. W. Lasher of Ohio presented the report of the Committee on Nominations, which was accepted, and the following officers were unanimously elected:

PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts. H. KIRKE PORTER, Esq., Pennsylvania.

RECORDING SECRETARY

HENRY S. BURRAGE, D.D., Maine.

BOARD OF MANAGERS

Class III. Term expires 1901.

Ministers

P. S. HENSON, D.D., Illinois.
 LEMUEL C. BARNES, D.D., Pennsylvania.
 REV. E. R. BENNETT, California.
 JACOB S. GUBELMANN, D.D., New York.
 SYLVESTER BURNHAM, D.D., New York.
 WALLACE BUTTRICK, New York.
 ALBERT G. LAWSON, D.D., New Jersey.
 W. C. P. RHOADES, D.D., New York.
 R. M. LUTHER, D.D., New Jersey.
 CLAIRBORNE A. WOODDY, Oregon.
 D. W. FAUNCE, D.D., Rhode Island.
 Z. GRENELL, D.D., Illinois.

Laymen

GEORGE A. PILLSBURY, Minnesota.
 A. D. BROWN, Missouri.
 JAMES L. HOWARD, Connecticut.
 SAMUEL A. CROZER, Pennsylvania.
 EDWIN O. SAGE, New York.
 EDWARD GOODMAN, Illinois.
 ROGER S. GREENE, Washington.
 ISAAC CARPENTER, Nebraska.

Women

MRS. E. R. STILLWELL, Ohio.
 MRS. JAMES B. COLGATE, New York.
 MRS. HENRY R. GLOVER, Massachusetts.
 MRS. CHARLES H. BANES, Pennsylvania.
 MRS. JAMES S. DICKERSON, Illinois.

Class II. Term expires 1900.

REV. KERR B. TUPPER, D.D., Pennsylvania, to fill vacancy.

E. A. Coleman, Treasurer of the Union, presented his annual report, which was accepted.

Adjourned after prayer by Rev. H. H. Bawden of Ohio.

TUESDAY EVENING

The evening session was opened with a devotional service, conducted by Rev. W. L. Pickard, D.D., of Ohio.

Rev. D. A. W. Smith, D.D., who has been in Burma more than thirty years, much of the time as President of the Rangoon Theological Seminary, addressed

the Union. He spoke of the work of the Union among the Karens, and of its importance in our work in Burma.

Rev. H. C. Mabie, D.D., Home Secretary of the Union, followed with an address on "The New Testament Principles in Missionary Policy," calling attention to the answer of Jesus to his disciples just before his ascension, when they inquired of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" The answer was a denial of a direct reply to the question of time, but it was also a promise of power and a commission to bear witness everywhere, beginning at Jerusalem. The speaker drew from the passage four main principles; viz., as to the geographical center from which the work of Christ is to proceed, the nature of the work undertaken, the means to be employed, and the form of the triumph.

The session was closed with the benediction by Rev. H. S. Burrage, D.D., of Maine.

WEDNESDAY MORNING

The Union assembled at 10.30 A.M., and the President announced the hymn "Onward Christian Soldiers." The scriptures were read by Rev. E. A. Woods, D.D., of California, and prayer was offered by Rev. Dr. Alvah Hovey of Massachusetts.

On the platform were a large number of missionary candidates and volunteers, and the rest of the session was given to the Students' Volunteer Movement. Dr. Mabie, the Home Secretary, referred to the relation of the Students' Volunteer Movement to the missionary boards, and introduced Mr. F. S. Brockman, a Presbyterian and a traveling Secretary of the Movement, and also Mr. Sumner R. Vinton of Newton Theological Seminary, also a traveling Secretary of the Movement. Both addressed the Union, and they were followed by Mr. J. A. Curtis, Mr. G. Chiba, Mr. R. L. Van Deman, Mr. H. R. Waldo, Mr. Pleasant Powell, Mr. S. Ebersole, Mr. G. C. Marston, Mr. G. H. Waters, Mr. C. B. Tenney, Mr. C. H. Moore and Mr. J. B. Travis, most of them students in the Theological Seminary at Rochester, who are looking forward to missionary service in foreign lands,—all student volunteers. Dr. Mabie also introduced Miss Wagner, Miss Hanna, a grand-daughter of Adoniram Judson, and Miss Mabie, his niece, a daughter of Rev. J. S. Mabie of California, who are under appointment by the Women's Board.

Prayer was offered by Rev. J. D. Fulton, D.D., of Massachusetts.

Rev. R. J. Adams, D.D., of Massachusetts, presented the report of the committee on place of meeting next year.

ROCHESTER, N. Y., May 18, 1898.

Your committee on the place of the next anniversaries would report that they received only one invitation; namely, from the First Baptist Church of San Francisco, Cal. In this invitation the entire denomination of the Pacific coast heartily writes: Therefore, with the understanding that the other societies concur, your committee unanimously recommend that the next meeting of the American Baptist Missionary Union be held in San Francisco, with the First Baptist Church.

Adjourned after the benediction by Rev. A. L. Wilkinson.

WEDNESDAY AFTERNOON

At 2.15 there was a devotional service conducted by Rev. W. G. Fennell of Connecticut.

The President at the close of this service introduced Rev. Dr. J. T. Gracey, associate editor of the *Missionary Review of the World*, also Rev. Dr. J. T. Bissell. Dr. Gracey addressed the Union briefly, bringing the fraternal greetings of the Methodists of Rochester.

President Colby responded in behalf of the Union.

Rev. A. Bunker, D.D., of Toungoo, Burma, addressed the Union, reviewing the progress of the work among the Karens in his field of labor during the past thirty-three years, and giving a concrete presentation of that work in an account of the work accomplished in a single village, Sinnite.

Rev. Dr. B. L. Whitman of the District of Columbia presented the report of the Committee on Finance.

The Committee on Finance beg leave to submit the following report and recommendation :

First.— Your committee have felt the embarrassment inseparable from the fact that their report is expected within twenty-four hours after their appointment. This embarrassment is not new. The Committee on Finance must have experienced it year after year. We would respectfully urge that it is impossible to prepare such a report as the importance of the subjects referred to the committee calls for, without more time for deliberation. Two ways of relief may be suggested. (1) In view of the fact that the work of the Committee on Systematic Benevolence has become increasingly important, matters now referred to the special Committee on Finance might profitably be referred to the Committee on Systematic Benevolence, which has the advantage of being practically regarded as a standing committee of all the societies. (2) If this is not practicable your committee would respectfully urge that the committee to report next year should be appointed at the present session, giving time and opportunity for such deliberation as is not possible under the present system of appointment.

Second.— Your committee desire to express emphatic approval of the outline of work presented by Dr. Duncan in his "Survey of the Asiatic Mission Fields." In the judgment of the committee the importance of such deliverances cannot be overestimated in their educative value to the churches. It must be borne in mind that matters continually under review by the officers of the societies are very little known to the denomination at large. Matters therefore of the greatest importance to the denomination may seem commonplace to our leaders because of their constant contact with them. The decision of the Union to print and distribute Dr. Duncan's admirable report will be thoroughly justified by the increase of intelligent interest throughout the churches. In the judgment of the committee such reports should be multiplied. The measure of interest in the churches will usually be found to bear pretty close relation to the amount of information possessed by the churches.

Third.— The committee would suggest the importance of unusual attention to the suggestion of Dr. Duncan's paper in reference to industrial education on the foreign fields. The committee would emphatically protest against being regarded as unfavorable to that suggestion. They wish simply to call attention to the importance of the suggestion as involving somewhat radical additions to our present undertaking, and the possible difficul-

ties inseparable from such additions. It will not be amiss to profit by the experience of the Home Mission Society in its work for the colored people in our own land. Undertaken purely as missionary work industrial training has always proved costly. A question of vast importance closely related to the cost is the possible development of a special type of social development, which in countries where the caste idea is already established may make the question of industrial training either harder or easier than it is in America, and the bearings of the question from the several points of view should be carefully canvassed before the work is given.

Fourth.— The committee are not unaware of the great pressure brought to bear upon the managers of our societies year after year relative to the economical administration of missionary funds. About the question of administrative economy there cannot be two opinions. Our missionary societies are administering a sacred trust. The funds placed in their hands for the furtherance of the gospel should always be regarded as money already given to God. At the same time the committee would urge that there is an economy which is to the last degree wasteful. A salary which seems large when representing life in a given place may call for as genuine and as great sacrifice as a salary one-fifth as large in a different place and under different conditions. No way has yet been found to make one dollar do the work of two. Missionary secretaries and missionary workers are as powerless as the rest of us, when it comes to meeting necessary expenses without adequate resources. The committee would urge, therefore, that only the most necessary retrenchment should be thought of at any point, and that at the points where retrenchment is undertaken strenuous efforts should be made, to the end that the servants of the different societies should not find themselves personally crippled by lessened resources. The curtailment of office expenses would in some cases be less difficult than the curtailment of living expenses. We have need of constant care lest unwise saving should prove excessively costly in the end.

Fifth.— In the judgment of the committee the present crisis, which is only the annual recurrence of a perpetual crisis, needs to be met, not so much by retrenchment as by increased resources. Of course we must save whenever saving is possible without damage to the larger interests of our work, but what we most need is not more retrenchment, but more money. An increase of twenty per cent in the offerings of the churches over the income from that source for the present year would make us independent so far as carrying the work on its present basis is concerned. The committee therefore recommend that the churches throughout the entire field be asked for a specific increase of twenty per cent in their offerings for the work on the foreign field.

Sixth.— Two questions are always pressing for answer: One is the question of income, and the other is the question of expenditure. Of these two questions we are more familiar with the first than with the second. Every heart of us will respond most gladly to the thought that our mission fields have been opened to us by the hand of God. Manifestly, however, in the discharge of obligations towards the different fields the element of human judgment must not be overlooked. In the report of Dr. Duncan, referred to so frequently, because it is worthy of reference and because it may be accepted as a general deliverance of the Missionary Union, less was said than might be desired upon the question of apportionment. What today is the policy of the Missionary Union in its expenditures upon the different fields? Are we massing efforts upon the fields one at a time, with a view to getting the work on a given field upon a relatively independent footing, by making the work self-sustaining on that field? If so, is provision made for disappointment in any case, so that money and efforts which should be massed in turn upon another field are needed in

undue proportion still upon the field to which special attention has already been given? Are we trying to cultivate all fields with equal diligence? If so, what is the principle of distribution among the different fields? Are we laying undue stress upon evangelistic work? If so, what is to be the future of our evangelized fields in the absence of educational apparatus? Are we giving proper attention to the question of schools in mission fields? If so, how are the funds divided between evangelizing and educational agencies? Questions like these are bound to emerge as fast and as far as the churches think about their missionary enterprises. In the judgment of the committee it would be well if the churches could be instructed upon the issues involved. The more the churches know about the kingdom, the more they will do for the kingdom. We would recommend, therefore, that a report be prepared to be presented at the meetings next year, touching as far as may be the questions here raised.

Respectfully submitted,

ORVILLE A. BARKER,
E. M. THRESHER,
S. P. HIBBARD,
J. E. HOWARD,
WALLACE BUTTRICK.

B. L. WHITMAN,
A. J. FOX,
GEO. G. DUTCHER,
Z. GRENELL.

The report was accepted and its recommendation was adopted.

In accordance with the recommendation that the Finance Committee for next year should be appointed at this meeting, the President made the following appointments: Julius J. Estey, Vermont; Samuel Crozer, Pennsylvania; Chester W. Kingsley, Massachusetts; L. H. Bigelow, New York, and J. B. Thresher, Ohio.

Rev. Vasili Pawloff, a Russian, was introduced by Secretary Mabie as one whose experiences as a missionary resemble those of the Apostle Paul. Mr. Pawloff gave through an interpreter, Rev. G. A. Schulte of New York, an account of his religious experience and missionary work. Twice he was exiled to Siberia, where he founded a church. He is now laboring in Roumania. The German Baptists were not able to assist him in his work, and he comes to this country with the desire to interest German Baptists and Mennonites in his work among the Stundists in Roumania and other countries bordering on Russia.

Dr. Mabie then introduced the Pundita Ramahai as united to us in the best of bonds. She was accompanied upon the platform by six child-widows, who are in this country in order to be educated and become helpers in her work. The Pundita addressed the Union, and gave an exceedingly interesting account of her religious experience and also of her work.

Rev. Dr. A. H. Strong of New York followed with commendatory words. "The Pundita is one of the heroines of our time," he said, "and she deserves not only our sympathy, but generous assistance."

Adjourned after prayer by Rev. D. D. MacLaurin, D.D., of Michigan.

WEDNESDAY EVENING

The devotional service was conducted by Rev. Herbert J. White of Massachusetts.

Rev. A. Blackburn, D.D., of Massachusetts, presented the report of the Committee on Enrollment, which was accepted.

A memorial to the Czar of Russia, asking for religious toleration for all dissenters from the State church, presented by Rev. A. Blackburn, D.D., of Massachusetts, was adopted.

Rev. W. B. Parshley of Japan was introduced, and addressed the Union with special reference to the obstacles met with in mission work in that land.

Adjourned after prayer by Rev. Z. Grenell, D.D., of Illinois.

SUNDAY, MAY 22

In the absence of the President and Vice-Presidents of the Union, Rev. Geo. Dana Boardman, D.D., of Pennsylvania, presided, and offered the opening prayer. Rev. Dr. A. J. Rowland, D.D., Secretary of the American Baptist Publication Society, read the opening hymn, "O Day of Joy and Gladness," and Secretary Morgan of the American Baptist Home Mission Society read the scripture selection from the sixth chapter of Matthew's Gospel. Prayer was offered by Rev. S. W. Duncan, D.D., Foreign Secretary of the American Baptist Missionary Union. After the morning offering Dr. Boardman referred to the death of Mr. Gladstone, the world's most eminent citizen, on Thursday, May 19, and at his suggestion the large audience rose as a tribute of respect to the memory of the departed Christian statesman.

The annual sermon was preached by Rev. L. A. Crandall, D.D., of Illinois; text, Matthew vi. 10: "Thy Kingdom Come." Two points, the law of the kingdom, and the growth of the kingdom, were forcefully and eloquently considered. At the close of the sermon the thanks of the Union were extended to the Second Baptist Church in Rochester, its pastor, and all who have in any way contributed to the interest and success of these anniversary meetings.

The Union then adjourned to meet at the call of the Executive Committee.

HENRY F. COLBY,

President.

HENRY S. BURRAGE,

Recording Secretary.

MEETING OF THE BOARD OF MANAGERS

ROCHESTER, N. Y., May 17, 1898.

The eighty-fourth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 17, 1898, in the Second Baptist Church of Rochester, N. Y.

In the absence of Hon. Robert O. Fuller, Chairman, Rev. M. H. Bixby, the Recording Secretary, called the meeting to order.

Rev. Wm. N. Clarke, D.D., was appointed Chairman *pro tem.*

Prayer was offered by Rev. K. B. Tupper, D.D. The roll was called by the Secretary, and the following members responded to their names:

HENRY M. KING,	E. M. POTEAT,	WM. N. CLARKE,
J. F. ELDER,	K. B. TUPPER,	M. H. BIXBY,
C. A. COOK,	N. E. WOOD,	WM. ARNOLD STEVENS,
D. W. FAUNCE,	L. C. BARNES,	C. A. WOODY,
B. L. WHITMAN,	J. S. GUBELMAN,	SYLVESTER BURNHAM,
WALLACE BUTTRICK,	R. M. LUTHER,	P. S. HENSON,
Z. GRENELL,	HENRY S. BURRAGE,	EDWARD GOODMAN,
GEORGE G. DUTCHER,	MISS SARAH DUFEE,	MRS. CALEB VAN HUSAN.
MRS. CHAS. H. BANES,	EDWIN O. SAGE.	

A letter from the Executive Committee was read informing the Board that the following named members of the committee had been appointed members of this Board for the present year; viz., George W. Chipman, Esq., Rev. N. E. Wood, D.D., Rev. D. B. Jutten, D.D.

Voted, That a committee of three be appointed by the Chair to nominate the officers of this Board.

DR. HENRY M. KING, DR. SYLVESTER BURNHAM, DR. N. E. WOOD,
were appointed by the Chair.

Voted, That when we adjourn it be to meet Wednesday morning, May 18, 1898, at nine o'clock.

Voted, That a committee of three be appointed by the Chair to nominate the executive officers of the Missionary Union.

WALLACE BUTTRICK, DR. Z. GRENELL, DR. HENRY S. BURRAGE,
were appointed by the Chair.

Adjourned to meet tomorrow morning, May 18, 1898, at nine o'clock.

ROCHESTER, N. Y., May 18, 1898.

The Board met pursuant to adjournment, at nine o'clock A.M., Rev. Wm. N. Clarke, D.D., in the chair.

Prayer was offered by Professor Gubelman.

The committee appointed to nominate officers of the Board recommended for

PERMANENT CHAIRMAN.
REV. WM. N. CLARKE, D.D.

RECORDING SECRETARY.
REV. M. H. BIXBY, D.D.

Proceeded to ballot for the above-named officers, and they were unanimously elected.

The committee appointed to nominate the executive officers submitted the following report:

Your Committee on Nomination of the Executive Officers at the Rooms respectfully report as follows:

EXECUTIVE COMMITTEE.

Class III. Expiring in 1901.

REV. HENRY M. KING, D.D.	REV. JOSEPH F. ELDER, D.D.
REV. THOMAS S. BARBOUR, D.D.	GEORGE W. CHIPMAN, ESQ.
RAY GREENE HULING, D. SC.	

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.	REV. HENRY C. MABIE, D.D.
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TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSBOTT, ESQ.	SIDNEY A. WILBUR, ESQ.
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Eighty-fourth Annual Meeting

Voted, To ballot first for the Executive Committee.

The ballot was taken and the following were unanimously elected ; viz. :

REV. HENRY M. KING, D.D.	REV. JOSEPH F. ELDER, D.D.
REV. THOMAS S. BARBOUR, D.D.	GEORGE W. CHIPMAN, ESQ.
RAY GREENE HULING, D. SC.	

Voted, To ballot for the Corresponding Secretaries, the Treasurer and the Auditors.

The ballot resulted in the election of the following officers :

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D.D.	REV. HENRY C. MABIE, D.D.
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TREASURER.

E. P. COLEMAN, ESQ.

AUDITING COMMITTEE.

D. C. LINSBOTT, ESQ.	SIDNEY A. WILBUR, ESQ.
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The committee appointed at Asbury Park two years ago to report on "Missionary Literature," and to whom the report was recommitted last year, reported through Dr. Elder.

Voted, That the report submitted by Dr. Elder be accepted and printed in the minutes of the Board.

To the Board of Managers of the American Baptist Missionary Union.

DEAR BRETHREN AND SISTERS : Your committee appointed two years ago, consisting of Doctors Elder and Humpstone of New York and Burrage of Maine, Mrs. Dickerson of Illinois and Mrs. Glover of Massachusetts, to consider "the Whole Subject of Missionary Literature for the Education and Stimulation of the Home Field," submit the following report :

One year ago the chairman, after consultation with his colleagues and others, sent out the following circular to each of the District Secretaries of the Union, enclosing extra copies, with the request that these be sent to such pastors and laymen in their several fields as would be likely to respond with suggestions that might be helpful to your committee in making up their report :

17 SOUTH HAWK STREET, ALBANY, N. Y., April 10, 1897.

Rev. ———

District Secretary, American Baptist Missionary Union.

MY DEAR BROTHER : As you will see from the last Annual Report of the American Baptist Missionary Union (page 26) a committee was appointed by the Board of Managers to consider the "Subject of Missionary Literature for the Education and Stimulation of the Home Field." As chairman of this committee, may I ask your kindly co-operation in the way of any useful hints which your experience may suggest, or any information along the line of the following inquiries :

1. How many churches in your district?
2. How many pastors? How many church members?
3. How many pastors take the MISSIONARY MAGAZINE?
4. How many copies of the magazine are taken in your district?
5. What methods would you suggest for increasing its circulation?
6. In what respect do you think the magazine could be improved?

7. What is the circulation of the KINGDOM in your district?
8. What is your conception of an efficient campaign document to be sent to the churches on the eve of their annual collection?
9. To what extent are the various missionary tracts and leaflets, issued or furnished by the Union and the Women's Societies, used in your district?
10. What is their value as a means of education and stimulation of the home field?
11. In what way can they be used most effectively?
12. What are the principal defects of this subordinate missionary literature?
13. Can you suggest any improvement in the form or style of the Annual Report which would enhance its efficiency as a means of interesting the churches in foreign missions?
14. Would you think it wise to have a union periodical of some sort, which should represent all our societies?

In view of the near approach of the May meetings, the desirableness of an early response is very obvious.

Yours truly,

J. F. ELDER.

The circular was also sent to the Foreign, Home and Editorial Secretaries. All but two or three of those thus directly addressed responded; but the extra copies brought only meagre returns. The chairman also examined some of the best specimens of the subordinate literature issued by the Union and by the Women's Societies of the East and West, and consulted with one or two representative ministers of other denominations relative to their experience with a union periodical.

From the data thus gathered the chairman prepared and sent to Pittsburgh a report which those members of the committee who were present desired more fully to consider, and the matter was referred back to the same committee for further action.

At this time no meeting of the committee had been held, and the matter remained *in statu quo* till the last of March, 1898, when three members of the committee, Doctors Elder and Burrage, with Mrs. Dickerson, met at the Rooms in Boston. Mrs. Glover was detained by a sudden death in her family and Dr. Humpstone by pressing engagements. Dr. Mabie and Mrs. Waterbury were called in for consultation, and the whole subject was under debate for two or three hours, resulting in complete unanimity of view on the part of those present. The findings of the committee relate to four principal matters:

I.—The Missionary Magazine.

An examination of the replies to the circular shows very general satisfaction with the improvement in the MISSIONARY MAGAZINE since it came back into the hands of the Union; but suggestions are not wanting for its further betterment. A department for the young, instead of an occasional article, might be given, and include even letters from missionaries' children to their little friends in America. Interest in the magazine thus awakened in childhood and youth would be more likely to insure its support in later years. Some account of other Baptist missions should be incorporated occasionally, as well as a *résumé* of the missionary operations of other denominations. The magazine would be more effective if it were more widely missionary and less exclusively denominational. The missionaries could be invited to write along certain lines of their experience, and the editorial judgment thus shape in advance, to some extent, the character of the communications from the field. There should be a liberal use of cuts of new missionaries, and their environment; but care should be taken in the use of pictures which have become familiar in other publications. Concrete narratives, crisp, breezy incidents and pithy appeals are demanded, and more of that intensity of thought, feeling and style which one finds in such writing as that of Speer, Mott and their like. The hope is even expressed that we may have an editorial fund, by means of which to secure the benefit of the choicest

gifts. Meanwhile we should covet earnestly the best gratuitous gifts, and invite pastors and others to contribute of their mental substance. But all this doubtless will be very distracting to the present editor, who is wrestling with the problem how with forty pages at his command he will be able to meet those who come with sixty pages of copy. Still, out of all good points he must select the best.

As to the circulation of the MAGAZINE, it is gratifying to note a substantial increase, about thirty per cent more copies being printed than were required when the MAGAZINE came under the control of the Union again. Massachusetts leads with 1,683 subscribers, and New York, Ohio, and Illinois follow with 1,213, 697 and 657 respectively. California is ahead of Connecticut, though it has but three-fifths as many Baptists, and Minnesota does one better than New Jersey, with less than two-fifths of its Baptist population. Pennsylvania has nearly six times as many Baptist church members as New Hampshire and Vermont combined, but only five more copies of the MAGAZINE go over her borders than find their way to these two New England States. In the New England District according to our report a year ago, every second pastor took the MAGAZINE, and one church member out of sixty-four. In the Southern District with nearly the same membership, about one pastor in seven and one church member in 335 subscribed. On the Pacific coast it was one pastor in four and one church member in ninety. In the Southern New York District 180 members had to depend on one copy of the MAGAZINE, while in the Northwest District, embracing Iowa, Minnesota, Montana and the Dakotas, only 150 looked over each others' shoulders for the latest news from the field. In the Southwest District one church member in seventy-five subscribed. Evidently there is room for a good deal of vigorous canvassing in working up the subscription list, and that not wholly on the frontier. One year ago the proportion of the pastors among the whole number of the subscribers to the MAGAZINE was one-sixth.

The circulation of the KINGDOM is nearly double that of the MAGAZINE, and ranges from two copies in Texas to 2,742 in New York. Massachusetts, Pennsylvania, Illinois and Ohio are among the other leading states, with 2,609, 1,516, 1,002 and 945 subscribers. On the Pacific coast and in New England the proportion a year ago was one copy to thirty members, and in Central New York one copy to ninety-six members.

Among the suggestions for increasing the circulation of the MAGAZINE we have: the offering of commissions to local agents, a free copy to pastors who will get up clubs, a missionary committee in each church to make personal canvass, mention from the pulpit of interesting articles, talking it up at all associational and other meetings, and even getting some generous friend to furnish it at a reduced price to all. Above all, make it so bright and attractive that every one who sees it will want to take it. Despite the fact that the MISSIONARY MAGAZINE occupies a distinctive field, it must meet the competition of other periodical literature in respect to readableness and general attractiveness; and it must, to a degree, rival these in freshness and vivacity if it is to win and hold the attention of those good Christian people, even, who are already sated with magazine literature of every kind and price. And even so it will require the most vigorous efforts on the part of all interested, and especially by the District Secretaries, who should hardly need formal instructions to that effect, to put the circulation alike of the MAGAZINE and the KINGDOM where they will not only be self-supporting, but a power for education and stimulation which none can gainsay nor resist.

II.—Subordinate Literature.

The testimony is quite strong and uniform as to the value of our subordinate literature, the tracts and leaflets issued by the Union and the Women's Societies. They stand, in

relation to our magazines and other periodicals, as musketry to cannon, and are indispensable as an auxiliary arm of the service. In many cases they furnish all the missionary information which the people have, and are quite generally relied on to quicken an interest in the work. But the complaint is very frequent that much of this literature is heavy and lifeless. It is better fitted for an encyclopedia than for popular reading, and lacks that blood earnestness which makes things appeal to the heart. Its excessive length destroys its effectiveness. This is a busy age, and people want things in a nutshell, and the meats picked out at that. Some of these manuals are not up to date, or will speedily become back numbers. They ought to be supplemented with succinct statements of the present condition and needs of the various fields. Even the Handbook comes in for a scoring, as a fossil, offering substantially the same things year by year continually, which can never make the comers thereunto perfect in missionary knowledge and zeal. So far as it goes it is an excellent manual for reference in the Executive Committee and for pastors and the getters-up of the missionary program, but it is hardly adapted to fire the popular heart. It makes a good backlog, but lighter material must go with it to make a genial blaze. On the whole, the minor literature of the Women's Societies would seem better adapted to their purpose than most of the corresponding publications of the Union. They excel, as a rule, in crispness and vivacity and freshness. As one of these elect ladies phrases it, they "know how to administer the missionary pill." You do not want to give too much at a dose. One central thought, sugar-coated with homelike narrative, vivid illustrations and sweet spiritual appeal, very definite and direct, will be more likely to reach the heart, the place where such pills are supposed to find lodgment, than a grave tract of the regulation size and length which discusses, however luminously, the principles of the missionary enterprise or gives a succinct and veracious history of its development. The latter sort have their place, and not the waste-basket, either; but the former are indispensable. If the one is for education the other is needed for stimulation.

It would be desirable if there could be some concert of action between the Union and the Women's Societies, so that there would be no duplication or overlapping of their respective publications, and that each might make the most of the others distinctive issues.

But the proper distribution of this minor literature is quite as important as its quality and fitness. It is said that for every man killed in battle his weight in lead is wasted, and it is to be feared that there is as great a disproportion between quantity and effectiveness of aim, in the use of this sort of ammunition. "Well circulated, poorly read," is the comment given in one report.

One of our most esteemed correspondents writes: "I am inclined to think that undue importance is attached in some quarters to the usefulness of literature in advancing the cause of missions. The living voice is more potent in the advocacy of that cause than the printed page, so far as my experience goes. I have made earnest and continuous endeavor to disseminate such literature among my own people, but inquiry and observation lead me to conclude that it is less effective than some suppose. We need the literature rather to inform and influence those who, as leaders of the work of organization in the church and association, are engaged in personal efforts to stimulate others. These are the persons by whom, so far as my experience goes, missionary literature is really used."

It is evident that these tracts are largely employed, and perhaps in increasing quantities, but it is not so evident that they are always used judiciously. A good deal will depend on the pastors, or a zealous missionary committee; but it is of little use to send a load of such matter to a pastor unsolicited. Our District Secretary gives notice in the denominational weekly that he has such and such a fine leaflet or booklet that he will send

on application, and he gets scores of requests for them. If people can be induced to send for them they will care for them the more. Get the pastors interested by awakening their own missionary convictions, and they in turn will fill their missionary committees with information through these forms of literature; will deliver Sunday preludes on salient points therein; enclose them in their correspondence; use extracts from them on occasion, and recommend them to the people generally. The distribution, in short, should be gratuitous largely, but not promiscuous.

It were well if we had one select tract or folder, fresh every year, that could be used as a sort of campaign document for stimulation of the churches. This ought to be prepared by some one who has a positive genius for gathering and grouping the most telling facts and displaying them to the best advantage the printer's art will allow. Such a document should contain the financial status, the encouragements of the work, the opportunities for enlargement, incitements to Christian stewardship, comparative statistics, usually a good map and brief, telling facts, the whole suffused with a bright, cheery spirit that will make the discouragements of this present time seem not worthy to be compared with the glory that shall crown the work presently.

III.—The Annual Report.

At the Conference of the officers of the various Foreign Mission Boards, in New York winter before last, there was a breezy discussion on the "Annual Reports, their Form and Practical Use." The writer of the opening paper contended that the Annual Report like any other good book should have a good table of contents, chapter-headings, which give some idea of what the chapter contains, an occasional footnote, referring to fuller information, and appendices for facts that interest only the select few. He criticises the lack of proper emphasis of the best things by suitable difference of type, and avers that but one society of prominence publishes an annual report with an index. That exception, it is needless to say, is not our own. Even as to the makeup of these reports, he says: "The use of scissors is too apparent; there is a mosaic cast to many of the reports, the paste-pot leaves its mark behind, and eye and brain weary with the mere mechanical juncture of facts and figures which have no vital unity."

As to our own Annual Report, one of our correspondents gives his opinion that it makes the impression on the masses of those who look at it that it is an interminable wilderness; and that it is not read to any considerable extent. He thinks if it were epitomized in an edition of about one-twentieth of the space, it would be the more valuable edition of the two. Another thinks it would find more readers if it were mightily condensed, had more of the story form, and were brightened with pictures.

Doubtless the Annual Report should embody for permanent record and preservation the state of the Society's affairs and its work for the year. It may be best and even necessary to embody therein verbatim the reports from the field. But could not an epitome or *résumé* of the Annual Report be prepared for the general reader something like the "Story of the Year" which is issued by the Church Missionary Society of England? In such an epitome the material which is incorporated in the Annual Report by the help of the paste-pot could be worked over by a skilful artist and made to give a more effective impression on less canvas. It could be enlivened with some embellishments of form, if not of fancy — bright maps, pictures of missionary homes and missionary life. These things will be as valuable for future reference as the letterpress itself. Let there be a kodak at every station. It is not enough in this age to ask the public to lend an ear; we must also borrow an eye. Perhaps such an epitome could profitably take the place of the full Annual Report which is published every year in the MAGAZINE, or *as* the MAGAZINE.

But whether such an epitome is feasible or not, the improvement of the Annual Report itself is worthy of careful consideration. It would pay the Midwinter Conference to offer a handsome prize for the best model of an annual report which shall have due regard to completeness of tabulation, to comprehensiveness of detail with brevity and lucidity of statement, to convenience of arrangement, literary charm, attractiveness of form and a good index.

But even if we have not an ideal annual report, it is a good plan to keep on hand detached portions of the same, the individual reports on the different missions being stitched up separately. This will enable the Rooms to furnish information on specific fields without the expense of mailing the entire report.

IV.—A Union Periodical.

The last question of our circular letter, touching a union periodical for our denominational societies, developed quite a strong and widespread feeling in favor of such a plan—so far as the responses go. Some were very enthusiastic for it, as were several members of your committee till the meeting in Boston two months ago. The advantages are obvious in that it furnishes a busy man or woman all their missionary news under one cover, much as a tired shopper appreciates the "Big Store," where she can supply all her wants, from a silk dress to a poodle. It was thought, too, that it would allay friction between the societies, and tend to increase interest in them all. It would be in line with the recent joint movement for the extinction of the debts. Co-operation and not competition ought to be the order of the day. The Presbyterians and the Congregationalists have each a twenty-paged paper about the size of the *Sunday-School Times*, which they furnish monthly to clubs for ten cents per year. The Congregational organ a year ago had a circulation of about one hundred thousand. Some had visions of a magazine that shall rival *Munsey's* or *Scribner's* in finish and circulation, and be floated by means of advertisements, at ten or fifteen cents a year.

But some doubted. The advertising argument is alluring but impracticable. We should come into rivalry, or collision, at once with our denominational weeklies. They reach the same constituency as the proposed magazine, and advertisers would not care to duplicate their bills for the same set of readers. If they gave the preference to the magazine the papers would suffer. Then there is a positive advantage in working along your own lines and in your own way. The existence of missionary societies of different denominations, while seemingly inevitable on theological grounds, is yet conducive to a generous rivalry which does more to emphasize Christian unity than it does to foster the *odium theologicum*. Even in the bosom of the same denomination it may be well to have diversities of operations and differences of administrations, so long as the same Lord presides over all by his spirit. People are apt to take more interest in what is peculiarly their own. A volume that has your own book-plate, that you can fondle and mark as you please, is more enjoyable than the same book from the public library. Ten families could doubtless live cheaper with a co-operative kitchen; but most people like to have their own table, nevertheless. And separate periodicals, managed by each society in its own fashion and after its own ideals, will probably have more charm and effectiveness than any co-operative journal would be likely to possess. Still we cannot afford to encourage too great independence. The smoothest movement and the happiest results will usually be obtained where the centrifugal force of strong individualities is exactly balanced by the centripetal power of a vital unity; where differentiation of parts and functions is controlled by organic life.

But such a union journal is likely to be very cumbersome and to repel by very wear-

someness. It is like furnishing several hearty courses or dinners, even, to be eaten at a sitting. It is a relief to have to digest but one subject at a time, and each society's presentation makes its best impression at its own time and in its own way.

The two Pedobaptist journals above named are not attractive in make-up, and though they are scattered broadcast it yet remains to be proved how widely they are read. It is one thing to put these papers in the pews gratuitously, and quite another to get your horse to drink when you have brought the trough under his nose. Here is the experience of a prominent Presbyterian clergyman, pastor of a large church, which gives more to beneficence than it expends on itself. Eleven years ago the general assembly declared for a high-grade consolidated missionary magazine, such as is proposed by some Baptist brethren now. It was an admirable thesaurus of missionary intelligence and a boom to busy pastors. This pastor opposed the establishment of such a journal, but when it was accomplished devoted himself vigorously to securing subscriptions for it among his own people at one dollar per year. Nearly one hundred names rewarded his efforts; but the next year in spite of all he could do the subscribers fell off in considerable numbers, and so year after year by tens and twenties, till at last he got but seven.

Four years ago was begun the publication of the cheap consolidated paper, noticed above, and known as the *Assembly Herald*. The members of his session subscribed for four hundred and forty copies, and sent one to every family of the congregation. At the close of the year, thinking to test the popular interest in the sheet, he had cards and pencils in the pews, and on a morning when his house was full asked all those who had heretofore been receiving the paper by the kindness of the session, if they would not now subscribe for it at the rate of ten cents per year. He received fifty-six names.

The fact is, such a sheet is largely of the nature of an advertisement, and will share the fate of advertisements as to being read. It is simply a question of how to get our various branches of work before our people so as to arrest their attention and enlist their sympathy. But it is a serious question whether your blanket-sheet will not smother more than it will warm. In short your committee as a whole, have to a great extent changed front on this question since a year ago. They find that some of those who have charge of our different missionary societies do not favor the scheme, and even if instructed to do so would not engage in it with any confidence; that the experience of those who have tried a union magazine does not warrant an attempt on our part. The general assembly have found their attempted "Scribner" so unsatisfactory that they have appointed a committee to consider the matter once more.* The Southern Baptists, too, incorporated their Home Mission periodical with their *Foreign Mission Journal*, but the subscription list fell off so rapidly during the year that they became satisfied that the experiment could not be a success, and went back to their old plan. Since that the subscription to the *Foreign Mission Journal* has increased very largely. Your committee believes that there is more hope of success if a free spirit of development along these lines is allowed to have its way than if the attempt is made to confine the effort to a prescribed space or method; that what is gained in seeming unity and economy of space and time and money will be lost in effectiveness; that the power of individuality, of the personal equation in editorship, which insures freshness, enthusiasm and momentum will be almost wholly lost in a blanket-sheet or a union magazine. They find, too, that there are serious practical difficulties

*The report of this committee, which was unanimously adopted by the General Assembly of this year, recommend a reduction in the size of *The Church at Home and Abroad* and its consolidation with the *Assembly Herald*. This practically announces that the attempt at a cheap popular union paper was a failure, and that the sentiment of the denomination is against maintaining a high-grade union missionary periodical at the expense of a large deficit. It remains to be seen whether this abridgment of space will not prove so unsatisfactory to the Boards for Home and Foreign Missions so as to call for separate missionary periodicals in the near future.

about editing a union periodical from different centers that would interfere with its success as well as with the patience of the saints in the sanctum, especially when it comes to the correction of proof and the introduction of the latest news.

A chief object contemplated in the appointment of your committee, as we understand, has been accomplished, though not through any agency of the committee itself; viz., the bringing of the *MISSIONARY MAGAZINE* under the control of the Union.

It remains to continue the already marked improvement in it, and to push vigorously its circulation by every agency the District Secretaries can devise and the pastors be persuaded to adopt. The subsidiary literature needs to be thoroughly sifted, brought up to date, and kept up to date and enriched constantly by further issues, the choicest in substance, vivacious in style, attractive in form, and persuasive in spirit. The attention of pastors should be called to especially attractive and effective specimens that could be made helpful in connection with the missionary concert or the offerings for the work. Some modification of the Annual Report might be considered, with the possibility and the hope that something would be evolved that will be less cumbersome, while equally enlightening, and even more convenient for reference. Our attitude toward a union periodical of any sort should rather be that of inquiry for the present, seeking to profit by the experience of our neighbors rather than to insist on a dearly purchased one of our own.

Your committee would urge that a large use be made of the denominational papers, even if at some expense, and that the articles for such use be prepared at the Rooms by some one who will be especially charged with this business and will see that it is done regularly, constantly and with a due appreciation of the importance of this means of reaching the constituency of the Union. The crude material should be really edited and sent forth clothed with the highest rhetorical power.

In lieu of the proposed union monthly it might be well to consider the feasibility of a union "Story of the Year," a volume in which each society should be allotted a fair proportion of space which it must fill with the most graphic, vivid, inspiring, story-like account of its year's work that can possibly be procured. Such a volume ought to be furnished at cost, and put into every Sunday-school library and into every Young People's Association that can be reached. Questions or outlines at the end of the book would furnish material and suggestions for missionary concerts, and make it an invaluable adjunct to our literature for the education and stimulation of the home field.

The annals of the modern missionary enterprise are, in a sense, the continuation of the Acts of the Apostles. We only contend that the literature, primary or subordinate, in which those annals are embodied should at least be as interesting and attractive from a literary point of view as the Book of the Acts itself. There is no lack of material. May the spirit that guided the pen of Luke so shape every paragraph which we put forth that it shall be worthy to follow his picturesque and inspiring as well as inspired narration.

Respectfully submitted,

J. F. ELDER,
MRS. J. S. DICKERSON,
HENRY S. BURRAGE,
MRS. HENRY R. GLOVER,
Committee.

The following letter from the Executive Committee to this Board was read by the Secretary :

THE AMERICAN BAPTIST MISSIONARY UNION,
Tremont Temple, BOSTON, MASS., May 10, 1898.

Rev. M. H. Bixby, D.D.

MY DEAR BROTHER: It becomes my duty to inform you of the following action of the Executive Committee, taken at their meeting held yesterday :

Voted, That the Executive Committee recommend to the Board of Managers:

1. That the salary of the Corresponding Secretaries be made \$3,000 each for the ensuing year.
2. That the salary of the Treasurer be made \$2,400 for the ensuing year.

Very sincerely yours,

(Signed)

E. F. MERRIAM,

Recording Secretary.

Voted, To adopt the following preamble and resolution ; viz. :

Whereas, The Executive Committee have presented the above communication to this Board; therefore

Resolved, That a special committee of five be appointed to consider the whole matter of salaries and home expenses, who shall report to this Board Wednesday morning at nine o'clock.

Voted, That the above-named committee of five be appointed by the Chair.

The following brethren were appointed ; namely: Wallace Buttrick, W. A. Stevens, Sylvester Burnham, B. L. Whitman, Edward Goodman.

Adjourned to meet Thursday morning, May 19, 1898, at nine o'clock.

Prayer by Rev. E. M. Poteat, D.D.

ROCHESTER, N. Y., May 19, 1898.

Dr. Clarke in the chair.

Prayer was offered by Dr. Faunce.

Report of the special committee of five appointed to consider and report on the matter of salaries was submitted by Dr. B. L. Whitman.

Voted, Unanimously, that the report be received and its recommendations adopted, and that it be printed in the minutes.

REPORT OF A SPECIAL COMMITTEE OF THE BOARD OF MANAGERS OF THE MISSIONARY UNION, OUTLINING THE POLICY OF THE UNION IN REGARD TO THE SALARIES OF THE CORRESPOND- ING SECRETARYSHIPS AND THE TREASURERSHIP.

First. — Two Points of View.

Is the question of salaries personal or impersonal? The committee regard it as impersonal. It is an office that is to be considered, not a man. The committee do not understand that any question is raised as to the fitness of the present Secretaries and the present Treasurer. They understand that the Executive Committee make the recommendation purely in the interests of economy and, at the invitation of the Secretaries themselves. They understand that in view of this recommendation your special committee are simply to consider what manner of offices the secretaryships and the treasurership should be, as marked by the salaries attached to them.

Second.—Two Solutions.

The question may be settled by reference to either of two standards.

1. According to the standard of business, an office pays the equivalent of the market value of the service rendered in it. Dollar service gets dollar pay. Ten-thousand-dollar service gets ten-thousand-dollar pay. Roughly speaking, ability is paid according to its recognized commercial value. By this standard our offices should be accompanied by salaries fairly representative of the value of the services rendered, as measured by the worth of those services in lines of secular employment. Ability to discharge a business marked by a ten-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a five-thousand-dollar salary.

2. According to the standard of Christian sacrifice an office is accepted for love's sake or duty's, and for the question of salary there is no room. We recognize this standard as marking the limits of complete spiritual surrender. By it thought of the next day or the next hour is excluded. The man who asks how his family is to be provided for is rebuked for want of faith, and bidden to trust God.

Third.—Two Perils.

But two perils emerge here. Under the one solution we make service a matter of mammon; under the other we make duty subversive of common sense. On the one hand we declare the mainspring of interest to be money inducement. On the other we declare willingness to intrust our most important enterprises to men whom we could not trust to provide for us our daily bread. Somehow one cannot help feeling that the true way is neither the way mercenary nor the way of the improvident.

Fourth.—Two Policies.

Possibly what is needed is not curtailment, after all. We face more than simply a question of home offices and home expenses. A policy of retrenchment at home is a policy of abandonment abroad. Let it be once for all understood that no friend of the kingdom willingly or wittingly squanders or sees squandered resources consecrated to the service of the gospel. But that granted, a policy that is more concerned about reducing legitimate expenditure than about extending the work, is a policy already struck with death. There is that scatters and makes rich. There is that withholds and makes poor. No force will press with marked vigor upon the boundaries of heathendom when it is obliged to halt after each forward step until careful reckoning is made whether the cost of that step could not have been lessened. Wiser far and better merely as economy is the spirit of enlargement that recognizes the value of service at home and abroad and seeks to make that service whole-hearted and equal to the opportunity.

Fifth.—Two needs.

Two needs thus become at once apparent: intelligence and system. The number of our people who really know much about missions is amazingly small. A sermon now and then, a collection less often, touch with a missionary worker once in a lifetime—that is the missionary stock in trade of the average church member. From ten cents to \$10 if specially called upon—that is the missionary contribution of the average church member. The idea of the kingdom has yet to be born in the average church member. The significance of missionary enterprise, its responsibilities, its exactions, its economies of administration; of this the church as a whole as yet knows little. The saving grace of sanctified womanly instinct is so far the main missionary stayback of the pastor in churches numbered not by the score, but by the hundred. A vast work of informing and

organizing and systematizing is as truly needed in North America as in an Ashantee or Bhamo.

Sixth.—Two conclusions.

Two conclusions are inevitable:

1. Wise policy forbids curtailment of missionary enterprise to meet a conception that is defective because based upon partial information, partial interest, or partial service. In the long run the law of supply and demand is as much an iron law in the gospel as it is in economics. No influence that fails to take account of just relations between work and workers can permanently keep the supply of workers up to the need, quality and quantity kept in line. For a year or for a dozen years conditions may be ignored, but ultimately the conditions will have their way.

2. The dignity of service enforces the prohibition of curtailment. The standards of business and of sacrifice need to be once more consulted. Under them both we find our faces set toward the light. First of all, let the worker give himself wholly to the Lord. Then let those who set the worker to his task give themselves, churches and individuals, wholly to the Lord. It will be possible then to let the worker face his work in a self-respecting way, as he finds it recognized by the marks of value by which other like service is recognized. We shall thus be able to command the best where the best is needed, at the point where the most distinctive Christian effort is focused upon the work beyond. By this standard our offices should be accompanied by salaries fully representative of the value of the service rendered, as measured by the worth of that service in other lines of religious work. Ability to discharge a pastorate marked by a six-thousand-dollar salary is only half paid when exhausted in a secretaryship marked by a three-thousand-dollar salary. So far, we have happily been able to command efficient service at less cost than that service would command in the pulpit. This has been due, however, simply to special obedience to the law of Christian sacrifice. But because men of God are willing to spend and be spent for the kingdom's sake, the fact of their consecration is not a valid argument for detracting from the dignity of their office by lessening their resources, and so their ability to give of their means as well as of their service and life and love to further the interests of our common work.

Seventh.—Résumé.

The work of the Missionary Union is the highest expression of our Christian and denominational life. Its offices require the highest type of men its denomination can produce in Christian character, intellectual qualification, experience, skill, leadership and organizing ability. The policy of reducing salaries is a policy which, according to well-known laws which cannot be ignored more safely in missionary administration than in business operations, must necessarily tend toward lessened efficiency in the management of the interests of the Union, both in its home and in its foreign work, with corresponding diminution of receipts at home and loss of ground abroad.

Recommendations.

Your committee therefore unanimously recommend:

1. That it be regarded as part of the settled financial policy of the Union that the salaries of the Corresponding Secretaryships be \$4,000 each, and that of the Treasurer-ship, \$3,000.

2. That the issue raised by criticism upon these salaries as excessive, be squarely met, by stating to the constituency of the Union the ground on which this action is based.

3. That the attitude of the present Secretaries be made entirely clear to the contributing public, so that it shall be understood that this action is taken, notwithstanding the expressed willingness of the Secretaries to accept reduced salaries.

4. That emphasis be laid upon the fact that the Secretaries have during the crisis of recent years contributed out of all proportion to their salaries to help meet the demands upon the treasury.

5. That it be regarded as the fixed policy of the Union to follow the principles recognized in the business world and followed by the most efficient churches in the administration of their own affairs, enlisting the best service and rewarding it as adequately as can be done without injury to the real interests of the churches, and seeking that both the Union and its workers may be mastered by the thought of complete loyalty to Christ.

Voted, That the committee who prepared this report be requested to furnish copies of the report for the daily and weekly papers.

Voted, That the Secretary of this Board be instructed to convey to the Executive Committee a statement of the grounds of this action of the Board on the subject of salaries.

Voted, That the salaries of the Corresponding Secretaries and the Treasurer be according to the recommendations of the committee as follows :

REV. S. W. DUNCAN, D.D.		\$4,000
REV. H. C. MABIE, D.D.		4,000
E. P. COLEMAN, ESQ., <i>Treasurer</i>		3,000

Voted, That when we adjourn it be to meet at the call of the Secretary.

Voted, To adjourn.

Prayer by Dr. Elder.

(Signed)

WM. N. CLARKE,
Chairman.

M. H. BIXBY,
Recording Secretary.

NOTE

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-FOURTH ANNUAL REPORT

The Eighty-fourth Annual Report of the Executive Committee is herewith presented.

HOME DEPARTMENT

The year has been one of mingled experiences of blessing and trial. During the first half of the year we had the satisfaction of seeing the accumulated debts, which for four successive years had so embarrassed the Union, cleared off to the last dollar, and affording a balance to the Union of nearly \$9,000. But while this was an occasion for gratitude and joy, simultaneously with the completion of that task the committee became convinced that the income for the year current would be considerably curtailed. In anticipation of such a result, the committee entered on the most careful computation of the probabilities in the case. It went over the demands on the several fields of the Union with careful scrutiny, cutting down the amount seemingly required by more than \$40,000 from the amount expended the year before, and at last fixed on \$426,000 as the least amount we could reasonably ask for this year, on the assumption that we might expect to receive \$295,000 in donations from the churches, \$75,000 from legacies (the average amount received from them during the past ten years) and the usual income from invested funds and other sources. When, however, our books closed, it was ascertained that the Union had received in donations the amount of \$287,355.09, in legacies \$42,445.24, and from the income of invested funds, bond accounts, and other sources \$43,492.58, making a total of \$373,292.91, and leaving a deficiency of \$68,120.85 against the Union.

Taking these figures as they stand, disappointing as they must prove, they do not indicate a falling off in interest. On the contrary, they show that the donations from the churches are \$31,056.14 more than they were the year previous, not reckoning the contributions for the debt. The plain fact is that the work abroad, despite the severe and enforced reductions of the schedule repeatedly made, has grown far beyond the appreciation of the churches at home and beyond their giving to sustain it. The work even on its present scale seems to demand about \$70,000 per year more than the churches are wont to contribute.

For several years the committee has made strenuous efforts as far as possible to conserve substantially the measure of efficiency which the missions have attained, and yet at the same time to bring the finances of the Union up to the point where we would have no deficit. If the annual offerings of our churches could be increased to \$350,000 we could do this. Must this hope be abandoned? We are not yet willing to believe that the denomination would have us inaugurate a policy

on the fields which would be so radically ruinous. If, however, we avoid this, the ratio of prominence given to the claim of foreign missions in the giving of our churches must be greatly increased.

It would be easy to say that the reduction of work undertaken should have been more radical; but it should not be forgotten that marked reductions have been made year by year since 1893. The amount taken from the African field last year was more than \$14,000, and all the missions have been held down to the most economical basis consistent with their preservation and denominational self-respect. Moreover, uncommon providential factors frequently come in, in various ways, necessarily increasing the schedule as originally fixed, to prevent immediate savings which in other circumstances might be made. When we consider the complicated conditions which prevail in these distant Oriental lands,—famine-stricken, plague-cursed, earthquake-smitten, storm-swept as they are,—it must be seen how impossible it is to administer with as prompt and exacting economy as is possible in the case of enterprises in our own land. In this realm, while preserving reasonable prudence, we can least of all walk by sight. This foreign work is pre-eminently one of trust, of venture. Nor can it be carried on at all without a large element of contingency, plan as wisely as we may. The scale of operations is as wide as the kingdom; the work is international; all climatic, social and civic conditions enter into it. The “Go ye” carries with it uncommon risks, burdens and costs. It is not a work of self-preservation, but the opposite. The losing of life is its basis, its charter, its authentication. If this be deemed a waste, then our Lord, who accepts the broken alabastron, must be held chargeable for it. If there are those who cannot pay the price to be enrolled with Christ in such an enterprise, it may be they will not walk with us. Some may even go “out from us” because they were “not of us.”

Doubtless the agitation of the country in prospect of imminent war, during the closing weeks of the year, when a large percentage of our income is usually received, has been most harmful to this cause. This agitation had a tendency to affect the money market, to depress business, to fill our people with apprehension, to chill interest in foreign peoples, and so to cut off much help that otherwise we would have received.

For several years the committee has felt an increasing responsibility respecting the matter of a wise attitude towards the larger number of eligible candidates presenting themselves for service abroad. This increase of candidates is no doubt mainly due to that remarkable development of missionary intelligence and devotion awakened by the world-wide Students' Volunteer Movement. Simultaneously with this increase of candidates, however, the funds of the Union have been decreasing, and we have been forced to repeated retrenchments. The embarrassments under which the committee and its secretaries have labored have been very trying. To be forced to decline capable and promising candidates, such as now are to be found in considerable numbers in every college or seminary of the denomination, is a serious matter. It tends to dash the spiritual ardor of these young servants of Christ, to chill the development of the Christian and missionary spirit of the institu-

tions themselves, and to create the impression through all the churches where these students are known, that the Union is powerless, if not faithless, to foster the most significant manifestation of missionary spirit in modern times.

At length in January last the Executive Committee after much deliberation, in reply to the query often put to us by the volunteer, adopted the following statement of the position it would be willing to take:

"We are often asked, 'Why does not the Missionary Union appoint more candidates, since so many are applying?' We answer:

"1. It is imperative that the Union should make sure it can care for the large number already in its service, with liabilities contingent thereto, before undertaking increased responsibilities.

"2. Not a few of the candidates applying, for one reason or another, such as impaired health, advanced years, or insufficient preparation, are properly counseled not to press their appointment.

"3. Such candidates as, in the clear judgment of the Executive Committee are properly qualified and divinely called, are welcomed to examination and appointment. The committee, however, does not feel warranted in sending them forth, except as *special funds, really not withdrawn from the ordinary contributions* to the Union, are provided, or as the *annual income is so increased* that the committee can pursue the policy without involving the Society in debt. Manifestly, to secure funds called "special," but in reality only diverted from anticipated regular income, would in the end result in no actual gain, and would embarrass, rather than help, the treasury.

"Premising, however, that the friends of the cause will assure the support of the work on our present scale of operations, the Missionary Union is willing to share responsibilities with those who would broaden our policy to the following extent; namely, candidates such as the committee shall approve will be appointed, and then placed before the churches; to be sent forward in proportion as the permanent ratio of increase in funds will warrant."

This action implies that the Executive Committee recognizes its obligation to pass upon the qualifications and providential leadings of candidates respecting foreign mission work who may present themselves, whether the number be few or many. The committee would be unable, however, on its own authority to assure an unlimited number of candidates that they would be sent forth. Before they can do this, they are entitled to hear from the churches respecting their willingness to co-operate. Having, however, taken the initiative in respect to the fitness of the candidates, and expressed their convictions respecting the divine nature of their call, the committee felt it could do no less than throw these candidates upon the churches, giving such candidates the benefit of their approval, and trusting to Divine Providence for the ultimate outcome. Nothing but limited means for the support of new missionaries apparently now stands in the way of greatly increasing the force on all fields.

Doubtless some have expected that the movement in the interest of systematic beneficence would remedy the fault. In time it may have this effect. It is, how-

ever, yet too soon to hope for very substantial benefits to our treasury, at least through this means. It will require a long educative process having its roots in the vitalities of deepened spiritual living, as cultivated in the local church and stimulated especially by the annual meetings of our associations, and other numerous conventions. If we are to have system in giving, it is important that we have a true system—a system which has due regard to the proportionate claims of various objects. There may be a system which results in evasion of the highest claims; any system is such which places the giving of the gospel to the heathen last instead of first in its list of benevolent objects. It is to be feared that in many cases where pledges for benevolence are all secured at one time, or are gathered in a lump sum and then mechanically divided, such a division will have undue reference to claims which are near and local, leaving far too small a proportion for foreign work.

Foreign missions can never be built up upon mere abstract representations, such as the general duty of giving, the upbuilding of the denomination rather than the kingdom, nor upon the assumption that if there be three or four objects of benevolence, foreign missions should be satisfied with a third or fourth equal part of the avails. The facts and phenomena of foreign mission work, the concrete conditions of heathen peoples and native churches, the particular knowledge of the heroic missionary personages who have left home and native land for the sake of Christ and the heathen, need to be vividly brought before the people, and contributions secured in view of the impressive facts presented upon the merits of the case; otherwise there will be little giving to work that is beyond the seas and wholly removed from sight.

No plan of systematic giving that does not allow and provide for such intelligent periodic representation can do justice to foreign missions. Hence the calendar plan of offerings, calling for sermons, addresses, the circulation of literature and prayer for each cause in its season, through a series of weeks, just suggested by the Commission on Systematic Beneficence, is particularly commended. And be it remembered, no plan of giving, however excellent, will work itself. Whatever be the plan adopted, the need will be real and constant upon pastors and churches to persistently enforce it, by "line upon line, precept upon precept, in season and out of season."

On the whole, in view of the somewhat disappointing financial outcome of the year immediately following the heroic effort of extinguishing the debts of four previous years, the committee cannot refrain from expressing the conviction that certain lines of policy in the home department previously contemplated, but deferred in the hope of better times, should now at once be adopted, and the denomination made acquainted with their import. For example:

That expenses in the home department should be considerably reduced; that the lessening of the number of district secretaries and other employees of the Union should be considered, and other economies in the home administration should be applied wherever possible.

* In the month of December, 1897, overtures were made to our committee by a

number of colored brethren of the South, organized in Richmond, Va., under the name of the District Convention of Colored Brethren. This convention made proposals to us for some plan of co-operation with the Missionary Union, whereby it might actively engage in work in Africa. The Executive Committee responded by offering to coöperate with this convention on the following basis: The convention of the colored people to adopt and sustain their own methods of organization and of raising funds; to select and appoint their own missionaries, with the understanding that the appointment shall be subject to the approval of the Executive Committee of the Missionary Union; and to maintain such communication with them as may in their judgment seem desirable; the Missionary Union to pay one-half of the salary of a traveling or district Secretary; to supply literature to a reasonable extent to the representatives of the convention, who were to visit churches; and to give the officers and representatives of the convention the benefit of the advice and experience of the Union in the matter of collecting funds and carrying on the home work of missions; the funds collected to be remitted monthly to the Treasurer of the Missionary Union, after deducting necessary expenses and the convention's one-half of the Secretary's salary; the Union affording to the convention all the benefit of its established agencies for the transmission of funds and the conduct of the mission work on the field; the Union also, if desired, to assign to the convention the Mukimvika station on the Congo, with the support of the missionary located there; to regularly transmit funds for the support of the missionaries and of the work as may be appropriate, with the understanding that any temporary deficiency which may occur in the funds furnished by the association shall be supplied by the Union, to an amount not exceeding \$500 annually; the said deficiency to be made up subsequently.

The convention of colored Baptists responded by suggesting some modification of the terms, to the extent of having a representation upon the Executive Committee, and that the Union pay one-half the traveling expenses of the traveling Secretary. The Union declined to accede to the latter suggestions. Since this, our last communication, no reply has been received from the convention in Richmond. The committee, however, entertains the hope that in the near future our colored brethren of the South will rise up and inaugurate some practical and effective method whereby they may enter on the most active evangelization of Africa.

The committee desires here to recognize its appreciation of the exceptional and considerate generosity of Hon. Chester W. Kingsley of Cambridge, Mass., who has recently given to the Union, as well as to several other societies and institutions respectively the sum of \$25,000 of annuity funds. As an example of wise investment of Christian capital on the part of one of the Lord's faithful stewards, as well as of generous appreciation of great missionary and educational causes, it is to be commended as worthy of wide imitation.

The Executive Committee was organized June 7, 1897, by the reëlection of Rev. Henry M. King, D.D., as Chairman, and Rev. Edmund F. Merriam as Recording Secretary. All the members of the committee have continued throughout the year in the positions to which they were chosen. Rev. Samuel W. Duncan,

D.D., as Corresponding Secretary for the Foreign Department, and Rev. Henry C. Mabie, D.D., in a similar relation to the Home Department, have rendered continuous service.

At the first meeting of the committee on June 7, Rev. Edmund F. Merriam was reëlected Editorial Secretary, and has served during the year. The work assigned to the Editorial Secretary embraces both the editorial care and the business management of the *Baptist Missionary Magazine* and *The Kingdom*, and the preparation or editorial supervision of such pamphlets, tracts and leaflets as are called for to bring the work of the Union before the churches in a suitable manner. He is also charged with the care of the interests of the Union in wills containing bequests to the Society, and with correspondence concerning annuities and annuity funds. By the direction of the committee he is also engaged in a careful examination of the titles to all real estate held by or on behalf of the Union both at home and abroad, for the purpose of clearing and correcting imperfect titles and making a complete and indexed record of all titles, with certified copies or translations of all deeds for the information and easy reference of the committee.

Since the resumption of the management of the *Baptist Missionary Magazine* by the Union gratifying progress has been made in the increase of the subscription list and the favor with which the enlarged and improved magazine is regarded among the constituency of the Society. The increase in the list amounts to more than thirty per cent, and still continues. Although the expense of publication has been increased more than twenty-five per cent by the enlargement in size and the improvements in the paper and other features, the magazine is more than self-sustaining, even at the reduced rates. A pleasing feature of the new relations which the magazine bears to the work of the Union is the many testimonials received from churches where clubs have been formed, of increased interest and giving for the mission work abroad.

THE TREASURY

The Treasurer has received during the year from all sources the sum of \$849,477.66, as follows :

Donations	\$287,355.09
Legacies	42,445.24
Woman's Society, East	70,094.17
Woman's Society of the West	26,255.33
Woman's Society of California	3,466.92
Woman's Society of Oregon	400.00
Telugu Mission	1,020.58
Congo Mission	1,000.00
East China Mission Indemnity	5,290.52
J. D. Rockefeller	151,267.00
Joint Debt Account	142,561.95
Union Debt	7,824.79
Bible Day Collection	1,312.83

Missionary Reinforcement	\$1,075.40
Income of Funds and Bond Accounts	41,104.35
Additions to Permanent Funds and Bond Accounts	67,003.49
	<u>\$849,477.66</u>

EXPENDITURES

Appropriations for the year 1897-98	\$557,873.70
Added to Permanent Funds and Bond Accounts	67,003.49
Debt, April 1, 1897	292,721.32
	<u>\$917,598.51</u>
Debt, April 1, 1898	<u>\$68,120.85</u>

The donations were received from the following localities : Maine, \$4,004.30 ; New Hampshire, \$2,664.18 ; Vermont, \$2,513.08 ; Massachusetts, \$49,590.04 ; Rhode Island, \$5,975.22 ; Connecticut, \$7,191.83 ; New York, \$78,979.14 ; New Jersey, \$12,144.87 ; Pennsylvania, \$25,314.98 ; Delaware, \$483.41 ; District of Columbia, \$1,403.83 ; Maryland, \$32.35 ; Virginia, \$159.50 ; West Virginia, \$1,613.09 ; Ohio, \$16,212.49 ; Indiana, \$2,988.24 ; Illinois, \$11,975.63 ; Iowa, \$3,809.50 ; Michigan, \$6,005.23 ; Minnesota, \$6,227.88 ; Wisconsin, \$3,776.44 ; Missouri, \$1,438.19 ; Kansas, \$3,282.40 ; Nebraska, \$1,725.82 ; Oregon, \$1,104.66 ; Colorado, \$1,759.31 ; California, \$5,245.79 ; North Dakota, \$454.38 ; South Dakota, \$1,181.19 ; Washington, \$982.46 ; Nevada, \$36.60 ; Idaho, \$164.40 ; Wyoming, \$67 ; Utah, \$2 ; Montana, \$152.65 ; Arkansas, \$3 ; Arizona, \$45.85 ; Indian Territory, \$386.19 ; Oklahoma, \$259.62 ; New Mexico, \$18.25 ; British Columbia, \$60.30 ; Nova Scotia, \$30 ; Canada, \$14.30 ; North Carolina, \$10 ; South Carolina, \$4.58 ; Kentucky, \$10 ; Tennessee, \$2.23 ; Louisiana, \$4.62 ; Georgia, \$14.82 ; Florida, \$27 ; Alabama, \$34.54 ; Mississippi, \$5 ; Texas, \$10 ; Norway, \$69.91 ; Denmark, \$79.58 ; Sweden, \$879.37 ; England, \$263.25 ; Spain, \$19.63 ; Germany, \$307.02 ; Burma, \$9,437.73 ; Assam, \$739.31 ; China, \$1,202.79 ; Japan, \$292.86 ; India, \$6,554.94 ; Congo, \$162.55 ; Russia, \$2,227.64 ; Alaska, \$5.50 ; Miscellaneous, \$3,510.63.

Two important changes have been made respecting district secretaryships.

In accordance with the suggestions made by the joint committees of the Home Mission Society and the Missionary Union, for several months the feasibility of having one Secretary for both societies in the New York Southern District was canvassed. Overtures were made to several suitable men with reference to it. One after another declined, till at length it became evident that the double service contemplated was impracticable, that no real financial saving could be made, and the hope of an arrangement satisfactory to either society was given up. Meanwhile the office of the Missionary Union in New York was for months without an incumbent, and our treasury suffering considerably therefrom.

Accordingly last November the committee proceeded to fill the vacancy by the

appointment of Rev. Charles L. Rhoades of Stamford, Conn. He immediately accepted the position and entered on his duties.

In October last Rev. C. F. Tolman, D.D., for thirty-two years Secretary of the Union in the Western District, suffered a serious accident in the fracturing of his thigh, whereby he was confined to his bed for five months. He however heroically kept his hand on the work, through very efficient clerical aid, so that the interests of the Union suffered less injury than they otherwise would.

At length, however, it was found that Dr. Tolman's prostration was so severe, and it was so improbable he could longer hope to do much field work, that after the most fraternal understanding between the committee and Dr. Tolman, it was decided that from June 1, 1898, a new Secretary should be appointed for the district. Accordingly Rev. E. W. Lounsbury, D.D., of Aurora, Ill., was invited to accept the position as District Secretary, and Dr. Tolman was asked to render such assistance in the office and otherwise as his strength would allow.

The Union wishes to put on record its deep appreciation of the faithful, laborious and efficient service of Dr. Tolman. He has been connected with the Union for the period of thirty-two years. For three years he was our missionary in Assam, until complete prostration drove him from the field. In 1866 he became associated with Dr. S. M. Osgood in the service of the Union, and in 1868 he was appointed District Secretary, in which position he has continued to labor with tireless devotion until the present.

COLLECTION DISTRICTS

The New England District.—Rev. W. E. Witter, M.D., District Secretary.

The year has been one of blessing. Although our income from legacies is \$13,255.88 less than last year, still there has been a net gain in offerings from churches, Sabbath schools, young people's societies, and individuals of \$2,908.41, and from the Woman's Society of \$5,174.15, making a total net gain, exclusive of legacies, of \$8,082.56, or 8 per cent.

This increase has been the result of unsparing effort. Our returned missionaries, often at real sacrifice to health, have been eager and abundant in their service to the churches; associational secretaries have been vigilant, and many pastors and leaders of young people's organizations unusually faithful. Dr. O. O. Fletcher, Secretary of the New York Central District, rendered valuable assistance at several of our New England missionary conferences.

The labors of Miss Ella D. MacLaurin in the district have been received with much favor. Her presentations of the cause of missions have been with power.

The appointment of several new missionaries from our district, supported by special funds, has given added intensity to the interest of many.

The assuming of the support of "our own missionary" in whole or in part, as proposed by some of our churches, Sabbath-schools, and Young People's Societies; is increasing the volume of prayer, the sense of the reality and obligation of missions, and faithfulness in stewardship.

Our thanks are due to Miss Margaret Leitch of the American Board, and to Sumner R. Vinton and Donald MacLean of Newton Theological Seminary for telling addresses at various meetings. The inspiring "Easter Offering Call" of Mrs. N. M. Waterbury is not forgotten, neither the help of our secretaries at the rooms.

Missions, our supreme duty; the heathen world in supremest need; Christ's call to his stewards louder than ever before; heroic sacrifices beyond all previous standards, the obligation now resting upon every disciple, and unparalleled achievements now possible, indicate the burden of our conversations, correspondence, and addresses.

We are asking large things from the churches. Our commission warrants us in doing nothing less. We expect great things, for our expectation is from God.

The offerings for the year are as follows:

States.	Churches.	Sabbath-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Maine.....	\$2,828 70	\$206 24	\$244 63	\$724 73	\$675 00	\$2,702 13	\$7,381 43
New Hampshire.....	2,125 26	36 92	229 22	272 78	5,811 27	2,313 61	10,789 06
Vermont.....	1,966 41	207 93	137 55	201 19	26 05	1,321 18	3,860 31
Massachusetts.....	28,890 39	1,636 92	3,539 39	15,523 34	8,778 05	22,839 14	81,207 23
Rhode Island.....	4,472 06	311 51	1,019 20	172 45	1,900 46	5,410 43	13,286 11
Connecticut.....	4,762 41	429 91	768 00	1,231 51	451 55	4,999 15	12,642 53
Totals.....	\$45,045 23	\$2,829 43	\$5,937 99	\$18,126 00	\$17,642 38	\$39,585 64	\$129,166 67

The Southern New York District.—Rev. Charles L. Rhoades, District Secretary.

Called to this field of labor the middle of last November with still several weeks of work in completing my pastoral relations at Stamford, Conn., and with seven months of the year gone and no active work done among the churches in the district, there were peculiar difficulties to overcome to accomplish the desired result of raising the amount designated by the Executive Committee as the suggested proportion from this district; viz., \$65,000.

I desire, first of all, to acknowledge the faithful work of him who for so many years went in and out before these churches as District Secretary. He is beloved by all, and his name appended to a circular and supplemented by personal letters kept all in admirable touch with the work. Our Brother, Rev. A. H. Burlingham, D.D., will always have a large place in the hearts of this people.

The pastors, churches, Young People's Societies and Sunday-schools have given me a most delightful welcome, and made my work, though arduous at times, a pleasure and an inspiration. Doors have been thrown wide open to me, and the responses of the people have been hearty, and their fellowship most helpful. I have made no direct appeal for funds, nor striven in any wise to play upon impulses or sentiment. I have steadily pursued two lines of work: First, To deepen the Christian consciousness in spiritual things; and, second, To broaden Christian thought by a knowledge of the kingdom.

In the first, God's word has been my unfailing source of power. In the second, my lantern and views have been an inestimable help. Through Young People's Societies and Sunday-schools I have been able on week nights mostly, to reach large numbers with a vivid portrayal of the fields of work, embracing the conditions of the people in their home,

social and religious life, and to show the opportunities opened by the Master, the needs of the gospel, and let these peoples voice their own "Macedonian cry" to Christian hearts.

Responses and results have been quick, intelligent and hearty; and instead of an expected falling off in this district there has been an increase in the gifts from the churches and the amount has reached within \$892.47 of the suggested sum of \$65,000.

I am persuaded in this, my new work, of the same truth that was with me in my pastorates, that all the people of God need is to know better first, "the King," and second, "the kingdom"; and working heartily, frankly and faithfully with the pastors there is no reason why this may not be done.

In closing I want to record my thanks to the pastors and churches for the most cordial way in which they have received me and seconded all my endeavors to co-operate with them in leading their churches into obedience to the great commission.

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Woman's Societies.	Totals.
New York	196	102	\$18,412.00	\$768.10	\$1,023.07	\$31,454.50	\$13,390.18	\$65,047.85
New Jersey.....	106	60	6,140.76	318.86	353.58	1,198.75	7,007.85	15,019.80
Miscellaneous	.....	.....	.....	.....	.....	.....	.....	296.70
Totals	302	162	\$24,552.76	\$1,086.96	\$1,376.65	\$32,653.25	\$20,398.03	\$80,364.35

The New York Central District.—Rev. O. O. Fletcher, D.D., District Secretary.

The financial report appended shows increase in receipts from churches, Young People's Societies and individuals. This comes mostly from increase in the number contributing. Despite the seeming decline in receipts from Sunday-schools, there has been no falling off in the number of schools represented. The amount from legacies is somewhat less than last year. Excluding legacies as beyond immediate control, the year reported shows a gain of over sixteen per cent; including legacies, the gain is over nine per cent.

This is especially noteworthy when we take into consideration the contributions to the debts of the Union and the Home Mission Society. The total of those contributions is not yet known to me, my books only showing what was forwarded to the treasury of the Union for this purpose. This of itself—\$14,189.25—equals the average annual offering of the churches of this district to foreign mission work. It is certain that despite the effort to pay the debts, the churches have made gain as to the regular work.

That effort has proved a blessing. The spiritual character of the method pursued and of the conferences held, the uplifting of sacrificial giving, and the renewed consciousness of what this work is to us, have been of inestimable worth. It has also shown what our churches can do if they will but undertake to answer God's call.

Your Secretary has again to note the helpfulness of the Associational Secretaries, of the General Secretaries, of Dr. Witter and Miss MacLaurin, of the Student Volunteers, and of the denominational press. He would especially mention the aid given by returned missionaries, Brethren Cochran, Bunker and Parshley. The pastors of this district are a noble body of men, unexcelled in their devotion to Christ's cause. During my rest, forced by a nervous trouble, they kept the work right up to the mark.

Two most helpful factors call for special mention. (1) The Cohoes Church, under the leadership of the pastor, has inaugurated an annual Missionary Conference. Its blessed

effects are felt in all that part of the state. Other pastors are talking of organizing something similar in their churches. (2) The young people in each of two associations now sustain a missionary in the foreign field. In those associations, offerings from the churches, apart from the Young People's Societies, have increased, and pastors tell me that contributions to other denominational undertakings have also increased.

The critical issue in foreign missions is now in the home field of the work. God's blessing rests upon the labors of the missionaries, doors are open and opportunities are increasing; men and women are pleading to be sent. Thus God is calling in his loans. Will his people honor his drafts? The record of the past year is proof that we can do more.

My correspondence for the year here reported has exceeded any previous year of my service. It has gone beyond what it should normally be. The register shows over four thousand letters written, besides circulars prepared and mailed and packages sent out.

Receipts were as follows:

State.	Churches and Individuals.	Sunday- schools.	Y. P. Societies.	Legacies.	Woman's Societies.	Total.
New York.....	\$19,795 15	\$1,366 37	\$3,372 22	\$3,796 45	\$16,363 46	\$44,693 65

The Southern District—Frank S. Dobbins, District Secretary.

Up to the beginning of February it seemed very certain that this district would exceed previous years in its contributions. As it is, the gifts from the churches and from the Young People's Societies are in excess of last year, and those from Sunday-schools are but little behind. Nothing has been received from legacies and less than usual from individuals. With regard to this last item, several thousands of dollars from one generous giver are simply delayed, and will come in during the early part of the next year.

I may note as a fact, easily to be demonstrated, that the especial effort to raise the two debts fund during the year, did not unhappily affect the giving of the churches. Where there was any shrinkage of giving it was on the part of churches that had no share in the debt raising. This is true with only a few exceptions.

I cannot see upon careful scrutiny that there is any evidence of aught else than a slowly but steadily deepening interest in world-wide missions in this district. The great majority of the pastors nobly lead in this. I am confident that more and more the interest is based on convictions rather than on passing impulse, and the pastors are the teachers.

I can see also, emerging more and more distinctly the interest resulting from the studies of missions the young people are carrying on. This shows itself not only in the giving but in the more repeated calls for missionary literature and for literature bearing upon the history of missions.

The movement to systematize the beneficence of the churches is also doing us much good. This also produces a steady stream of giving, instead of the spasmodic giving easily affected by circumstances.

I wish that there were space to tell of some of the noble gifts of consecrated Christians for world-wide missions, of gifts from the well-to-do, and from the struggling as well, illustrating the deepening of the missionary conviction. There is a very great deal for which to be devoutly thankful as one surveys the year's work here.

In the movement to extinguish the debts on our national missionary organizations this district did all that was asked of it and something more. The movement was very generally shared in. The sum of \$31,500 was given for the debts from this district.

The receipts for the general work as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Woman's Societies.	Totals.
Pennsylvania and Delaware.....	\$13,001 36	\$1,019 24	\$1,269 53	\$10,818 00	\$20,040 75	\$46,148 88
New Jersey (four associations).....	3,036 20	268 19	408 18	111 00	3,623 06	7,446 63
District Columbia	1,085 67	6 45	238 71	75 00	1,116 86	2,522 69
States South, and Miscellaneous.....	175 97	.....	.....	220 00	126 75	522 72
Totals, 1898.....	\$17,299 20	\$1,293 88	\$1,916 42	\$11,224 00	\$24,907 42	\$56,640 92
Totals, 1897.....	\$16,627 32	\$1,343 73	\$1,873 64	\$15,228 00	\$13,038 48	\$50,802 67

In 1897 \$2,631.50 was received from legacies. In 1898, nothing. It ought to be noted that many Sunday-schools make no separate report of their gifts, these being included with those from the churches.

The Middle District. — Rev. T. G. Field, District Secretary :

Two chief events have marked the year just closed ; viz., The part taken in the raising of the sum necessary to remove the debts of the Union and the Home Mission Society ; and action in compliance with the advice of the Commission on Systematic Beneficence. I cannot state the full amount from this district given towards the debts, but know it was in excess of what was asked, — more than \$12,000.

OHIO.			WEST VIRGINIA.		
Time.	District.	Associations.	Time	District.	Associations.
January February ..	Northwest	Toledo, Auglaize, Dayton, Mad Run,	December January	Central.....	Broad Run, Harrisville, Mt. Pisgah,
March April	Northeast	Ashtabula, Cleveland, Huron, Lorain, Trumbull, Wooster,	February .. March	Southeast	Greenbrier, Hopewell, Raleigh,
May June.....	Central.....	Cambridge, Coshocton, Columbus, Mansfield, Mt. Vernon, Scioto, Zanesville,	April May	Southwest	Guyandotte, Kanawha Valley, Twelve Pole,
September October....	Southwest	Adams, Clermont, Clinton, Miami,	June..... July	Western....	Harmony, Parkersburg, Teays Valley,
November December	Southeast	Central, Gallia, Jackson, Ohio, Portsmouth, Marietta, Zoar.	November December	Eastern	Eastern, Goshen, Judson, Union.

The table on the preceding page will show the grouping of associations and the time of collections for the Union in the Middle District.

Both Ohio and West Virginia have promptly and fully accepted the recommendations of the Commission on Systematic Beneficence. The scheme adopted does not supersede existing plans adopted by any church prior to this time, unless such church prefers the general plan.

If the generous individual subscription of \$10,000 accredited to Ohio in 1896-7 had been repeated this year the aggregate would exceed last year's aggregate. The number of non-contributing churches — about fifty per cent — is altogether too large to be endured without effort to reduce it.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio	\$10,143.89	\$551.51	\$958.45	\$4,471.92	\$1,000.00	\$17,125.77	\$6,115.43	\$23,241.20
West Virginia..	1,512.59	22.12	27.20	17.25	173.33	1,752.49	278.42	2,030.91
Aggregate....	\$11,656.48	\$573.63	\$985.65	\$4,489.17	\$1,173.33	\$18,878.26	\$6,393.85	\$25,272.11

The Lake District. — Rev. J. S. Boyden, District Secretary.

In the first quarter of the year the work of the Secretary was chiefly given to the effort of raising the united debt, which resulted, according to data received at this office, in covering into the treasury for that purpose from the district (Michigan and Indiana) the sum of \$10,539.09.

The regular work of the churches was somewhat interrupted, especially where the time for church contributions was during this quarter. The apparent success or failures are things which cannot be shown in a statement of figures.

The payment of the formidable debts of the societies was an event that calls for devout gratitude for the ability and heart to do such honor to our Lord. It was an experience with valuable lessons to be learned and problems to be worked which tables of figures may present, but do not solve. Facing the peril of withholding the Lord's money was a test of loyalty to the Master, which doubtless foreshadows greater equipments for larger service. Among the important lessons learned is that going forward into heroic action is always safe when God leads.

Christian forces in the warfare against the powers of darkness are not enlisted for a single campaign and then to retire for winter quarters; not alone for taking some strategic position; rather for conquest and occupation of "all the world" for the universal rule of our Divine Leader and King.

The statement appended shows that the regular contributions from the churches are more than last year; also more contributing churches than any former year. The growing custom of uniting all the active forces in gathering the Lord's money in one offering gives no data for a full report of contributions from Sunday-schools and young people's societies, but both the number and amount given is a great gain over last year.

It is gratifying to note that a careful analysis of the figures given and the statement appended shows the aggregate sum given this year is in an advance of any former year, including the Centennial.

The District Secretary gratefully records the valued help the associational secretaries

have freely given in awakening an interest in missions, and especially in the important work of appointment of Commissions on Systematic Beneficence in the churches. Very helpful assistance in the work has been given by returned missionaries, Miss Nora Yates and Rev. G. W. Taft; also by the denominational papers, the *Baptist Outlook* and the *Michigan Christian Herald*; and also the visits and very efficient work of the general secretaries of both societies in Detroit and Indianapolis has made the success of the year possible.

The following tabulated statement shows, so far as figures can, the results of the year's work:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Indiana	\$2,442 09	\$175 89	\$147 33	\$222 53	\$500 00	\$1,911 87	\$5,399 71
Michigan	4,989 38	254 51	595 56	178 22	.....	2,869 37	8,887 04
Total.....	\$7,431 47	\$430 40	\$742 89	\$400 75	\$500 00	\$4,781 24	\$14,286 75

The Western District.—Rev. C. F. Tolman, D.D., District Secretary.

The development of this field has always been prosecuted with the ultimate hope of reaching bed rock. During more than thirty-two years of service its Secretary is gratified to find that there has been a gradual growth of genuine missionary conviction in the minds of the church membership. The pastors are beginning to realize more fully than ever before the meaning of Christian stewardship, and are teaching this truth in the pulpit and are presenting it as a matter of study and devotion in the midweek prayer-meeting.

The missionary work in charge of different organizations was once regarded as something outside of the local church, something for which it was not organized. Thirty years ago the too prevalent idea of a church was a society for self-maintenance and the salvation of those within its reach. It has therefore been the purpose of your Secretary to make prominent the scripture teaching regarding Christian stewardship. It is just as much the duty of every church member to pay as to pray. It is as high and as holy an obligation to give money for saving men and women in heathen lands as to use personal appeal and influence to save them in our own neighborhood.

During the first six months of this year at every meeting of the associations, at every missionary convention, and in every pulpit where your Secretary has presented the work of world-wide missions, he has endeavored to press home upon the hearts of everyone who heard him this most important matter. The seed was sown not simply for an immediate harvest, but with special reference to the reaping of after years. In this way a large number of new contributors to the Society was secured. Their interest did not rest alone on their pity for the perishing heathen; they were not moved to give merely because of the suffering condition of our missionaries, nor even by sympathy with them in their holy calling. The supreme motive which was presented to influence them to give was that the Lord had need of their service; the Master depended upon them for this work, and loyalty to him should lead them to fidelity and self-sacrifice.

At the end of the first six months a serious accident rendered it impossible for me to travel or preach, but through the excellent services of associational secretaries and the

cordial coöperation of pastors, foreign missions have been kept before the minds of the people. The cultivation of the field, therefore, has not seriously suffered by this inscrutable Providence. The competent stenographer who has served the Union for the last five years has taken dictation and conducted the correspondence with discretion and vigor.

The following tables show the gathered fruits of the year :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Illinois	\$9,263 50	\$1,000 67	\$850 14	\$1,696 32	\$8,760 00	\$11,661 69	\$33,233 32
Wisconsin	3,604 05	99 64	94 85	328 40	1,334 81	3,228 40	8,690 75
Totals	\$12,867 55	\$1,100 31	\$944 99	\$2,024 72	\$10,094 81	\$14,890 09	\$41,922 47

The result is not all that was hoped for. The diminution is due to the falling off of the larger churches, and in many cases the excuse is that such a strenuous effort was made for the payment of the joint debts that the people failed to respond as readily to the current work of the Union as heretofore. The war cloud also was an excuse, and the times are said to be even harder than in former years. The reports of associational secretaries and committees indicate that the spirit of missions has not diminished.

Rev. R. L. Halsey, returned missionary from Japan, rendered two months of valuable service in visiting many of the churches, Sunday-schools, and Young People's Societies, both during the week and on Sunday. Some of the associational secretaries not only corresponded with, but visited churches in their Association, and presented the work in person. These services have been very helpful.

The outgoing of missionaries, with the accustomed work of tickets, baggage, freight, etc., has been attended to, and the favorable terms for tickets and shipment have been continued, so that we pay a less sum for putting missionaries' goods into China and Japan than the ordinary rate to the Pacific coast.

The Northwestern District.—Rev. Frank Peterson, District Secretary.

At the close of a year of hard and ceaseless toil the District Secretary rejoices in a liberal harvest. Not since the centenary year has the Northwestern District yielded such returns.

The contributions to the Missionary Union have been as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Society.	Totals.
Minnesota	\$3,875 38	\$344 53	\$562 34	\$1,524 66	\$2,780 00	\$5,363 62	\$14,450 53
Iowa	2,867 78	357 08	431 24	199 90	.....	3,302 12	7,158 12
South Dakota	1,008 51	13 56	126 74	48 42	.....	411 56	1,608 77
North Dakota	428 02	9 84	1 00	2 50	.....	214 77	655 13
Montana	139 86	.....	.....	25 00	.....	43 10	164 86
Idaho	23 60	.....	.....	.....	.....	16 30	39 90
Totals	\$8,343 15	\$725 01	\$1,121 32	\$1,800 98	\$2,700 00	\$9,360 85	\$24,151 31

Some changes in the method of systematic beneficence have taken place in Minnesota and South Dakota. The so-called "rotation system" has been adopted by both. The arrangement, however, differs somewhat. In Minnesota each object has a given district for a given time, while in South Dakota the whole state is worked for one object at a time. In this arrangement of things there has necessarily been some loss in benevolence for the first year.

The Southwestern District.—Rev. I. N. Clark, D.D., District Secretary.

Under the divine leading and blessing we have reached the close of another fiscal year. Solicitude and toil have had constant mingling. The great debt of the preceding year, hanging over our treasury so threateningly, occasioned profound concern. The heroic movement to obliterate it gave animation and stimulated activity. The splendid success filled all minds with gratitude and exultation. Fear of reaction, thus lessening the income for current work, quickly followed. Methods were devised and activities multiplied to arrest such reaction. The effort was made more vigorously than ever before to interest the churches more generally and thoroughly in this largest of all Christian enterprises, hoping thus to hold what we had, and by addition of new sources of income to increase the volume of our material support. The entire year has been devoted to the deepening and developing of the missionary spirit. There was occasion to fear that in the outcome of the year the collections would be lessened in amount about equal to the donations made towards the payment of the debts. Happily this fear has proven groundless. The receipts from the churches and the friends of missions have exceeded those of the preceding year by an encouraging per cent. Most of the states and territories in the district have shared in this increase. The Secretary has enjoyed the cordial, united and valuable support of the associational secretaries and pastors in every portion of the field, and has been favored with health and strength to give the work constant attention. The number of contributing churches is 441, being an increase from last report of 71. In this increase the state of Nebraska shares most generously, going up from 66 last year to 96 this year. The movement is upward and forward in every portion of the district. Missionary agencies and advocates are increasing.

The aggregate of receipts from the district is as follows:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Woman's Circles.	Individuals.	Woman's Societies.	Totals.
Kansas.....	\$2,575 16	\$64 21	\$184 48	\$48 00	\$410 55	\$1,064 76	\$4,347 16
Colorado.....	1,115 77	63 83	148 67	5 00	426 04	1,359 05	3,118 36
Nebraska.....	1,347 38	84 74	146 52	55 20	97 98	985 19	2,717 01
Wyoming.....	61 00	5 00	.....	.....	1 00	28 85	95 85
Utah.....	16 35	.....	.....	.....	.....	41 80	58 15
Arizona.....	36 50	.....	6 05	.....	.....	9 85	52 40
New Mexico.....	16 25	.....	.....	.....	.....	.....	16 25
Nevada.....	32 00	.....	.....	.....	.....	.....	32 00
Oklahoma Territory.....	195 43	9 64	4 00	.....	50 55	9 25	268 87
Indian Territory.....	188 02	4 01	.....	.....	194 16	34 00	420 19
Missouri.....	.....	.....	45 00	.....	30	.....	45 30
Totals.....	\$5,583 86	\$231 43	\$534 72	\$108 20	\$1,180 58	\$3,532 75	\$11,171 54

Per cent of gain on General Collections, 28 per cent over preceding year.

Per cent of gain, including Woman's Society, 25 per cent over preceding year.

The Pacific Coast District.—Rev. J. Sunderland, D.D., District Secretary.

The effort to raise the joint debts of our two great missionary societies mark the special features of the year's work. While the effort in this district was undertaken with some dread, the experiences were such as to leave the most pleasant memories. Not all of even the larger churches responded, but there was a very general response, and, with a heartiness and a liberality that were exceedingly gratifying.

This effort affected the results for the current work in two ways. It deferred the regular offerings so that a larger proportion than usual came in during the few last days of the year. To some extent, also, it lessened the amounts of the offerings. This was especially so in some of the larger churches.

A small gain has been made over the previous year, in general contributions of \$170.50, and two small legacies have still farther increased receipts, so that aside from the amount raised for the debts (about \$4,000) there has been a gain to the Union of \$1,072.58. There has been a gain in the contributions to the Women's Societies also of \$418.41.

The gift of a dear brother who had for years contributed \$500 per year is missed, the Lord having called him home. Instead of this we have a small sum from a generous legacy which he bequeathed to the Union.

The churches of British Columbia which have heretofore contributed to the Union have decided to coöperate with the Canadian Board, and their help is greatly missed. A larger number of churches than usual have contributed, which is chiefly due, I think, to the excellent campaign literature furnished by the Union, and which was sent to every church in the district.

We are again specially indebted to our corps of efficient associational secretaries, as well as to not a few pastors and other leaders, who count it a joy to do all possible for this great cause.

The table following gives financial results:

States.	Churches.	Y. P. Societies.	Sunday- schools.	Individuals.	Legacies.	Total to the Missionary Union.	Woman's Societies.	Total.
California.....	\$3,643 51	\$705 10	\$311 75	\$741 38	\$902 00	\$6,303 74	\$2,354 61	\$8,658 35
Oregon	877 59	116 45	54 12	85 00	.....	1,133 16	650 45	1,783 61
Washington.....	927 13	79 47	66 95	103 06	.....	1,176 61	573 07	1,749 68
N. W. Idaho	40 80	.....	.....	100 00	.....	140 80	.....	140 80
Nevada.....	32 00	4 60	.....	43 50	.....	80 10	.....	80 10
British Columbia	45 30	.....	15 00	.....	.....	60 30	.....	60 30
Totals.....	\$5,566 33	\$905 62	\$447 82	\$1,072 94	\$902 00	\$8,894 71	\$3,578 13	\$12,472 84

FOREIGN DEPARTMENT

The review of the past year furnishes fresh occasion for thanksgiving to God for the abundant tokens of his favor bestowed upon our mission fields. Though funds for carrying forward the work have been reduced as compared with former years, there has been no retrenchment in divine blessing and grace. Converts have been multiplied, existing churches strengthened and new ones formed, fresh fields explored, and many heathen villages, where the precious name of Jesus was unknown, have been entered. Ingatherings, the like of which in this favored land would have thrilled the hearts of God's true people, have been no uncommon occurrence. Your missionaries have shown a sympathetic consideration in the use of mission money in view of the situation of the treasury. With doors of opportunity opening before them on every hand, with heathen villages begging for teachers and preachers that they had not the means of supplying, their patience and forbearance seem worthy of the highest commendation.

The Society appropriated in July last the sum of \$423,126 for the year beginning with Oct. 1, 1897, basing its action upon the average contributions of the churches for five years, the average receipts from legacies for ten years, and upon available cash in hand from various sources. This was \$114,271.18 less than the sum appropriated for the similar period four years ago. There has been added to this original appropriation during the year, as shown by the Treasurer's report, the sum of \$57,858.95. A careful analysis of this amount, however, will show that but a small portion was in reality any addition requiring a draft upon the regular offerings of the churches. Of the \$57,858.95, \$17,825.06 were the contributions from native Christians on our Asiatic mission fields, expended upon these fields and credited to the Union; \$11,626.44 more comprised specifics, given by individuals and designated for specific objects — funds therefore not subject to the control of the Society; \$1,300 was added for the Spanish mission, which the Executive Committee, after prolonged consideration, having listened to the statements of Mr. Lund of this mission, decided that they ought not to abandon; \$4,273.29 was required for passages and outfits of missionaries. A portion of this amount, however, was directly supplied by friends for the specific purpose of sending forward new missionaries; \$10,765.86 included expenditures in the Home Department for publications, agencies, interest and annuities, items that cannot be accurately estimated in advance, while less than \$8,000 was added for the general needs of the work, of which the major part was expended in such repairs as were required for the preservation of our properties. Urgent applications for double this sum were received and could have been advantageously employed, but were steadfastly refused in the determination to avoid incurring another debt. If, therefore, this result has not been averted, the responsibility is not with the committee, but with the great constituency whom they represent. No advance has been attempted, but rather prohibited. Building operations have been suspended, in some cases at great embarrassment to the work; native assistants have been reduced, schools closed,

applicants for appointment postponed; in fact a scale of operation attempted which could not be continued permanently without serious sacrifice of precious interests which the Society has spent toil and treasure in establishing.

Any survey of the work would be incomplete which failed to recognize the shadow that has blended with the sunlight in the experiences of the past year. In August last Assam was visited with a most violent earthquake, the shocks continuing with short intervals for nearly a month. While some of our stations escaped loss, others were less fortunate. The blow fell most heavily upon Gauhati, where three mission houses belonging to the Union and the mission chapel were reduced to total wreck. Much injury was also caused to the properties of the Union at Goalpara, Nowgong and Tura. The Lord graciously preserved the lives of all the missionaries of the Union, but the suffering from the shock and dismay and suspense incident to the terrible visitation, was severe. The native populations were appalled at this unprecedented calamity, and the grasp of heathenish superstition has been loosened. A spirit of deep and earnest inquiry is abroad, and the missionary and his message are now receiving an unwonted and responsive welcome. Abundant confirmation of this statement may be found in the revival now in progress in the Tura district, where already the baptism of new converts has reached the total of nine hundred.

In the Telugu mission the famine to which reference was made in the report of last year still continues. While the northern and central portions of India have been relieved by abundant rains, little or none at all have fallen throughout the region occupied by the stations of the Union; consequently the distress has been more acute and widespread than it was a year ago. It is needless to remark that this has, for the time at least, greatly impeded the progress of the mission, checking the hopeful advance that had begun towards self-support, and obstructing the work of the evangelist and teacher.

In response to the appeal for famine relief sent from the rooms, more than \$3,491.32 came quickly into the hands of the Treasurer and was promptly sent forward upon its errand of mercy. We confidently believe that the Christly spirit that prompted these generous gifts for the stranger, added to the untiring labors and devotion of our missionaries in ministering to the sufferers, will yet bear fruit in a great ingathering not unlike that which followed the famine of 1876-78.

In October last a cyclone destroyed the building occupied by the Tokyo Baptist Academy, practically rendering homeless the school. This school, begun about three years ago, has enjoyed a steady growth, and clearly demonstrated its exceeding value to the mission as a preparatory school for the Theological Seminary and a place of training for the young men in the churches for more efficient services as laymen. Owing to the impossibility of securing buildings adapted to school purposes in any desirable locality of Tokyo, this catastrophe makes it an absolute necessity for the Union either to lease or purchase ground for a location and erect suitable buildings thereon. To discontinue the school would be a serious and disheartening blow to the whole mission, in fact compromise altogether its future, for our desperate need just now is a suitably trained staff of native workers, both lay

and ministerial. With the condition of the treasury for the past few months it will readily be seen that the problem presented to the committee has been an embarrassing one. Much has it been discussed and as yet no decision fully reached. Accommodation for the school must be furnished or at least assured by September next. Is it unreasonable to indulge the hope that some friend or friends of Christian education in Japan may be found to take this work in hand and deliver the Society from its embarrassment and this noble enterprise from a great peril?

For the first half of the year the question of the Congo mission was an absorbing one. A strong conviction prevailed that we should at least abandon the Upper River and concentrate effort upon the region below Stanley Pool. Negotiations looking to the transfer of a portion of the mission had indeed been opened and were still pending, when the solution of our difficulty was furnished by the action of the Congo missionaries assembled in conference at Ikoko in August last. The proposition submitted by them involved the transfer of Bolengi with the missionaries resident there to the Congo Balolo mission; the holding of Irebu as an out-station of Ikoko, and the withdrawal from Leopoldville as soon as the railroad was in full operation to this point. The most significant item, however, was the unanimous consent of our missionaries to receive all salaries and appropriations in full, in currency, providing for the transportation of their supplies which had hitherto been furnished by the Society. The amount of their compensation was fixed at a sum considerably less than has been received by them under the old system. By this arrangement the Union would be enabled to reinforce several of its stations with experienced workers already in the field, but best of all would be relieved of the transport service, which has always been not only costly, but extremely perplexing, because involving an element of uncertainty as to expenditure. Upon the basis thus furnished it was carefully estimated that for the present, at least, the Congo mission could be effectively maintained at a cost of \$25,000 per annum. The plan of the Congo Conference received the unanimous sanction of the Executive Committee, and the new arrangement has already gone into effect. The Congo Balolo Board after much deliberation have decided that the acceptance of Bolengi would not be germane to their work, and it is now proposed to allow Mr. Banks to carry on the station independent of aid from the Union, or failing in this, to accept a transfer to some other point.

The work in Paris has been the subject of much consideration from the necessity of providing after March 31, 1898, new quarters for the church worshiping in Rue St. Denis. This church began its existence some ten years ago with the baptism, by Rev. R. Saillens, of some converts from a neighboring hall of the McCall mission. The movement had the cordial support of Mr. McCall. Under the vigorous and spiritual leadership of Pastor Saillens, from nothing there has grown up a church of some four hundred members, maintaining in addition to its own services three mission halls in different sections of the French capital. From the difficulty of leasing property for the use of a Protestant Church in Paris, it seemed at one time as if there was no way to meet the situation save by purchase. The God of missions, however, graciously mindful of our necessities, at the last moment

interposed deliverance. After diligent and for a long time fruitless search for some suitable place that could be rented, one was found at 61 Rue Mesley. It is now undergoing the changes needful to adapt the building to the purposes of worship, and will soon be occupied. The desire is expressed that this change in the location of the church will be carefully noted by friends who may visit Paris, for nothing does more to encourage our struggling French brethren and strengthen the work, than the personal visits and sympathy of American Baptists.

Acknowledgment should be made of the helpful coöperation of the Woman's Auxiliary Societies, East, West, and on the Pacific coast. Their unswerving loyalty to the Union and perfect concord with all its plans and methods, together with the liberal portion of the work for the support of which they have made themselves responsible, have been of unspeakable value in the time of financial straitness. The Easter offering to the treasury of the Union, following immediately its own strenuous effort to escape a debt which the Eastern Society had just made, was a touching and spontaneous expression of the devotion of our noble women of this Society to the general work.

But few new missionaries have been sent to the field by the Union the past year, and these because the need for them was imperative. In all cases the expense of such has been borne in part by special funds contributed for the purpose.

The following lists note the changes in the missionary forces of the Union.

APPOINTMENTS

Mr. J. Harvey Randall, Mrs. Randall, Miss Lillian Eastman, Miss Cora M. Spear, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. J. A. Curtis, Mrs. Curtis, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert, Miss A. K. Goddard, Rev. J. T. Proctor, Mrs. Proctor, Mr. Luke W. Bickel, Mrs. Bickel.

DEPARTURES

To Burma.—Rev. J. N. Cushing, D.D., Rev. W. F. Thomas, Mrs. Thomas, Rev. G. J. Geis, J. Harvey Randall, Mrs. Randall, Rev. Ernest Grigg, Mrs. Grigg, Rev. D. C. Gilmore, Mrs. Gilmore, George T. Leeds, M.D., Mrs. Leeds, Robert Harper, M.D., Rev. A. E. Carson, Mrs. Carson, Miss Carrie E. Putnam, Miss M. M. Sutherland, Mrs. M. B. Kirkpatrick, Miss Lillian Eastman, Miss Elizabeth Lawrence, Miss Cora M. Spear, Mrs. C. H. R. Elwell.

To South India.—Rev. E. Chute, Mrs. Chute, Rev. F. W. Stait, Mrs. Stait, Rev. A. J. Hübert, Mrs. Hübert.

To China.—Rev. A. F. Groesbeck, Mrs. Groesbeck, Rev. J. T. Proctor, Mrs. Proctor, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Ada L. Newell, Miss L. Minnis, Miss Stella Relyea, Miss Annie L. Cowl, Mr. George Warner, Miss A. K. Goddard, Mrs. Openshaw, Mrs. Salquist.

To Japan.—Mr. Luke W. Bickel, Mrs. Bickel.

To Africa.—Mr. E. T. Welles, Miss G. M. Welles, W. H. Leslie, M.D.

RETURNED FROM THE FIELD

Rev. J. N. Cushing, D.D., Rev. E. O. Stevens, Mrs. Laura Crawley, Rev. H. Morrow, Miss E. J. Taylor, Miss J. Anderson, Rev. A. Bunker, D.D., Rev. L. H. Mosier, Mrs. Mosier, Rev. D. A. W. Smith, D.D., Mrs. Smith, Miss Melissa Carr, Rev. W. M. Young, Mrs. Young, Rev. J. Heinrichs, Mrs. Heinrichs, Miss Lucy H. Booker, Rev. W. S. Sweet, Mrs. Sweet, F. P. Lynch, M.D., G. H. Richardson, M.D., Mrs. Richardson, Rev. A. C. Fuller, Miss M. M. Cotè, M.D., Mr. W. E. Boggs, Mrs. Boggs, Miss E. A. Bergman.

RESIGNATIONS

Rev. W. H. Beeby, Rev. W. H. Cossum, Rev. N. D. Reid, Rev. Thomas Adams, Rev. A. L. Bain, Rev. C. B. Antisdel, Edward Bailey, M.D., Rev. W. E. Story, Miss O. M. Blunt, Miss H. M. Browne, Miss May C. Fowler, M.D., Miss Elia Campbell.

OBITUARIES

The Union has to report the following deaths, during the past year, of those who have been closely identified with its work in years past :

Mrs. Mary Clarke Murdock. Mrs. Murdock died at Hamilton, N. Y., July 4, 1897. As Treasurer she had been connected with the Woman's Society from 1876 until 1896. Her relationship to the Society, however, dates from 1873, and by her diligent and self-sacrificing service she won a place of love and esteem in the hearts of everyone. Mrs. Murdock resigned her position as Treasurer in 1896. In the autumn she was married to Rev. J. N. Murdock, D.D., Honorary Secretary of the Missionary Union.

Mrs. I. E. Munger. Mrs. Helen Aukenev Munger passed away at Tura, Assam, in August last. Mrs. Munger went to Assam from Iowa, her native state. Though just at the commencement of her missionary career, she was fast winning a place for herself in the hearts of the people. Mr. Munger notwithstanding this sad affliction has continued at his post, and we pray that through this experience he may be brought closer to the lives of those among whom he is laboring. Surely the sacrifice was great.

Mrs. J. M. Carvell died at Nowgong, Assam. As Miss Laura Amy, her connection as a missionary with the Woman's Society of the West dates from July 7, 1890. She married Mr. Carvell in 1895. Through all her labors she showed herself a true missionary of the cross. She loved the people among whom she labored. Her death is felt as a great loss to the work.

Mrs. Helen L. Beecher. Mrs. Beecher, widow of Rev. J. S. Beecher, formerly missionary at Bassein, Burma, died in Wrights, Cal., June 10, 1897. Mr. and Mrs. Beecher were connected with the mission station at Bassein from 1856 to 1866. In 1866, owing to the ill health of Mr. Beecher they started for America, but he died in England. Throughout the remainder of her life Mrs. Beecher was devoted to the cause of the Union, and was always helpful to its interest.

Mrs. F. P. Lynch. The news of the sudden death of the wife of our missionary, Dr. F. P. Lynch, at Mukimvika, was received too late for insertion in the last

Annual Report. Mr. and Mrs. Lynch went to the Congo in 1893. In all their missionary labors they both have shown remarkable devotion to the work. Mrs. Lynch was a woman of rare attainments, abundantly useful, and in her death the mission suffered a great loss. Dr. Lynch has labored on through the year, though all the while under the necessity to return. May God abundantly bless this great sacrifice to him.

The death of Mrs. Hannah E. T. (Wright) Stilson breaks another of the few links remaining which bind us to the earlier history and scenes of our missions in Burma. Mrs. Stilson was born in Nelson, N. H., Sept. 21, 1820, and was baptized in the Baptist Church of Mason at the age of twelve years. Her parents afterwards removed to Western New York, where she became a teacher in the public schools of Rochester, and was appointed a missionary of the American Baptist Missionary Union, sailing from Boston Oct. 18, 1849, for Burma. She reached Moulmein March 18, 1850, and labored with great usefulness and devotion among the Karens in the vicinity of Moulmein until 1852, when she was obliged by the failure of her health to return to America. For a time she remained in Rochester, but on July 15, 1858, she was married to Rev. Lyman Stilson of Nunda, N. Y., who also had previously been a missionary in Burma. They removed to Jefferson, Iowa, in 1871, where they resided until the death of Mr. Stilson in 1886, and where Mrs. Stilson has made her principal home since that time, and from whence she was called to her heavenly abode. Mrs. Stilson was a lady of eminent piety and entire devotion to the interests of Christ's kingdom. It was with great grief that she was obliged to surrender her missionary work for the heathen, and throughout her long life she has maintained a most lively and earnest interest in the foreign missionary work.

BIBLE WORK

Under this head reference should be made to the revision of the Assamese New Testament, which has now reached completion, and the work is going through the press at Calcutta.

In the Southern China mission fresh portions of the colloquial New Testament have been furnished by Mr. William Ashmore. We gladly make reference to the generous assistance that is being rendered by the American Baptist Publication Society towards the printing of this valuable work.

In the Eastern China mission Mr. Goddard is devoting the largest portion of his time to a revision of the scriptures in Mandarin.

Translations of portions of the scripture are being made in other missions, by Mr. Hanson for the Kachins of the Gospel of Luke, and by Mr. Pettigrew for the Nagas in the Manipur district, also by Mr. Clark on the Congo.

BURMA

An event of special importance in the Burman mission the past year has been the termination of the long contest over the property occupied by the English Baptist Church of Rangoon, by the decision of the Recorder in favor of the Union.

For several years prior to the bringing of the suit strained relations seem to have existed between the church and the mission, due wholly to local causes, into which a misunderstanding of the attitude and spirit of the Missionary Union largely entered. Strenuous effort was made by the Foreign Secretary to harmonize all difference, the correspondence extending through an entire year. Nothing less, however, than a complete renunciation of the Union's right and title in a valuable property purchased and created mainly with its money, would satisfy the church. When every other expedient was exhausted the Union was compelled to maintain its ownership. The case was in the Recorder's Court at Rangoon for more than a year, and it is especially noteworthy that the verdict rendered favored every point in the Union's contention. This decision has more than a local significance, not only by forestalling future contests of a like nature, but it strengthens the title of the Society to its foreign properties wherever held under the dominion of English law.

The Society has sustained a loss by the destruction by fire of its mission house at Myingyan. First thoughts upon the receipt of the news by cable suggested an abandonment of the station for the sake of retrenchment. The self-denying persistency of the resident missionaries, Mr. and Mrs. Case, the strategic importance of the location, and the promise offered of future success after twelve years of untiring seed-sowing and effort, has confirmed the conviction that such an abandonment would be contrary to the will of the Master. Instruction has accordingly been given to hold the ground. In this the approval of God seems again to be manifested, for recently, quite unexpectedly an opportunity has been afforded of replacing at a small cost the loss sustained by the fire.

The prevailing sentiment throughout Burma among the missionaries of the Union is one of courage and hope. Without startling incident the work steadily progresses. New victories for Christ are daily won. The mission is, as a whole, advancing steadily in self-support. Native workers better qualified for service in respect to moral and spiritual force and education, are coming forward. The effort to put natives more and more in positions of responsibility hitherto occupied by missionaries, is being pressed. With patient continuance for a while longer in well-doing on the part of the church at home we may expect to see results in Burma that will find significant mention in the chronicles of modern missions.

RANGOON — 1813

Burman.—Rev. E. W. Kelly, Mrs. Kelly (in U. S.), Miss E. F. McAllister, Miss Ruth Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Craft, Miss Emily M. Hanna.

Sgaw Karen.—Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen.—Rev. D. L. Brayton, Mrs. Mary M. Rose.

Telegu and Tamil.—Rev. W. F. Armstrong, Mrs. Armstrong.

Theological Seminary.—Rev. D. A. W. Smith, Mrs. Smith, Rev. F. H. Eveleth, Mrs. Eveleth, Rev. W. F. Thomas, Mrs. Thomas, Mrs. E. L. Stevens.

Baptist College.—Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Rev. W. O. Valentine, Mr. J. H. Randall, Mrs.-Randall.

Mission Press.—Frank D. Phinney, Esq., Mrs. Phinney.

English Church.—Rev. W. F. Gray, Mrs. Gray.

No report has been received from Mr. Kelly, who is about exchanging fields with Mr. McGuire of Mandalay.

Rev. A. E. Seagrave writes :

We have been unable to do the usual amount of touring among the churches during the year. A short trip was made, however, during the rains, and so much of the present dry season as is possible is being spent in this important work.

Our most distant churches and villages in the Delta at the southwest have been visited. Here we shall soon have overtaken the "march of progress," as already the pioneers have reached the sea in this direction. These villages will now be strengthened, and the intermediate sections of this rapidly developing portion of the country will be settled. Now one may travel for hours along either the wide rivers or the narrower streams without seeing a sign of human habitation. This country is on the border between the Rangoon and Bassein missions; but besides the many settlers who here meet from both these fields, I saw in a recent trip Karrennis and Bghais from Toungoo, and Christians from the Moulmein, Tharrawaddy and Henzada districts.

Two new churches have been formed here during the year, and others will soon be formed. In one place two rather weak churches have been united, giving promise of one strong church in that locality instead of two weak ones.

We find a tendency among our people to retain their membership with the church with which they first united, though they may have removed to a great distance and are even residing in a village where another church has been formed. We are doing all we can to get such to realize that all are one in Christ, and that they should unite with those nearest them for worship and service.

Thra Thanbyah has continued his efficient work, and has spent most of his time in touring among the churches at all seasons of the year.

A number of very promising young men recently graduated from the seminary, have been settled with churches. The town church has recently called a graduate of the class of 1897, who is taking up the work very promisingly. We naturally regard this as the most important church in the field, and needs the very best man available, as this church should be a pattern to all the rest, and our pupils especially cannot but be influenced by the lives of those whom they meet here. There were men of experience we would have been glad to secure, but did not feel it right to take them from their present churches.

Considerable interest was awakened at the last associational meeting in work beyond our own field, among Karens at Meinlongyi in Siam, just over the Burma border. Thra Paw M'law of the Moulmein field, who had recently returned from the expedition to Siam, was present, and brought the matter before our people. They responded heartily, and 600 rupees were raised for that object. Two men have recently gone to begin the work there. Meanwhile the contributions to the work of the convention have exceeded any to that object during the last ten years, so that we are not in any way detracting from one work to build up another.

The work of the school has continued about as usual. The better facilities of the new

school building are greatly appreciated, and there has been a slight increase in attendance. Mr. Herbert Vinton has largely assumed the work of superintendence in addition to his full work of teaching, relieving me for other duties. Many of our pupils have had considerable English before coming to the school, but their work is very inaccurate, and for the first two or three years after coming to us, their teacher has no easy task. Mrs. J. H. Vinton gave us valuable assistance with some of these for a few months during the rains. Mrs. Shwe Nu, the widow of Thra Shwe Nu, the late trusted and efficient teacher of the Theological Seminary, has rendered great assistance to Mrs. Vinton and Mrs. Seagrave in the care of the sick as well as in the oversight of the boarding department. Miss Magrath continued in charge of the girls, with teaching for half a day until December.

There was quite a spiritual awakening in the school during the year. Thirty-five of our pupils, and some others not pupils, were baptized, and a number of the Christians were much quickened.

The meetings of the Young People's Society are well attended, and the interest of the meetings has been well sustained for more than a year. A goodly number of both boys and girls are making real progress in divine things, and give promise of becoming unusually efficient workers for the Master.

Mr. Herbert Vinton adds:

My time for the past year has been almost entirely in the school work. Besides teaching I have had in great part the superintendence of the school, so as to leave Mr. Seagrave free for his jungle work.

There were 190 pupils presented for the examinations, of whom eighty-one per cent passed.

The Christian Endeavor Society have kept up their meetings regularly throughout the year, and have just appointed two young men to travel and preach during the two months' vacation.

All the usual meetings have been well sustained during the year. The Sunday-school has had a prosperous year. A good number of the scholars took the examination prepared by the India Sunday-school Union, and the larger proportion of them passed. The subject of the last examination was the first fifteen chapters of the book of Acts.

There have since been thirty-five members of the school baptized.

Mrs. Rose writes:

The Karen Woman's Bible School was opened May 17, 1897. We began with seven the first day. In about ten days the number had increased to twenty. Later two more came, so there were twenty-two enrolled. For various reasons, however, one and another left; two developed serious trouble with their eyes; others broke down in other ways. When we closed for a month during October, we closed with fifteen. We began again Nov. 1 with twelve only; but these twelve have been doing good, faithful, earnest work. I am enjoying the work very much indeed, and feel that I cannot praise God enough for this great privilege of doing this work among the people whom I have ever loved from a child. But it is not a work confined to the Pwo Karen women. It is true I asked for an appointment as a Pwo Karen missionary, but with my knowledge of Burmese and Pwo and Sgaw it is impossible for me to confine myself wholly to work in any one of these languages. I love them all (the people), and the difficulty I find is, where to stop, and not what to do. I am sorry it has been published that this school is a Pwo Karen Woman's Bible School. The Pwos are interested in it and have done nobly thus far for its support,

but it has never been my thought to confine it to the Pwos. We have had nearly as many Sgaws in the school thus far as Pwos. We have used both languages in the daily instruction. The Karens have taken hold of the work well. Funds come in unexpectedly from various quarters. A heathen man sent us five rupees. I am thankful for the degree of health God has granted me, so that I have not missed a single day in the daily routine work. I praise God for his goodness and mercy.

Mr. Brayton writes :

At the beginning of last year I had entered upon the work of revising the Old Testament of the Pwo Karen Bible, but soon after that I was quite unexpectedly called upon by the superintendent of the press to print another edition of the Pwo Hymn-book. That is a book next to the Bible which Karens must have. The printing of a new edition (sixth) was completed before the year closed, so I was able to take up again the work of revision, as I have time and strength. But the preparation for, and conducting two public services in Karen on Sunday, together with miscellaneous items of work, do not as a rule leave me very much strength for revision work at this age of life. What I have is given to it with much pleasure. I cannot, of course, give that continuous, close and severe attention which I was able to in younger days. No, but I have great reason for praise and thanksgiving to the loving Father that I have even a little strength yet left to use in his service, and it will be continued just as long as he sees best. I certainly can ask for nothing more in this world.

The Theological Seminary

Rev. D. A. W. Smith, D.D., President, reports :

The fifty-third year of the Karen Theological Seminary is noteworthy as being the year of the largest graduating class and of the largest contribution from the churches. The graduating class consisted of forty, of whom two took a partial course, one (a pastor) of two years and the other of three years. Eight have felt drawn to foreign service, and of these six have already received appointment to labor among the outlying races of Burma.

A second class has been formed for the study of New Testament Greek. This new class has, it is true, but two pupils, and the class of the preceding year was composed of two students only and the junior native teacher; a small beginning it is true, but enough for a beginning.

For the introduction of the high Anglo-vernacular course, provision has been made so far as it lies with the Executive Committee, by the return to the seminary of Rev. W. F. Thomas, and now we wait for such as God may call to the work of the ministry from among the graduates of the Rangoon Baptist College. According to present indications we shall not have long to wait.

The vacation months have given full scope to the students for evangelistic work under the immediate supervision of their own missionaries; i. e., one-third of each year, or one year and four months of their four-years' course are spent in work among the heathen, or among the churches.

The Karen pulpit of the Rangoon Baptist College has been supplied through the year by the native teachers of the seminary preaching in rotation, and for a couple of months of Sundays the church at Hlawgah, the next station on the Prome Railway, was supplied by students of the senior class, the church paying their railway fares, and a little additional to help them in their studies,

About a month before the close of the year the school was favored by a visit from His Honor, the Lieutenant-Governor of Burma. In connection with his visit an address was prepared which was designed to set forth briefly the history and character of the Karen Seminary.

The Karen Theological Seminary is the oldest school with a continuous history connected with the Baptist mission in Burma. Three years ago the seminary celebrated its Jubilee, a fact commemorated by the stained windows on either side of the platform, the gift at the time of a friend of the institution.

The school grew out of the demand for a trained ministry for the Karen churches. In less than twenty years after the first convert in 1828, there were upwards of five thousand converts scattered in small clusters over Tenasserim and Pegu. The Mission Board invited one of the ablest of the home pastors, the late Dr. Binney, to come to Burma to begin the seminary. At that time everything had to be done *de novo*. Even the Bible had not yet been translated into the Karen language. Dr. Binney, with the exception of intervals of temporary sojourn in America, remained the principal until 1876, when the present incumbent was invited by the Board to assume charge.

The object being to raise up educated ministry, the Bible has ever been the chief text-book, and has been studied in course from Genesis to Revelation, two years being given to the Old Testament and two to the New.

But besides the Bible and other theological works, a few secular subjects are studied for the mental discipline thereby afforded. Thus physiology and anatomy, on which we have an admirable text-book in the Karen language, might also be called for the Karens a treatise in Christian polemics, showing as it does that the body is filled with nerves and muscles and veins and arteries, instead of being occupied with demons that feed upon human life. There is a compendious treatise on moral science, which takes the student over the whole field of Christian ethics. Then there is an elementary treatise on logic, with which the young men struggle as boys in the high school struggle with Euclid.

The course of study covers a period of four years. At the beginning of its history the seminary was little more than a primary school, arithmetic and geography being the companion studies of the Bible and theology. Later these secular studies were eliminated from the course, and although still very elementary as compared with similar institutions in Christian countries, its grade is being slowly but surely advanced. Already New Testament Greek has become an elective for those who are competent from previous training to pursue that study, and an Anglo-vernacular department for young men who have passed the First Arts standard, is contemplated in the near future.

An interesting feature in connection with this school is the method of its support. Home funds are guaranteed for the salaries of the missionary teachers; for the rest the churches have engaged to take up an annual collection of two annas for each disciple throughout the land. As there are upwards of thirty thousand Karen disciples at the present time, this collection if faithfully made would amount to an income for the seminary of nearly 4,000 rupees. As a matter of fact, there has always been some falling off, but each year is marked by improvement, the contributions this last year amounting to 3,200 rupees and upwards. For each year's deficit the Mission Board holds itself ready to supply funds. This deficit is often relieved by special donations both from natives and from European friends of the work.

At the time of the Jubilee a movement was set on foot to establish a scholarship fund, the interest of which from year to year should be devoted to the aid of students not otherwise provided for. This fund is called the Binney Memorial Fund, in honor of the founder

of the institution. Few besides natives have thus far contributed to this fund, and yet in less than three years it now amounts to a little over 500 rupees. It is proposed to keep this fund before the people until it reaches 10,000 rupees, and then an effort will be made to procure an endowment for the institution.

Somewhat less than ten years ago a similar institution for the training of a Burmese ministry was established in Rangoon, which has since then been removed to Insein, and the two institutions are as closely affiliated as difference of languages will admit. In the two institutions at the present time there are about 180 students, 40 in the Burmese and 140 in the Karen department.

These young men are preparing to become pastors of the native churches, and to engage in evangelistic work among all the races of Burma. The weapons of their warfare are not carnal, yet in such an emergency as occurred just after the annexation, their loyal and efficient support of government may ever be relied upon. They are taught that patriotism is a Christian duty.

Next month a class of eleven will graduate from the Burman department and forty from the Karen. They go out not to be burdens upon mission funds, but to be supported by their own people; if pastors, by their own churches; if evangelists, with a few exceptions, by funds raised through local missionary societies.

The students in attendance throughout the year have been 140, distributed among the four classes as follows: Seniors, 40; second-class, 37; third class, 33; fourth class, 30. The falling off in the size of the successive classes is explained by the raising of the standard. The average number in attendance on the seminary will doubtless fall from 140 of the present and a few preceding years, to 120, or even less. Quantity is not so much a desideratum as quality. Meanwhile the contributions of the native churches are steadily increasing. In the year 1893-4 they amounted to 1,842 rupees (omitting the annas and pies); in 1894-5 to 2,686 rupees; in 1895-6 to 2,727 rupees, and in 1896-7, the year under review, to 3,270 rupees, distributed as follows:

Bassein Sgaw	1,000	Moulmein	179
Bassein Pgho	183	Tharrawaddy	151
Zimmai	24	Maubin	171
Rangoon	602	Tavoy	43
Toungoo Paku	206	Henzada	401
Toungoo Bghai	90	Shwegyin	218

In the absence of Dr. Smith in America, Rev. W. F. Thomas is acting president of the seminary and in charge of the Karen department. He writes:

Writing an annual report within three months of one's arrival in the country is almost as difficult as giving an account of one's prospective work before leaving America. In the line of "first impressions," however, we are glad to report that we reached Burma in season for the dry term of the seminary, which could never have needed a third missionary more; for, in addition to the fact that Dr. Smith was preparing to start on his well-earned furlough in his native land, and needed immediate assistance on that account, we were glad to be able to relieve Brother Eveleth of the Burman department as well, of one of his classes, in view of his poor health. We are also glad to add our endorsement of what Dr. Smith has already written of the nucleus of an English department, in the shape of the course in New Testament Greek, of which we have taken charge. Commendable progress had already been made by the two classes which have been studying the New

Testament in the original for the last year or two, and it will be our aim personally to assist them still farther to a complete mastery of the subject.

Rev. F. H. Eveleth reports for the Burman department of the seminary of which he is the head :

The work done by our eleven young men who completed their course last year is already showing cheering results. One of them has seen above thirty and another not less than ten conversions following his efforts to win souls. So far as I am informed, all the members of their class are engaged in mission work.

During the short vacation in October one man from the senior class and one from the middle class, neither of them Burmans, engaged in work among the Burmans, giving great satisfaction.

The Saturday evangelistic work has received more attention than was given to it last year. The students have been arranged in courses, and three men from each class have been sent out weekly.

Mrs. Eveleth has taken charge of the Thursday afternoon meetings during the dry season, and has gone out with the school into the villages round about Insein. On these occasions we are able to discover the weaknesses of individual students in their efforts to address heathen audiences, and so to help them as we could not otherwise.

A greater effort than formerly has been made to secure the greatest advantage from the class examinations. In homiletics the written examinations showed very careful study. Several of the students got very nearly one hundred per cent, and one from the middle class gained a perfect. All the students are required to be present at each oral examination, and the seniors take part in the examination of the classes below them, adding much to the mutual interest, and receiving a reflex benefit.

On the 26th of January eleven young men were graduated from this department. Several of them are already engaged for immediate work, and most of the others have a field of labor in view. The whole number of students who have studied with us this year is forty-one, several of whom were partial-course men.

If graduates from the Burman department were not so much in demand for immediate service, I should ask permission at once to increase the course of study to four years. For men with the meager preparation with which many of our students enter the seminary, three years are not sufficient for a careful study of those subjects in which they ought to make themselves proficient.

All available time has been given to translation and revision of previous translations of Dr. Hovey's theology.

Rangoon Baptist College

Prof. L. E. Hicks, Ph.D., who in the absence of Dr. Cushing has been acting president of the college during the past year, reports :

The year ending Dec. 31, 1897, has been one of continued prosperity in the temporal affairs of the college, and of great spiritual blessings. The attendance has risen to 472, and lack of room alone prevented still further increase. All dormitories, lecture-rooms, the chapel and the dining-hall were full. The increase made it necessary to divide the fifth and sixth standards into two sections each for the first time; and the fourth standard was again divided as it was last year.

Staff of Instruction.—The Rev. J. N. Cushing, D.D., sailed for America in March, and the executive duties, together with the instruction of the college classes in English, devolved upon the writer. In order to obtain the time necessary for these new duties, I

employed Mr. R. T. Tocher, who was my assistant two years ago, as an assistant in the laboratory. Professors Roach, Tilbe and Valentine have remained with us during the year, and have done hard and faithful work. Every added year of experience enables a teacher to do better work. It is hoped that the element of permanence secured by long terms of service may be a conspicuous feature of the faculty as now organized. Many changes have occurred in the staff of native teachers, but the new appointees are doing well. All of the native teachers are active Christians, and their influence among the pupils is most salutary.

College Department.—In the senior year of the First Arts course there are five pupils and in the junior year six pupils. I have taught the English and logic, Professor Roach the mathematics, Professor Tilbe the Pali, and Mr. Tocher the chemistry and physics.

Collegiate High School.—This department comprises the eighth and ninth standards, whose pupils are preparing for the entrance examination of the Calcutta University. The number of pupils is 61. Professor Tilbe has taught the English, Professor Roach and Mr. Henty the mathematics, Mrs. Hicks the history and drawing, Mrs. Roach the Latin, and the rest of the work has been done by native teachers.

Middle and Primary Departments.—The middle school includes the fifth, sixth and seventh standards, with 159 pupils, and the primary includes the first four standards, with 215 pupils. In these schools the instruction is given almost wholly by native teachers.

Normal School.—The number of pupils is 77. These are enrolled also in the regular college classes, the normal instruction requiring only one hour of extra work daily. Under the efficient supervision of Mr. Valentine this department has achieved valuable results. It furnishes trained teachers in our own faculty and in the mission schools throughout the province. Its value is just beginning to be realized, and bids fair to become much greater in the future.

Kindergarten.—The number of pupils is 37. Two native mistresses are employed under the supervision of Mrs. Tilbe.

Drawing, Map-drawing, Music and Military Drill.—Mrs. Hicks continues in charge of the drawing and map-drawing, and Professor and Mrs. Roach conduct the music. All pupils except those in the normal classes are organized into squads and companies for military drill twice each week during the dry season.

Religious Instruction.—Systematic Bible study is carried on during the first hour of each day, immediately after the chapel service, which is also a means of religious instruction. Services in English, Burmese and Karen are held in the morning and evening every Sunday. Friday evening is devoted to a general prayer-meeting, in which each one speaks or prays in his own language—a veritable “speaking with tongues.” An English sermon with Burmese interpretation is preached in the chapel every Sunday, the missionaries in the faculty taking this service in turn. A flourishing Sunday-school is maintained. Endeavor societies and temperance societies for English, Burmese and Karens are organized, and maintain their services at stated times. The college church has 77 members. Statistics for the year: Baptized, 21; received by letter, 1; restored, 1; dismissed, 1; died, 1.

Professor E. B. Roach writes :

I have given instruction four hours each day, giving one hour to the Senior University Entrance class, one hour to the Junior F. A. class, and two to the Senior F. A. class. My work with the University Entrance class has been in algebra and geometry, with the Junior F. A. class in conics, geometry and Grecian history, and with the Senior F. A. class in algebra, trigonometry, geometry, conics, and Roman history.

As last year, I have taken a share in the Sunday morning preaching service, and Mrs. Roach and myself have given considerable time to the choir. We find our young men quite enthusiastic in anything that pertains to music, and it has given us much pleasure to work with them in this line. We have all been rejoiced at the religious interest which has resulted in a large number of baptisms.

I cannot say that I am extremely well satisfied with the results of my work in the class-room. Very few of the natives have any special talent for mathematics, and the educational system of the country is not calculated to do very much toward developing such talent as may exist. The teacher must spend a great amount of time in going over and over the fundamentals of each new subject, and while explanations generally appear to be readily grasped, and principles clearly worked out seem to be comprehended at the time, the average student seems to have difficulty in acquiring such a mastery of the subject in hand as will enable him to make practical use of it in the solution of problems growing out of the subject.

But while the class-room work must always be more or less of a grind, and while the immediate results in the way of attainments in scholarship are not as great as might be desired, it is a source of pleasure to feel that one's work is appreciated by the students, and above all to feel that among these young men are those who are going to be of great power and influence for good in the years to come. In every department of our mission work there is a demand for educated young men of strong character. Many of these will come, if at all, from the college. And not only in our own work, but everywhere there is need of such men. It is not only the preacher and teacher who are needed, but the layman as well. And while intellectual culture is always kept in view in the work of the class-room, growth in Christian character is sought for, not in class-room only, but in all our intercourse with our pupils; and while we are sometimes disappointed in particular young men, many are doing splendid work. In this way the college has already become a power for good in the land, and each year should add materially to its power.

If at times one grows weary of the monotony of class-room work there is always the thought of the possibilities in connection with each student with whom one comes into daily contact, and the hope that the forces set in operation here may continue, with ever-increasing power, to work for good through all the years to come.

Professor W. O. Valentine writes:

The normal work has gone on much as usual this year. The results of the examinations last March were most satisfactory. In each of my own three classes, Anglo-vernacular secondary, first year, second year, and third year, we passed one hundred per cent. In the Primary Anglo-vernacular second and third year classes all of the candidates passed, while nineteen out of twenty-three in the first-year class were successful, while in the vernacular thirteen out of seventeen passed.

The work this year has been exceedingly pleasant. My new first-year class has been particularly bright and responsive. Such a class is very desirable in the normal course, as it seems best that they should confine their studies as far as possible to the recitation hour.

On Friday afternoons we have had general meetings, which all of the classes of the Anglo-vernacular department have attended. These sessions have advanced in interest, and I consider them of much value in drawing the different classes together and in establishing a bond of fellowship which helps to create an interest in teaching as a profession. I trust that the time will come when our teachers will meet regularly for similar work. Our time is given to criticisms, discussions, debates, and papers on educational topics.

Professor H. H. Tilbe writes:

The work outlined in my last report was continued till the end of the college year, in March.

In the examinations my Seventh Standard boys in Latin both passed, all of the Junior Entrance boys, except one, and fifty per cent of the Senior Entrance boys presented, passed in my English work. This is a large per cent, as the college has been getting in passes in this work, but is not entirely satisfactory to me.

I am now teaching the English work which I had last year in the Junior and Senior Entrance classes. I have taught the Senior and Junior First Arts classes in Pāli also. In this Pāli work, in addition to the very great task of teaching a new language, in preparation for which I had only one year, and that fairly full of other work, I have come in just as the university has changed the selections set in both prose and poetry.

I have kept up my work as teacher of a class in the Sunday-school in connection with the college church, and have taken my regular turn in the Sunday morning preaching services. I have greatly enjoyed this work, and have felt that it is a blessed opportunity for direct Christian effort in connection with the routine of class-room work.

In connection with special religious interest that was active in the college in July, I held evangelistic meetings for a week in my own house, and preached every night but one.

My own health with the exception of ten days has been excellent, and I feel in better physical condition than when I got back, a year ago last May.

MOULMEIN—1824

Burman.—Rev. E. O. Stevens and Mrs. Stevens (in America), Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss S. B. Barrows (in America), Rev. Ernest Grigg, Mrs. Grigg.

Karen.—Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss C. E. Putnam.

English Church.—Rev. F. D. Crawley, Mrs. Crawley.

Eurasian Home.—Miss Alice L. Ford, Miss Lisbeth Hughes, Miss Sarah R. Slater (in America).

Rev. E. O. Stevens reports:

In my last annual report I failed to mention the publication of the English and Peguan Vocabulary in an edition of one thousand copies. It has already proved useful to such as are paying attention to the Peguan language and literature, not only in Lower Burma, but also in Siam. I have just brought out the first edition (five hundred) of the Peguan Hymnal. The appearance of this has been looked forward to with great interest by the Talaing disciples, as hitherto in public worship they have been obliged to use either Burmese hymn-books, or imperfect translations laboriously copied by hand. It is earnestly hoped that by means of this little book the praise services of the Talaing Christian congregations may be much improved, and their attainments in the divine life may be perceptibly advanced.

The large ingathering of 1896 was not repeated this year. "Old wives' fables" were industriously circulated at Kamawet to the effect that, with the leading man among the recent converts, pecuniary considerations had weighed to incline him to Christianity, and that on his deathbed he had expressed regret at his having been led to abandon the religion of his fathers. These false reports appear to have tended to check the revival so

auspiciously begun. The total of baptisms this year in town and districts was only seventeen.

The mission has suffered a number of losses. Feb. 23 Miss S. B. Barrows started for the United States by the Pacific route. Now that she is gone, I fear that no aggressive work will be attempted on behalf of the Shans and Taungthus of Thatôn, until the coming of a resident missionary. It was a great disappointment that Mrs. Laura Crawley and Miss Hopkins could not have remained longer with us. In July they set out on their return to America. Early in October Rev. W. A. Sharp made over to me the superintendence of the boys' school. What is our loss is the gain of the Toungoo Burmese department.

The good providence of God has permitted me to carry out the long-cherished purpose of visiting the Talaings of Siam, where they are known by their proper designation as Mônns. Friday, March 5, as soon as possible after the meeting of the association, I started from Rangoon for Bangkok via Singapore in company with my helpers, Ko Htaw-thûn, Maung Shwey-gyah and Maung Dī. The last named took his family with him in response to a call from Rev. Hans Adamsen, M.D., that he might become mission school-master at Paklat, a few miles to the south of Bangkok.

We were most hospitably entertained by Dr. Adamsen. The three men I took with me did excellent service, as we went about from village to village in Dr. Adamsen's steam-launch. With one exception the gospel message was listened to with attention, and in some places we had an enthusiastic reception. We succeeded in selling five hundred Peguan tracts, and at Dr. Adamsen's request I administered the rite of baptism to six persons, of whom two were Siamese and four were Mônns. On Easter Sunday, April 18, we organized a church of twenty-five or thirty members at Sam-hpaw-lerm, a Môn village on the left bank of the Menam River, a few miles to the south of Ayuthia, the ancient capital. On Thursday, May 13, Ko-Htaw-thûn, Maung Shwey-gyah and I reached Rangoon on our return, without having been at any charges to the American Baptist Missionary Union for our traveling expenses.

The Morton Lane Girls' School continues to flourish under the management of Misses Sheldon and Dyer. It is a constant delight to contemplate the efficiency and faithfulness of the teaching staff of the two boarding-schools in the Talaing-Burmese department. The boys' school has become nearly self-supporting under the hand of Mr. Ah Syoo, the head master. Nearly all the accessions to the Moulmein Church come from these two schools.

About a dozen lepers of five or six different tribes or races have been wont to assemble at the gate of the Burmese Chapel, "to ask an alms." Miss E. E. Mitchell, M.D., and Misses Haswell and Carr have recently followed up the religious instruction I have been in the habit of giving at the gate. Seeking out these lepers in the huts they occupy at the Buddhist place of burning or burying the dead, they have met with some signs of encouragement.

I cannot close without referring to the debt we owe to the American Baptist Missionary Union for providing the community with English preaching of a high order. Rev. F. DeM. Crawley's pulpit administrations in the English Chapel have been promotive of that blessed harmony which prevails throughout the mission.

TAVOY—1828

Burman.—Rev. H. W. Hale, Mrs. Hale.

Karen.—Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Mr. Hale writes :

Two of our pupils have been baptized, one from a heathen family, the other having a nominal Christian father.

While the church was without a preacher it kept up its contributions. As a result the preacher's salary for the time he has been here, eight and two-fifths months, has been paid by the collections, and a balance is left for the coming year. Taking out the contributions for the association which was held here in 1896, the contributions for 1897 were within fifty-one rupees of what they were in 1896. The death of Ma Hnin Aye and the diminished contributions of the ex-preacher have lessened the amount twice that sum, so that the contributions of the church as a whole have slightly gained. I think there is a growing disposition to give more on the part of some and also a desire to live nearer to Christ. May the Lord bring church and missionaries more and more to depend on his guidance. Doubtless there would have been an actual increase had we had a preacher the whole year.

The influence of the preacher Mg. Po Keh has been blessed, I think, to the church. I find he has grown spiritually since we knew him in Shwegyin. He preaches good scriptural sermons, and to him I attribute, under God, much of the better state of feeling at present existing.

My touring the past year was wholly confined to the Tavoy district. It was so late in the season before I was ready to go to Mergui that I yielded to Mr. Morrow's advice and postponed going till the rains. I was out touring fifty-nine days. We found encouragement and one man asked for baptism, but was advised to wait until he had a better understanding of the religion of Christ. Several others in the district profess to worship the eternal God, but fear of wives or other people prevent their confessing him. I feel hopeful, too, for several people in town. Pray for us, that our hopes may be realized in the converting grace of the Holy Spirit and in his building up the church.

The school attendance and fees fell off slightly the past year.

Mr. Gilmore writes :

As I have been here only since the 25th of October, I cannot pretend to report for the entire year of 1897. My work since arriving has been largely one of getting acquainted with the station and field.

Early in November our annual inspection and examination occurred. We passed 76.23 per cent of our pupils. Mr. Goss, the inspector, accorded the staff of native teachers well-deserved praise for the manner in which they had carried on the school in the interim between Mr. Morrow's departure and my arrival. Our grant in aid from government will be less than the past year's by over 300 rupees. I have made two trips to the jungle, but I fear an expression of opinion on what I saw would be premature.

The last month of 1897 was marked by revival blessings in our town school. No "evangelistic methods" have been used in the meeting, save that on one occasion when I threw the meeting open I said that we should be glad to hear also from any who desired to become Christians and would like an interest in our prayers. We have had most interesting meetings, the unconverted manifesting great freedom in expressing their desire to become Christians. The first Sunday of 1898 I was permitted to baptize thirteen of our pupils, and there are nine more who have requested the ordinance. Several of the native teachers and Christian pupils have been most useful in connection with the revival of which I speak.

BASSEIN — 1840

Burman.— Rev. E. Tribolet and Mrs. Tribolet (in America), Rev. B. P. Cross, Mrs. Cross (in America).

Sgaw Karen.— Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.

Pwo Karen.— Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

Rev. B. P. Cross reports :

The beginning of the year admonishes me that I must tell you about the condition of things here, so far as I am able to judge of them.

I have visited various places in the jungle. The native preachers have done a good deal of preaching from place to place, and there are several inquirers in various places in the district. We have three evangelists who receive their support from the mission: Saya Souhla at Ngathaingyaung, Saya Tike at Kyaunygon, and Saya Hmone at Wakema.

As will be seen in the statistical report there have been six baptisms, all from among the heathen, during the year, and the number of members has been increased by nine, there having been no exclusions and only one death.

When I arrived here last February I found the two mission schools apparently in a very flourishing condition, and the one in Bassein town has continued to prosper. The government annual examination came last month, and we sent up 132, of which all but about half a dozen passed. The two upper classes, the fifth and sixth standards, passed all but one.

Mr. Nichols reports Sgaw Karen work, Bassein, 1898.

Like most of the departments of our mission work in Burma, which have now been carried on for upwards of eighty years, the report of what is now being done from year to year is necessarily more or less that of routine, consequent upon so largely fixed organization.

For the supervision of 106 churches and 10,109 communicants, for the prosecution of work among upwards of 40 heathen villages, some Sgaw Karen, some partly so, and some even wholly Pwo Karen, where our people have been providently led to work, the only European workers now employed are Miss Watson, who aids in the care of the girls in the town school, Mrs. Nichols and myself. As during most of the previous nineteen years of my service here, the only tax upon the resources of the home treasury for the carrying on of all departments of this work has been our own salaries and a small appropriation for traveling expenses and slight repairs on mission property, last year amounting to but seven hundred rupees.

The financial burdens of the year have been much easier than for several years previous, because of the excellent crop of rice. We began the year with a heavy debt on the Home Mission Society account, and also with considerable debts on the school and press accounts. These have all been cancelled during the year, and we closed with a small balance in hand in some of them. Besides, our large school building has been reroofed, repainted, and new American combination desks have been supplied for some of the recitation rooms not before thus equipped. The people are much encouraged, and have voted to add enough to the endowment of the school to pay for extensive enlargements to their saw-mill property, in which some of the previously raised funds are invested. The income of their endowment to the extent of several thousands of rupees, coming in yearly to aid in carrying on their school, which they still maintain absolutely free for both

board and tuition, is a new idea to them, and gives them confidence in a plan which though so common to us was wholly a new experience for them. They fully see that no one has been impoverished by the small contribution per individual, as arranged by Mr. Carpenter at first, but that the benefit is perennial.

The school for the first time in many years, if not absolutely the first in its history, has no European teaching, all those now being engaged in that work being Karens. One of these had a full course of university education in America, one as far as the junior year in Colgate University, and one to the F. A. class in Calcutta University. Notwithstanding this fact, I find that in the first eight standards of the school we passed an average of ten per cent higher than the government college in Rangoon, which was recently referred to by the Lieutenant-Governor as being the "model school in the province." If the school can do as well in the Calcutta University Entrance class, it will be very gratifying, as showing what the people can do of themselves, with only such general superintendence as I can get the time to give them. This of course means that they have also borne the burden of extra expense involved in supplying the places of the American lady teachers who have previously aided in the work of teaching in the school, and whose salaries were paid from America. If now we can succeed in doing this satisfactorily up to the University Entrance limit, it will be an encouragement to the whole people as to their capability for educational achievement. The Calcutta University requires that all schools professing to teach up to that standard shall pass a certain percentage, or not be recognized as high schools, and accordingly not entitled to send up pupils to the university examinations. This school being the first and the only Karen High School at present existing, we are naturally very anxious to succeed in the experiment.

The work has been steadily carried on among the heathen, and there have been several baptisms during the year, though the actual number baptized does not by any means represent the good which has been done in this line. Those already baptized are being trained in Christian living, and the hundreds of children who are growing up under the guidance of our evangelist teachers are laying foundations of future harvests.

As soon as a few Christians come out in a heathen village, the difficult question of self-dependence begins. The few Christians can very rarely support a pastor entirely, though the villages always feed the teacher who comes to work among them; and if the Home Mission Society attempts to carry them too long, the result is sure to be a weak and helpless church. Hence were it not that in most cases a worker is found who is willing to settle down among them and partially support himself and his family, including all their needs, by cultivation, and thus supplement what they are able to do for him, they would either be without pastoral care or we should be rearing churches which would insist on being carried indefinitely. Thus among our older churches two that I have in mind were a generation ago the recipients of a small annual grant from America to aid them in supporting their pastors, who were engaged for a part of their time in evangelistic work outside of their own villages. Although this aid from abroad ceased more than twenty years ago, yet to this day these two churches are not only the farthest behind in the support of their own pastors, but are also the slowest in general giving for the cause at large. Hence we often have to appear hard-hearted in insistence that the new church should begin to walk early.

Education among our people is constantly becoming more general, and thus their capacities for good or for evil are accordingly enlarged. This education being more and more largely in the learning and customs of the West, brings them into closer and closer contact with the vices as well as the virtues of Western "civilization." Satan takes good

care as ever that the former shall appear as attractive as possible, and that this attractiveness shall be reinforced by the example of so many of the Europeans who come here for gain, or to rule. Meanwhile as the number of Christians increases and one can be a professing Christian with lessening hardship, it needs all the more vigilance on the part of the leaders of the people, that a sturdy and sincere type of character shall be maintained among our church membership. Against this we have still a predominantly heathen environment, increasing material prosperity, and the inevitable evil influence of commerce among a people as yet comparatively new to Christianity. Nothing but the grace of God, which sought them out when down-trodden and unknown, can keep them and use them to farther the advancement of his kingdom, into which they have been called.

Rev. L. W. Cronkhite reports:

I am inclined to think the year closing with early March, 1898, a transitional one. For three or four years past there has been a determined attempt to break up both our school and our Association. Some have wrought harm through misunderstandings, a very few malignantly. Our churches at Kyun-chaung, Maung-tha and Eng-ma have been each divided into two parties. Tee-take and Thayagon have been estranged from each other, and the former from the Association. Many of our noble Karen pastors and others have carried these cases on their hearts, and I myself have continually aimed to constrain by love. All these are Christ's, and an under-shepherd is for just such emergencies. Moses has been a teacher of God's stewards for ages past. It is now a joy to say that of the ninety-one who went out from the Engma church two years ago, thirty have just returned, including Deacon Naung-Tine, a veritable man of God. Eighteen have also recently united with the same church by baptism. Thayagon and Ti-take have just reconciled their differences, to our great joy. The troubles in Kyun-chaung have at least not been accentuated the past year, and time counts for much in such matters. My heart is sad for Maungtha. Four-fifths of the membership of this our strongest church have separated themselves from the Association. The great mass of them are simply misled. They are good people, and know the love of Christ, though they have lost in spiritual power. They are building the best Pwo jungle chapel in existence, to cost about 6,000 rupees, all their own. There are cheering signs in Maungtha, but it is useless to prophesy.

As to the evangelistic work among the heathen: We have had a larger force at work than ever before, though it has been unusually tried by sickness. A very large amount of good work has been done over a very wide field, and there are signs of new churches in the near future. We have been permitted to welcome several such the past decade, about one-third of those in the Association being new. The Karen contributions to this work have been larger than ever before, with the exception perhaps of one year of extraordinary effort long ago. This year's result has been attained simply in the ordinary course, and we have come within eleven rupees of the 800 rupees which we undertook to raise. The balance will doubtless be more than made up. The contributions to the Theological Seminary in Insein from our field have also been much larger than ever before, and an informal beginning was made towards helping the new Bible school for Karen women, besides a special collection for the Indian famine. We aim for 900 rupees for the evangelistic work the coming year; i. e., from the Karen churches. You know we do nothing towards the support of pastors, building of chapels, nor in Christian villages for the support of schools. Practically nothing is done for schools among the heathen, save as an evangelist sometimes finds a school of a few months the best means of reaching the people.

There are about twenty jungle schools, which the past year have done fair work. Hpo Theng's school has done exceptionally well, presenting for careful examination forty-five out of its fifty-five pupils, and passing all presented. Their new chapel schoolhouse is the gift of one man, Aung Bah, a recent convert, he giving 1,500 rupees. Heathen donors have added an eighteen-inch bell from Cincinnati, a large clock, tables, chairs and lamps. The religious life of this school has been very warm. The town school here in Bassein has recovered a little from the reduction in its numbers, induced by the schisms above and the hard times. We have been steadily improving our teaching methods, which have been highly appreciated by the Government Inspector, who in addition to strong verbal expressions of satisfaction, wrote: "The endeavor here is to really educate the pupils. I am sure that pupils from this school leave with a desire for knowledge, and with thinking powers cultivated." To appreciate this, it must be remembered that these two results of education are absolutely unknown in the government schools of Burma, though passes there are more numerous than with us. Still we passed this year some eighty-five per cent of our pupils, which is more than our usual average. There were nine baptisms among the pupils. For the first time the Christian Endeavor and temperance societies were taken wholly off my shoulders and carried by the Karens themselves. The Relief Committee took the city hospital into its sympathies, making many visits to the patients, most of them heathen. The public bazar was also visited in quest of Karen heathen from the district. Death took two dear pupils from us in August, cholera closing the school for a time. More Karen money has entered into the support of the school's *current* expenditure than in any previous year.

The time having come when the further expansion of our school instruction along the lines indicated above could not be looked for without the acquisition of further teaching plant, I began late in 1897 a hearty and systematic effort to secure funds for the same. Its success seems now fully assured. The response from our old pupils to my call for five rupees each, has been very gratifying, and I have had many warm-hearted letters from them. To his five rupees our good Pa-yit, now a village school-teacher and very poor, added a pledge of 50 rupees for a pulpit chair and communion table for our school-chapel here in Bassein. This was voluntary, and involves much sacrifice. Another pupil, better-to-do, after doubling the five rupees both for himself and wife, added a pledge of 60 rupees for lamps. And, wonderful to tell, on Christmas eve as I was visiting pastor Tha Aye in his jungle home, he handed me 1,000 rupees in cash for the purchase of American seats for our Bassein church. They are now on their way out. His old mother-in-law added 70 rupees for a pulpit. Tha Aye is one of the very few Karens with a faculty for accumulating money, and his gift is by much the largest single donation I have ever received on the field. Meantime gifts for the new apparatus have been coming in from the Karen churches, and one has already been reported from America. Many of the goods have been ordered, comprising appliances for the teaching of elementary science, history, geography, drawing, object-lessons, etc. The physiology and hygiene outfit will be especially complete. A Karen sister who had given 200 rupees for chapel seats, and promised another hundred, has now devoted her gift to the providing of large and substantial teak and glass cases for the preservation of the new goods.

Our summer Bible school of one month, in September, for preachers and others from the jungle, had an attendance of about twenty-five. This was its third year, and the attendance was nearly double that of the years preceding. In addition to the study of the last year of our Lord's ministry, time was devoted to sermonizing, astronomy, pneumatics (both with apparatus), English history (the lectures in which were given by our

Karen teachers) and a survey of the world's progress. Bro. B. P. Cross assisted us with two very helpful lectures on sermonizing, and one on botany. With the new apparatus my aim is to teach first our town school-teachers, a noble body of men, and then through them both the town school pupils and the adults of the September Bible class. I have some vague visions of a mimic "university extension" movement for my field some day.

For the first time in my life it is in my heart to extend my report over a good many pages, and to discuss principles as well as to report facts. But while this is in itself appropriate, I have already exceeded my limits. I can only close with renewed thanksgiving that a dispensation of the gospel for one part of Burma has been committed to me.

HENZADA — 1853

Burman.—Rev. J. E. Cummings, Mrs. Cummings.

Karen.—Rev. W. I. Price, Mrs. Price, Miss M. M. Larsh.

Mr. Cummings writes :

Eighteen ninety-seven was a year of many changes, necessitated by changed conditions. Mrs. Crawley, Miss Hopkins and Mr. Reid returned to America. The situation was out of hand, self-support had weakened, appropriations were cut down, and I have had the constant struggle of trying to maintain a growing work with inadequate means.

This has required the cutting off from mission support of all native workers but the best, the replacing of weak by stronger men, the endeavor to save to the work those reduced and displaced, to keep the peace and to stimulate lay effort and self-support. Such work affords little material for an annual report, but every missionary knows that it is most exacting.

Add to this the necessity of having to refuse admission to school to the children of Christian parents too poor to support them; of having to decline to start new schools in jungle villages calling for them; of having to tell a suitable candidate for the ministry that he must wait for his seminary training; of having to let favorable opportunities for advanced work go by for lack of means to improve them, and it will be plainly seen that a policy of "Retrenchment" and "Readjustment" entails disappointment upon the missionary.

Still the Lord has not despised our crippled resources. Twenty-eight persons have been baptized during the year, several of whom have been brought in by personal work of humble disciples. Two new chapels have been erected in outstations; four new Sunday-schools have been established and are pursuing the international lessons in Burmese; one jungle school at Danugyi has become self-supporting; some lost sheep have been restored, and there has been an awakening of individual responsibility among the Christians. I was especially touched by a voluntary offering from them of 46-4-0 rupees for the famine sufferers in India. This was forwarded to some of their needy Telugu brethren across the Bay of Bengal.

Our town school, while it has not grown in numbers, has greatly improved in attendance and scholarship. Fees have been carefully collected. Two pupils have been baptized.

In the field at large I find ready listeners. Seed long sown seems to be springing up. We need more money to send out evangelists among the heathen and to start jungle schools where we already have converts. Here are two hundred thousand heathen in this field, the most densely populated district of Burma outside Rangoon Town and Mandalay.

The projection of a new railway, the survey of which has already begun, connecting us with Bassein and Rangoon, enhances the value of Henzada as a strategic centre. It is to be devoutly hoped and prayed for that the coming year may bring us the means to enlarge the work commensurate with our opportunities.

Mr. Price writes :

It is now ten years since we came to Henzada, and it seems a fit time to take a backward look to gather lessons and stimulus for future advance.

The great lesson that this "Decade at Henzada" teaches is that our God is moving forward to certain, complete victory. The time when "every knee shall bow" before him hastens apace; our selfishness, shortsightedness, half-hearted and imperfect service may apparently hinder, but can never thwart the purposes of Jehovah.

Another lesson that is so plainly taught that "he who runs may read" is the great benefits accruing from right foundations in mission work.

I wish here to place on record my high appreciation of the foundation stones laid by those into whose labors I entered when I assumed charge of the Henzada Karen mission ten years ago.

Ten years ago the Henzada Karen mission numbered 2,280 baptized believers, gathered into 49 churches. Today the number is somewhat more than 3,000 members and 60 churches. During these ten years 1,715 have been baptized, 372 of whom are converts from pure heathenism. Beside the 3,000 who now constitute our church membership, we have dismissed 49 to help form the first Chin Association, and transferred a small church of 21 members to the Henzada Burman mission, so that our actual net increase is something over 800.

The following table shows relative contributions to four leading objects of benevolence :

CONTRIBUTIONS.	1887-88.	1897-98.
Home Missions	1,123-0 rupees	1,558-0 rupees
Karen Theological Seminary	213-0 "	497-0 "
Foreign Missions (B. B. convention)	195-0 "	454-0 "
Station School	676-0 "	4,216-0 "

The total contributions for church and general mission work for this period aggregate nearly 150,000 rupees, or \$50,000.

Beside this general work the Karens have given over 30,000 rupees for chapel, school building and dormitories for the use of the station school in Henzada.

We celebrate this tenth year by assuming the entire support of the station school, excepting, of course, the salaries of American workers. Ten years ago we made this a standard to be attained as soon as possible, and we have special pleasure in being able to record having reached it.

Shortly after reaching Henzada we began the erection of a new chapel and school building which we thought would provide ample accommodations for our town work for many years to come. These new buildings furnish satisfactory accommodations for a boarding-school of two hundred pupils. During the past year the number of pupils has considerably exceeded this limit, and we have found our space unduly crowded. Our people have decided to remedy this difficulty by making a special decennial thank-offering to enlarge our buildings. This new work has been undertaken in the most hearty manner.

As we turn from this decennial retrospect to the present and immediate future, we can say that the prospect was never fuller of promise than it is today.

I cannot close this report without expressing my high appreciation of the work done by our fellow worker, Miss Larsh, in connection with the town school.

Yours in the bonds of labor and love.

TOUNGGOO—1853

Burman.—Rev. W. A. Sharp, Mrs. Sharp, Rev. H. P. Cochrane and Mrs. Cochrane in America.

Paku Karen.—Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb in America, Miss Frances E. Palmer in America, Miss Elma R. Simons in America, Miss Julia E. Parrott.

Bghai Karen.—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker in America, Rev. Truman Johnson, M.D., in America, Mrs. Johnson in America, Miss Thora M. Thompson, Miss Naomi Garton, M.D., in America, Miss Johanna Anderson in America.

C. H. Heptonstall reports for the Bghai Karen Department:

It was with some dismay that I learned early in 1897 that both Dr. Bunker and Miss Anderson must leave their work and return to America, for at that time Miss Thompson was only slowly recovering from a severe illness, and Dr. and Mrs. Corson had not yet arrived, so the whole work seemed to be about to devolve on one man. But

“Better hath He been for years
Than our fears,”

and at the close of the year we can look back with great gratitude in our hearts that He who holds all things in his hand, has not forgotten this corner of his vineyard.

The second of our two associations has just closed its meetings, and both were very successful, helpful and enjoyable occasions. The attendance at the first was 838 and at the second 1,101. I submit the following general report:

Churches.—No new churches have been organized this year, but several have united, forming one strong church where two feeble ones formerly existed. One hundred and thirty-four baptisms are reported, but there has been a great mortality among the people, thus reducing the total number of church members. Special care has been exercised in the receiving of new members, and some old members have been expelled or suspended. Every church body has its chapel building, and in many instances they are good, substantial wooden structures, built by the villagers at their own expense.

Pastors.—Four men were ordained last May and one pastor has died, making the total number twenty-six, of which four are over the border, one each among the Brecs, Hashwies, Padoungs and Red Karens. Generally speaking they are all faithful, earnest, pious men, who go about among the villages under their special charge, though there are a few old men whose work seems to be about done. The teachers, of whom there are eighty-two, are mostly young men, with varying degrees of energy and ability, as is shown in the results of their work. Three have died during the year.

Pioneers.—The advance made some three or four years ago, pushing our frontier line further east, was retarded by troubles among the wild tribes, but this year after a tour by myself all through that region a fresh start is made, and men are occupying many heathen villages among all the surrounding tribes. Some new villages would accept teachers, could we supply them.

Jungle Schools.—These are improving steadily. The villages want better teachers, and are calling for men who can teach English and Burmese, as well as Karen. Eleven

of the young teachers will take a government examination for teachers' certificates this coming month. A number of the schools teach up to the fourth standard, which greatly relieves the town school.

Town Training School.—Attendance has been somewhat smaller this year for several reasons, about 125 being on the rolls, and 97 entering the final examinations, of which number only 69 passed. The staff of teachers is the same as last year, with the exception of a supply in the place of the fourth standard teacher, Moo Tah, who died in July. The health of the school has been, in the main, good. Religious instruction takes the first place, as ever, in the curriculum of the school, and all branches of Christian work—Christian Endeavor Societies for boys and girls, Junior Endeavor, jail and bazar work have continued with quiet power working among us. Monthly meetings of the Blue Ribbon Society have been favored with instructive addresses or papers by Dr. Corson. Eleven scholars were baptized during the term. Seventeen pupils from our school are in the theological seminary at Insein, and six in the Rangoon college. The industrial departments are continued, as heretofore, with much praise from the government inspector, who examined them last month. It is quite likely that the school will be registered as Anglo-vernacular this coming year, though that is not yet decided.

Missionaries.—Again is the Bghai mission called upon to part with its workers, as we hope, for a time only. Dr. Bunker and Miss Anderson left for the home-land at the beginning of the year, broken down in health, thus leaving the care of this large field upon the shoulders of Dr. and Mrs. Corson, Miss Thompson and myself; but the Lord cares for his own, and the work has gone on steadily, without friction, and we trust made progress. Dr. Corson has had his hands full with the patients that come from near and afar to be treated, and has also written much for the native papers, one article on Betelnut having been circulated in tract form. Miss Thompson's girls show the effect of judicious and careful training. Dr. and Mrs. Corson, with Miss Thompson made a tour among the southern churches this season, and I have spent three months touring all over the field, reaching the farthest point occupied by our men. This season will see every church visited.

Self-support.—A new move has been made in this direction by the action of the teachers themselves at the Northern Association, by which it is resolved that the contributions from the churches shall be used to support the teachers, and that they shall not call upon the missionary for any help in the way of money or medicine. This will apply to only about twenty-five men at present; the men among the Padoungs and Red Karens are to be supported as usual from mission funds. It is probable that the Southern Association will follow this example next year. No doubt it will have the effect of lessening the amount contributed to the town school, but on the whole it will be a gain. The native contributions to the school this year were double those of 1896.

Outlook.—For the future it is good. Crops are fair, no serious troubles to disturb the peace; most of the teachers willing workers; the pastors cordial in their relations with the missionaries, each other and the churches; and a strong spirit of determination among them that the work must go forward. There will be no retreat, but an advance all along the line toward Siam.

Dr. Corson writes of his arrival and first impressions:

After a pleasant voyage we arrived safely in Rangoon and were most cordially received by the missionary brethren and sisters, and were reminded of Paul's experience in Acts xxxviii: 15, for the brethren came down the river to meet us.

Sick ones in Toungoo were needing our attention, so we only remained over night with dear Father Brayton and Mrs. Rose. On arriving at Toungoo we were welcomed by the brethren who had not gone to the jungle, and entertained at the home of Mr. and Mrs. Petley, auxiliary missionaries. We found Miss Simons and Miss Thompson sick, and Dr. Bunker and Miss Anderson soon joined them. Under the guidance of the Holy Spirit, and with good nursing, some were well enough to go to America and Miss Thompson to the seashore. After this we went to the hill house, and began the study of the language in earnest. Then we came back to town and welcomed the teachers and pastors to the annual spring meeting. We were surprised and delighted to sit and observe the decorum and businesslike way in which things were done. I think I have seen things done less expeditiously in America. School began May 26, and with it hard work, for the rainy season brought sickness to the school. Only one of the scholars died, but we mourned the loss by death of a good, active teacher, Moo Tah. Relief came after a few weeks, and comparative good health was enjoyed. One of our boys died a terrible death of *tetanus*.

The autumn teachers' meeting, Oct. 13 and 14, exceeded the former one in interest, for we were getting the language so that we could understand a little, and the school being in session increased the attendance. The subject of self-support was thoroughly discussed in a brotherly and kindly manner, and all agreed that every effort should be made to attain that end.

The Burma Baptist Convention was a novelty to us, and much benefit was derived from attending the sessions. The spirit of Christian fellowship and unity was a marked feature. The last days of the school year were busy ones. School closed Dec. 31, and the scholars went to their homes.

During the year Mrs. Corson and myself have had good health. I have been busy attending the sick, in addition to spending four hours a day on the language. Assisted by my teacher, I have published several articles in the Karen papers. Dr. D. A. W. Smith suggested the advisability of making a reprint of the one on "Betel Chewing," for general distribution. I am endeavoring to furnish a series of articles on the treatment of the prevailing diseases of the country.

We have endeavored to proceed on the lines suggested by Dr. Bunker. We have secured a plot of land on which to produce paddy for the school, and thus reduce expenses. There has been a growth in personal religious life, and we have enjoyed preaching in English occasionally.

Mr. Crumb reports :

I have been able to reach the greater part of the churches of the Association and several heathen villages. During November I spent three weeks in the southern part of the field. Two of the heathen villages that I visited at that time have called pastors. There is considerable religious interest among the heathen in that part of the district, and I believe that if we are faithful to these villages we shall see pastors located in several other heathen villages. In December Miss Parrott and two Bible-women joined me. Miss Parrott with her organ and fine voice was a great help to the work. Two native preachers continued with us, and rendered much service in reorganizing the work.

We commenced on the southwest side of the field and advanced to northeast, visiting about all the villages, both Christian and heathen, in the Puku field, when we went over into the Karenni state and visited the churches in the We-Wa tribe. We visited some strong churches and were made glad to see what they were doing for the rising generation,

especially in the direction of education. The largest village school in the district is at Kler-Lah, where fifty pupils were sent up to the last government examination and forty-nine of them passed. There are several other schools that passed the government examination equally well.

We found a number of pastorless churches and were able to arrange for the settlement of pastors in the most of them. Miss Parrott and her Bible-women looked after the interests of the Woman's Home Missionary Society. This society is in its infancy, but it is now well organized and has circles in most of the churches; there is no doubt but that it will be a great help to the mission in many directions. It has raised during the year 238-6-0 rupees. We carefully looked over the work in all the churches that we visited, and did what we could to put all departments in good working condition, so I hope that we shall see much progress made during the coming year. After three years' absence from the churches I am fully convinced that a large number of them are not in a condition to be left to themselves. They must have the care and help that is not in the power of the native pastors to give.

The annual meetings of the Association were held at Kler-Lah on the 5th, 6th, and 7th of February. Dr. Cross was ill, so that he and Mrs. Cross were not able to be present. Dr. and Mrs. Corson, Brethren Sharp and Young, and Miss Thompson were with us, and added greatly to the interest of the meetings. A large number of the Karens on the plains were kept from attending, because they had not completed their harvesting. Notwithstanding this, there was an attendance of 1,345. There was perhaps twenty applications for pastors from pastorless churches and heathen villages, and we were able to supply pastors to the most of these. A number of the larger pupils in the town school were sent out to teach in the village schools during the vacation. The three young men who were graduated this year from the Karen Theological Seminary were present and were sent out to take charge of churches, two in the east and the other in the western hills. The matter of uniting with the Shwaygyeen and Bghai Karens in building a hospital in Toungoo was considered, but no definite action was taken. The matter of self-support was taken up, and it was voted to plant and cultivate 25 acres of coffee for the support of the town school. It was decided to purchase 3,000 bearing trees (trees four years old) at a cost of 625 rupees and 5,400 one year old at a cost of 500 rupees, also to clear enough new land to set out 25,000 more trees. This field has been cleared, and is to be planted in the spring. The Karens have charge of this cultivation, and use their own funds. The Red Karen department has been reinforced by four young men from the last graduating class in the Karen Theological Seminary; two are from the Rangoon field and the other two from the Bassein district. At present they are all among the Red Karens in Shazabo village. They are provided with a teacher, and are making marked progress in learning the Red Karen dialect. I think that they will be able to commence work by the 1st of June. Brother Heptonstall wishes two of them to work in Northern Karenni, thus leaving one to work among the Red Karens on the plains in the Toungoo district, and the other to go to Southern Karenni, where we have an opening for a good man. There has been a good amount of evangelistic work done on the field during the year, especially among the Karens to the west of Toungoo. Dr. and Mrs. Cross have charge of the town school, and I presume have sent you the necessary report concerning it.

SHWEGYIN — 1853

Burman.— Miss Kate Knight.*Karen.*— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

Mr. Harris reports for the Burman Department:

The year opened unpromisingly. Ma Po, Miss Knight's chief Bible-woman and interpreter, had been allowed to go home for a short rest, and did not return on account of having been ill with fever which, although she was always well here, her friends attributed to her residence in Shwegyin. Saya Po Kah, one of our preachers, received an invitation to become pastor of the Burman church at Tavoy, where he would again labor under the direction of his former beloved teacher, Brother Hale. He accordingly left us. Miss Knight was very desirous of pursuing the study of the Burmese language, but search as she would she could find no instructor. The outlook was therefore far from encouraging. Workers that were few enough in numbers before, were still further reduced, and even the assistance that seemed indispensable for putting Miss Knight herself in a position of increased efficiency, was wanting. Miss Knight is, however, one who uses faithfully the material at hand. The study of the language, for which there was no living teacher, was carried on diligently by means of books and casual opportunities for conversation with the people. Tracts were distributed. The little handful of Christians were trained in principles of beneficence. The one preacher was sent on frequent tours to the jungles, and his work carefully directed. The work in the jail was continued in spite of obstacles which a year ago did not exist. Wherever the way opened jungle travel was undertaken. And thus in manifold ways was beautifully shown forth the grace of patient continuance in well-doing. Above all, there was abundant waiting on God in prayer. The results have not in every case been immediately large, but there has been accumulation, until now I can say that the prospect has never been brighter since my coming to the country than at the present moment. Miss Knight has made commendable progress in the study of the language. In the jail, as it has been impossible to examine inquirers carefully and give them instructions, as was done last year, only three have been baptized, but from fifteen to twenty have asked for the ordinance. And as to native workers, they have multiplied in a way to make our hearts break forth in thanksgiving to God. A preacher who is of excellent reputation among the brethren has recently come to us from Toungoo. A man who was converted in the prison here last year is proving himself an acceptable evangelist. He was released a few months ago, and has since stood a free man to proclaim the gospel in the place where he was formerly confined with chains. All without solicitation from us, the most promising young man among the graduates of the seminary this year—so declared by his instructors—has declined flattering offers to volunteer for service on the Shwegyin field. Best of all, perhaps, as most nearly meeting Miss Knight's immediate need, is the at least partial promise of a Bible-woman of superior culture who has spent years in the family of a missionary, and possesses a rare combination of qualities fitting her for her work. Further enlargement is contemplated. Miss Knight had long felt that the Burman work could not be carried on advantageously from the Karen compound, as at present; but the Burman mission house had fallen into such a state of dilapidation as to be uninhabitable. After much prayer and consideration, however, she resolved to try and rehabilitate the old structure. Means more ample than we had expected were provided, and now repairs are nearing completion. Miss Knight expects soon to take up her residence there. In some respects her surroundings will be far from pleasant, but she believes that she will be in better condition to serve the Master whom she loves.

For the Karen Department:

The School.—Owing to the prevalence on our compound on two several occasions of the dreaded scourge of cholera, the attendance at our school this year has suffered a marked falling off. This has been disappointing at a time when we hoped that increased efficiency would induce greater numbers than before to avail themselves of the educational advantages offered here. It has not, however, been without beneficial results. The smaller classes have perhaps enabled the teachers to give their pupils more careful instruction. Certain it is that at the annual examinations which recently occurred the inspector spoke in high praise of the work done, and the proportion of passes was highly creditable. This is the more notable from the fact that the care of the school and the work of instruction are entrusted almost exclusively to the Karens themselves. The teachers are all Karens, and my supervision over them is of the most meagre character. The school has advanced this year from a five standard to a six standard school.

The Churches.—During the year past there have been some painful cases of discipline, and as I have gone about among the churches I have noticed, I thought, an unusual tone of discouragement. This I can but believe is only temporary, for in general it may be said that a more faithful band of Christians can scarcely be found than the disciples of Shwegyin. I feel more and more the need, however, of giving pastors and church members careful instruction in the Word. In this connection I am glad to say that our pastors' conference this year proved a marked success as over against that of last year. A goodly number of our pastors came together and spent a month in study of the Scripture, manifesting excellent interest in the work. I also undertook, in connection with two of our churches, to hold a continued series of meetings for the deepening of the spiritual life, being assisted by Brother Seagrave, but felt that the effort was only partially successful. I may undertake something of the same kind again. In traveling among the churches one feels painfully the need of staying with them and doing what he can to warm and strengthen them. Pitifully poor, for the most part, is the training they get from their own pastors. But what can one man do shepherding or bishoping forty churches when the traveling season is limited to about four months?

Evangelistic Work.—In evangelistic work among the heathen I have never felt that I had made more than a beginning, scarcely that even, my time having been largely devoted to the churches. In this work there are many obstacles to be overcome. First of all, of course, is the language; that must be acquired. Then means must be found of getting to the people. This, in a field like that of Shwegyin, where the station is located at a distance of twenty miles from the railroad, where only one cart-road leads to the jungle, and where mountain and plain present each its own difficulties, is no trifling problem. Only recently a tour of about 180 miles extending among the mountains east of here and the plains to the south has so far helped in its solution that I have good hope that in a short time with suitable means of conveyance of my own I shall be placed in a position to travel among the heathen far more independently and extensively than heretofore. Valuable lessons were also learned in the all-important matter of how to preach the gospel to these people after they have once been reached, and plans for territorial readjustment and aggressive evangelism formed which, if God give grace, health, and strength, may form the material of future reports.

PROME — 1854

Rev. H. L. Mosier, Mrs. Mosier.

I began work in Prome with the idea that "a suitable independence on the part of the native converts should be encouraged, and they should be assisted rather than dissuaded

in their efforts towards self-government and self-assertion." So I devoted what energy I had mostly to the heathen, giving the church full sway to manage their own affairs. But admirable as the theory is, the results here were such that only by giving an ever-increasing amount of attention to the church has its dissolution been prevented. I now lead the prayer-meetings, teach Sunday-school and preach at the afternoon service, leaving the Burmans to conduct morning service.

Churches.—The Prome Church is more united than ever before. There is not, so far as I know, one disaffected member at present. The attendance is good, particularly at the prayer-meetings. There has been an improvement in the Sunday-school, and the prospect is for still better work in 1898. The excluded preacher has resumed attendance at all the services and professes reform. A relative whom I thought might burn the mission house on his release from jail has, instead, attended our meetings with a brother, and both have expressed a determination to worship Jesus Christ. The churches' light among the heathen also appears brighter by the contrast thus occasioned. Under the care of the young Insein graduate, Tha Din, the Paungde Church has been growing stronger in the faith. We have just ordained Tha Din, only to surrender him to the still more important work of teacher in the Theological Seminary.

Schools.—The Bible has been constantly taught in the schools, some baptisms have occurred and the enrollment has increased.

Jungle.—We have completed the definite work of distributing tracts and scripture portions from house to house in every Burman town in the Prome bistrict. As the tracts were carefully arranged before distribution, each group of ten or twelve houses had as many different views of the truth—quite enough to make them responsible at the Judgment day.

Of course much preaching has also been done, and I have printed on each leaflet: "If you desire to know more, come to the missionary who lives near the Prome steamer-landing."

We have been listened to with close attention, the intellects have been reached and beliefs modified. God only knows when their hearts will be pierced so that they will cry out in genuine penitence: "Save, Lord, or I perish."

THONGZE—1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls writes :

It has been a year of marked, varied scenes with me, and as the last day of the year closes, I sit down to look back over the way. In the beginning of the year we rejoiced over new converts, and the seed-sowing of far back years was a surety that the promises would be verified to us, and some held up their heads high, and men of experience repeated the Bible texts to each other, and some took new mottoes for the year. As usual we gathered the churches of our association, and though, for various reasons it was not large, it was a most profitable and encouraging meeting, so that the Christians exclaimed, "It is good to be here," and the heathen said, "You are a happy people." The Christians from distant places and hamlets about us were strengthened and we had plans for some new Sabbath services and other kinds of work, but the clouds gathered, and ere we had time to rest from our meeting one of our best workers fell.

Owing to taxes and some other causes one of our branch stations of Sabbath service was broken up, and I removed the preacher to another place. As we were not able to

build him a house I rented one for a couple of months. Our prospects were good and we soon had twelve Christians for a Sabbath day, and the little band began to lay up offerings for the work, but Satan came again to us and the owner of our house came and opened a theatre for three nights, and the preacher was driven out. I went there as soon as I could, but as it was the rainy season I had great trouble to get even a night's shelter for the family, and the way was so blocked up that we decided to remove the preacher to another place.

Far away from our part of the districts we have good listeners and a few applicants for baptism, and the tracts, though not bought in great numbers, are respected, and during the whole year we have not heard that one has been destroyed. I cannot speak of great growth in the religious character of the majority of the Christians, but there are some who love the house of God, are faithful in family prayer, and seem well rooted in New Testament ordinances,—“work, pray and give.” Our monthly foreign mission concert is well kept up in the Thongze Church, and we close our collection book account for the year with fifty-five rupees for foreign work. They have a small Sunday-school in the Lappadan Church, and Miss Evans has a better one from her school of ninety children.

THARRAWADDY—1876

Miss S. J. Higby.

Professor Thomas of the Theological Seminary, who has superintendence of the work, writes:

No sooner had I landed in Rangoon than Dr. Smith was again obliged to make over to me the Tharrawaddy Karen field, in view of the fact that the long-promised missionary had not yet been appointed to that needy work. How I am to look after the many calls from that field in addition to the heavy additional burden which will shortly devolve upon me in connection with the seminary, owing to Dr. Smith's approaching absence on furlough, is more than I can say. Not only is it wronging the seminary to require such added labor on the part of its overworked missionary instructors, but nothing could be more fatal to that youngest and therefore most needy of our Karen fields, which is thus becoming an easy prey for the Roman Catholics, by whom it is infested. I therefore have no hesitation in saying that if the sporadic visits, which are all the seminary missionary can possibly give to this important field, are hindering the appointment of a missionary for Tharrawaddy, the sooner the seminary drops the field the better. My occasional visits thus far have only enabled me to penetrate the district as far as the station-school, Miss Higby's phenomenal success in which, supported as it so heartily is by the Karens, is only one sample of the excellent material any one would find ready for immediate use in that most promising field.

ZIGON—1876

Miss Zillah A. Bunn, Mrs. C. H. R. Elwell.

The report of Miss Bunn's school work will be found in the report of the Woman's Society of the East. She has a native preacher to take charge of evangelistic work, and favorable reports have come through the year from this department.

BHAMO — 1877

Kachin.— Rev. W. H. Roberts, Mrs. Roberts (in America), Rev. Ola Hanson, Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

Shan.— W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

Mr. Roberts reports :

Notwithstanding some discouragements and disappointments, the Lord has graciously sustained and blessed us during the past year. When our Christian villagers learned of the debt and realized that they must do more or our school must close and our missionary at Myitkyina be recalled or supported by others, many, notwithstanding poverty and short crops, gave liberally.

As the season was comparatively healthful we have had but little sickness in school, and our Christian villagers were able to plant and harvest a full crop. That some are taking a more intelligent view of, and deeper interest in our education and mission work, is evinced by their increased contributions.

Early in the year we baptized ten, which we hoped was but the beginning of an ingathering, but for some reason the fuller blessing has been withheld; notwithstanding two others have asked for baptism, no one since then has given satisfactory evidence of change of heart and purpose.

In March we sent three of our more advanced pupils to teach school and conduct services in three villages during vacation, and one to help Brother Cochrane commence a work among the Kachins in the mountains east of Namkham. These all did good work, and the Kachins east of Namkham, though heathen, would like to have us send them the same young man the coming vacation.

As there has been no one to take charge of the educational work, I have been obliged to confine my labors to the school and to our villages in the plains which I could reach on Saturdays and Sabbaths during the past eight or nine months.

As I have met the Bible classes from day to day and heard some of the older ones conducting religious services, I have been greatly delighted and encouraged to see how they are grasping the great fundamental truths and with what clearness and aptness of illustration they present them to the people. While the school has not been so large as in 1895 and 1896, better work has been done, as shown in examinations in November, when we passed over 81 per cent.

Our two boys in Rangoon College continue to command the love and respect of the professors.

Some of the chiefs of the larger villages to the north and to the southeast are willing and some are even pressing us to send them teachers, and at times we are tempted, for lack of more mature men, to send our boys of the fourth and fifth standards.

Mr. Hanson writes :

In presenting my annual report my heart is filled with gratitude towards the Lord, who has permitted me to complete another year of missionary labor. My work during the year has been mainly evangelistic and literary. It always troubles me that the jungle work does not receive the attention it ought, and we feel the consequences. Other work, impossible to set aside, has encroached upon this important part of mission work. It is always interesting to travel among the villages, and the result of such work cannot be

overestimated. I have lately reported a five weeks' trip in and around the Namkham valley, and my heart was often cheered to see the willingness with which many listened to our message.

The literary work has made some progress, and I hope the best work done so far has been accomplished during the last year. A Kachin grammar was published early in the year, Mr. Phinney printing it at the expense of the Mission Press. A fair number of copies have been sold, and in a short time the work promises to pay for itself. This has encouraged me to prepare and publish a vocabulary of about three thousand words, together with some other material of interest for those who wish to study the Kachin language. The Gospel of Luke has been finished and has been in the hands of the school children for several months. Genesis is more than half printed, and in a short time I hope to begin the translation of Exodus. With the Kachin spelling-book, grammar, catechism, the gospels of Luke and John, Genesis, and a hymn-book containing one hundred songs, a beginning has been made for a Kachin literature, and with the blessings of the Lord much good may be expected from it.

We cannot report any great increase in our church membership. The number remains about the same as the year before. Ten have been baptized; three baptized have died; one has gone back to her former life and practice; one is suspended, and with four or five we hardly know what to do. The Sunday collections have hardly been up to the average, but other contributions compare well with former years. Many, however, in the mountain villages show a certain interest in our religion, and even ask for teachers. More and more I feel that we must, with the help of the Lord, begin aggressive work among the mountains. When we once get a good hold on the mountain Kachins, there is hope for a constant, natural growth in our work, but not before. The Kachins are not coming down to the plains as they used to, and some are returning to their old homes.

Dr. Griggs reports :

The work has been going on slowly, but nothing of a startling nature has occurred. There have been four baptisms during the year, all from the school. We have lately, in consequence of the large number of natives of India in our school, introduced Hindustanee into the exercises on Sunday, thus having three languages in the one service: Shan, Burmese and Hindustanee.

The medical portion of the work has been very satisfactory. I have had several operations in the hospital built last year, and the outdoor department has done good work.

As I have been tied so to the school and hospital I have been able to do practically no jungle work, I think we need a lady missionary here more than any other station I know in Burma. We have a seventh standard Anglo-vernacular school of fifty children.

I hope as soon as I can get some help in the school to take a trip among the Chinese Shans of the neighboring province. There are hundreds of villages of Shans within three weeks of Bhamo, and although the dialect is strongly tinged by the Chinese language, still we can reach them with our Shan.

MAUBIN—1879

Rev. M. E. Fletcher, Mrs. Fletcher.

Mr. Fletcher writes :

Churches.—Several churches have suffered by deaths and emigration. One new church has been formed, but there is not much progress to report. The latter part of

the year has been spent as usual in touring. The baptisms will be found at the page for statistics.

Schools.—The chief feature of our work this year has been the making of the school entirely self-supporting. This means a saving to the American Baptist Missionary Union of 700 rupees per year. Our school has been small, partly because we refuse to support scholars with American money, and partly because the Director of Public Instruction has forbidden us taking Burman boys, as our school is registered as a Pwo-Karen School. The result of the examinations was very satisfactory, ninety-eight per cent passing.

Personal.—We have now entered our fifth year of missionary life. Mrs. Fletcher has not been well, and we expected to leave Burma for that and other reasons. I am glad to say that she is now better, and we shall not have to leave, at least just at present.

THATON — 1880

Miss Elizabeth Lawrence, Miss S. B. Barrows in America.

Miss Lawrence has but recently returned to Burma, and no report is made.

MANDALAY — 1886

Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Hancock, Miss A. E. Fredrickson, Miss Ellen E. Fay in America; Miss Flora E. Ayres in America; Miss Cora M. Spear.

Mr. McGuire reports :

The Burman Church grows not only in numbers but also in that temper and spirit which should characterize a church of Christ. Many of its members are not in Mandalay. The shifting character of the population is a great hindrance in the way of the best success. It is difficult to keep hold of those who remove to a distance; but the church is making progress, and not only maintains its own worship but makes its offerings regularly for outside benevolence.

At Thayè, on the north side, regular services have been maintained, and Mrs. Hancock has continued her street meetings for children. Adults as well as children attend these meetings, and many in this way hear the gospel. A Christmas gathering at Mrs. Hancock's house brought together many of these children, and some of them showed a fair knowledge of scripture truth.

At Aungbinlè there have been two baptisms, and there are now in the village three Christian families. They meet together every night for reading of the Bible and prayer. A good spirit seems to prevail, and a number of others are seriously considering the claims of Christ.

At Amarapura there has been one baptism. Two others are "almost persuaded," but have not yet come out openly. The one baptized is a man of intelligence and character, and is proving a great help to the preacher on that field. The school has prospered fairly well. About thirteen pupils have been in regular attendance. They have been carefully instructed in the Bible as well as in secular studies.

In several of the jungle villages which we have visited on an average once a year during the last four or five years, there are now persons, not many it is true, but some, who in discussion with their heathen friends and neighbors are not ashamed to put in a good word for Christ and the Christian religion. These men are with us in heart. They are convinced that our religion is true, but their faith is not yet strong enough to force them to

open confession of Christ, with all that means in Burma. The great need of Upper Burma is for more aggressive evangelistic effort. Work of every kind is needed, and it may seem unwise to put special emphasis upon any. But in the multitude of other calls, evangelistic work, as experience has taught me, is the very kind apt to be most neglected. If, however, our purpose goes beyond the saving of one here and another there, and embraces within its scope the evangelization of the whole country and the making of it a Christian land, we must provide not only for schools and other forms of service, but also and especially for evangelistic work. We must go to the people in the love of Christ, show them their helplessness and their sin, and sweep away the refuge of lies in which they are now trusting. Such work is like the leaven; for while it will make no show at first, it will gradually penetrate and eventually change the whole mass.

The boys' school suffered this year the loss of its head master. He left to enter the service of government as Deputy Inspector of Schools. He has been an earnest and progressive teacher and a good disciplinarian. We were sorry to lose him from the work. Nevertheless, the school obtained at the recent examination in December a greater number of full passes than ever before. A full report will be made to the Woman's Board.

The girls' school under the care of Miss Fredrickson has had a good year. About forty-five pupils have been in attendance, and there have been a number of baptisms. The condition of the school both as to instruction and discipline is healthy and good. Miss Spear arrived a short time ago, and will take charge of the school as soon as she has obtained a sufficient knowledge of Burmese, which she is studying with earnestness and much success. Miss Fredrickson when relieved by Miss Spear will devote herself to evangelistic work. She is especially well qualified for this service, and I expect for her a large measure of success.

In accordance with instructions Rev. J. S. Aaron now makes Mandalay instead of Yamethin his headquarters. As this change was not made until November, there is not much beyond the fact itself to report now. A Tamil service attended by upwards of thirty people is held every Sunday at Mission Hall. A Sunday and day school is held in another part of the town. One has been baptized, and there are other inquirers. I hope to have an encouraging report from this department another year.

English services and Sunday-school have been maintained as heretofore. The attendance is not large, but thirty, forty, and sometimes even more people hear the gospel in these meetings. There is one baptism to report. Through the kindness of the Goshen (Ind.) Baptist Church, the Sunday-school has for a number of years been supplied with the quarterlies from the Publication Society. The day school for European and Eurasian children has not been given up. A better grant from government enabled it to pull through this year. It supplies a need in the community, and we shall maintain it as long as we can.

As to the report of work for the past year, I spent the best of the whole year in traveling in the district. The hottest months I was at Maymyo, and had a daily meeting on the street, which was well attended. On my return to Mandalay I began the usual daily meetings among the people, where we have at five different centres more or less regular attendants. The Sabbath-school large picture rolls are the basis of our talks, and the golden texts are taught. This work is committed to Him who has promised that his word shall not return to him void. There has also been house-to-house work, and so far I see no reason to change our methods of work. May the great Leader himself direct you in your decisions for this part of his vineyard.

THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

Mr. Baldwin reports :

Death entered the ranks of our faithful workers during the past year and claimed two of our preachers in one day : Ko Shwe Lo, a dear old man and our only ordained preacher, and Maung Sein, a young man of ability. Both are greatly missed. We were left with but one preacher, a man of little experience and no training. From the human standpoint the outlook for the work here was dark. But Brother Davenport came to our relief and sent us three workers. One, Ko Me, said his friends tried to persuade him that it was only man's call, but he felt that it was God's call, so he came and is proving a most efficient preacher.

We can report only eight baptisms, but we know that much good seed has been sown and reports reach us of candidates in the jungle awaiting baptism.

A meeting to organize a church has been called to meet in January, 1898, and we hope to organize another at the association, which will meet in February.

The school has had a quiet, prosperous year. A new dormitory for the girls has been built; a good substantial building; although not an expensive one.

MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

The mission house at Myingyan was destroyed by fire in November, but Mr. Case has been authorized to secure new property. He reports :

Mission Travel.— All my records being destroyed by fire, I cannot say how many days I spent traveling in the district last year. I think it was some over a hundred. A good deal of the ground traversed has never been visited before, though most of it is in the Myingyan district. I was generally accompanied by two Burman preachers. Nearly every evening on these trips we preached to an audience of from forty to two hundred, who were generally respectful and attentive, and generally some of our hearers remained after the preaching to question us about the new doctrine. As heretofore many seemed much impressed by the words of life, but none ready to receive them. The days were spent in visiting from house to house and in giving simple remedies to the sick.

Work in Town.— When at home we have continued to preach as last year at the fifth day bazar, when hundreds of people come in here to trade from the neighboring country. The audiences have continued large and the attention good. Sunday afternoons we have held street meetings at different places about town, when we have generally obtained a fairly good hearing.

The School under Mrs. Case's care has increased in size by leaps and bounds. This is partly due to the closing of the Catholic school in town. Over seventy pupils were on the rolls in November. At examination the results of careful teaching and oversight were very evident. The school has been very nearly self-supporting. The plan of having all the older day scholars stay here at night and study in the evening, instead of running about the streets, has been continued and has worked well. A good religious interest has prevailed in the school. No repugnance to Christianity is apparent among those who have been here long. Many seem to believe in it heartily and pray in the meetings, and two of the larger day pupils have been baptized with our two sons, who are also pupils. A former scholar living in town, and our cook were also baptized.

Fire.—On the night of Nov. 24 our dwelling-house with nearly all its contents was destroyed by an incendiary fire while I was away. Our school-rooms being under the house, went with it. But this did not break up the school. I had recently bought and moved here a building for a dormitory, and we have since been using it for a schoolhouse and church, while we are living in a double native house, another building that I got at a bargain and had rebuilt here. It is fairly comfortable, though it cost only about \$100. We know that even the fire is one of the "all things" that "work together for good." Kind friends have been very sympathetic and helpful, so we take courage and press on.

PEGU — 1887

Miss E. H. Payne.

Miss Payne writes :

A yearly report does not really give those interested a just or adequate idea of the trials and difficulties of the various branches of work connected with one centre.

At the present time, owing to faithful and steady work during the past year, there is a great awakening of interest in the jungle. At a village named Ka-legar, about thirty-seven miles north of Pegu, there are thirteen anxious inquirers, three of whom expect to be baptized shortly. Then about three miles further on, where preaching services have recently been held, there are four men who seem to be earnestly seeking the way of life, which we hope they will enter and in their turn prove guides to others.

At another place, Nyong-gone, forty-three miles to the west, there is a village which is peculiarly inaccessible, but which the Burman pastor has visited, and where he baptized four converts during the year. He now reports a number of inquirers, as well as others asking for baptism.

They are anxious to build a chapel and have a Christian school. A grant to cut timber for such purposes is easily obtainable from government by the missionary in charge, and if the people will guarantee to partly support a teacher, one can be provided. On the south side there are two places, Alangone, sixteen miles, and Weimeng, forty miles from the city; at the latter place there are thirteen new disciples, and a very helpful interest aroused in other villages in that direction.

The work at Zayats Thow Zoo goes on steadily as heretofore, the school doing well. The teacher is helped from mission funds fifty-seven rupees per month, the result grants from government and what fees can be obtained from the scholars making up the rest. Here also there are hopeful inquirers.

The chief event of the past year was the meeting of the Pegu Burman Association in Pegu. The native Christians gave so liberally to defray all expenses that not only were the guests and transient comers entertained during the meetings (which lasted three days), but sufficient money was left to erect a belfry. A gathering of this kind appeals to the innate hospitality of the Burmese.

I pass over the daily callers at the mission bungalow for advice, help and healing; Drs. Jayne and Holloway ministering, by their kind donations of valued medicines, to the physical needs of these poor benighted people in a manner highly appreciated by us and them.

I must also briefly mention the Pegu Free Reading-room and Library which I started some nine years ago, and which has grown to very fair proportions. It is entirely self-supporting, the expenses being defrayed by monthly local subscriptions and donations.

The demand for books and papers shows in what estimation the library is held. Some church members have left us during the year, and two old saints have been gathered home.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports :

We have closed no year with more pleasant emotions than the last. Christmas brought us the baptism of a Buddhist priest, an event for which we have been praying all the years of our residence here. He is a man of broad intelligence and amiability, thoroughly versed in the lore of his school, and thus capable of setting the new faith over against the old as only such can. Touring has brought its usual experiences, lighted up here and there, however, with significant events; science is making head against incantation along medical lines, and thorough kindly handling of their infirmities puts the gospel and the tract in a much more comfortable position; the people are coming to believe in our religion, too. This is a conspicuous part of the many pleasant things Ninety-seven had to say to us, and she said it with such an air of confidence as to put us in a most hopeful frame. Yesterday our church requested that the week of prayer be observed. As this suggestion usually comes from our side, we are not astray, I think, in putting a hopeful construction on this sign also; but this is only an expression of a gradually deepening spirituality throughout the year. Congregations have been unusually good, thirty being the average, and this is swelled but little by the school. There are more than forty in Sagaing and immediate vicinity of Burmese Baptists, and we have had this number in a prayer-meeting. This latter service we hold in the homes of our members, as it is very significant to them, and usually makes an impression more or less marked on their heathen neighbors, who more than once have made up an outside audience. A much larger number of educated government employees than ever before are among our active members — a circumstance by no means common anywhere. Five have presented themselves for baptism whom we have asked to wait. Ordinarily this is unscriptural and perilous, but we felt these to be an exception.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr in America, Miss Annie M. Lemon.

Mr. Davenport reports :

The year has been, on the whole, a good one. Not only has God's blessing been upon us in our own field, but he has made us helpful in other fields. Three of our preachers heard the cry of need from Thayetmyo, and, with their families, responded to the call and went to Brother Baldwin's assistance, much to his joy and relief. Although the year has been one of stringency among our native people, yet God has given them willing hearts and they have contributed well for benevolent purposes. I think I can report a decided growth in grace among them. As to the heathen about us, we can report a changed attitude towards the reception of the gospel. Villages that last year were hostile are this year attentive, and in some cases inviting and anxious to hear "the better way." Baptisms to the number of sixty-six have cheered us throughout the year. A large number of these were from among the school children. A notable one was that of the highest judicial Buddhist priest in all this section of country. He gave up the priesthood six months previous to his becoming a Christian, and even before leaving the priesthood he

told his people that Christianity was the better way. It is no wonder that now he is fearlessly declaring Christ as a satisfying portion. His conversion is causing many to inquire into the gospel teaching. In our school work there has been an advance, in that the villages having schools are supporting them (with the aid of the government grants) without help from the mission. There are a few less schools, but the results attained are of a forward nature. The Christian natives are thus made to feel that they have a responsibility in this work. The schools all remain under the missionary's control and direction. This ensures daily Bible teaching in each school. We are thus encouraged by these tokens of God's presence with us to look for greater things in the year opening before us. We feel grateful to the dear Lord for the liberal support along "specific and general" lines that has come to us, and through the aid of which we are enabled to more thoroughly occupy this great field.

MEIKTILA — 1889

Rev. John Packer, D.D., Mrs. Packer.

We are thankful to be spared to report another year's work in this field. Like most years of service here it has brought its burden of special trials, yet grace to bear them, we thankfully own, has not failed us. Ill health a considerable part of the year has prevented our personally taking so active a part in the work as heretofore, the evangelistic touring at least. We are thankful for recent improvement therein, enabling us to be again actively engaged in such work. The prevalence of famine and pestilence consequent thereon—mercifully not so widely extended and direful as in India—in this and the adjoining districts of Sayingyan and Yemithen the first six or eight months of the year were serious hindrances to our work, both evangelistic and educational; the first by depopulating many villages by temporary migration to Lower Burma chiefly—it is estimated that fully one half the people of these districts left their homes for the time being—and operating to largely diminish our school attendance. The former, while proving a hindrance in this way, was helpful in concentrating a large number of the famine-stricken people upon the relief works, irrigation and railway earthworks opened by government in and about Meiktila and in other parts of this and other famine districts. The opportunities for work among these people were limited and not over favorable, it is true, being confined mostly to the evening, when the people were tired from their hard day's work; still much was done among them in the way of preaching and the distribution of tracts and scripture and other leaflets, thus affecting a wide sowing of the seed of the kingdom, some of which we may surely hope will in due time bear fruit unto eternal life in the lives of some of them. For the time this condition of things confined our evangelistic work mainly to the town and nearer villages, but God's blessings of a favorable season and the promise of good harvests over much of the famine area having brought back to their villages nearly all the temporary migrants, touring at large has latterly become practicable again.

We sorrow that our work, so far as we know, has not this year been blessed with conversions, but this temporary concentration of the work has developed a greater willingness to hear and receive the truth both here in the town and in the neighboring villages. Many who in former years treated both us and our message with scorn now readily listen and cordially receive our books, and a few seem to be seriously considering the truth. These and other indications, apart from the unfailing promises of God, encourage the hope that in due season we shall reap, or if not ourselves, those that enter into our labors, even from this hard and sterile field of Meiktila.

Our usual Sabbath services morning and evening and mid-week evening prayer-meeting

have been maintained throughout the year with interest and profit, with congregations in the morning varying from ten to twenty and more. The evening and week-day services are attended chiefly by ourselves and our Christian people. Our preacher, Syah Nyaim, has been earnest and faithful in his Sabbath ministrations to all, especially so to the young, as also in his evangelistic labors among the heathen in the town and elsewhere. Our Sabbath collections for the mission work of the Burma Baptist Convention were 45-2-3 rupees, for the Burma Bible and Tract Society 12-0-0 rupees; total, 57-2-3 rupees.

Our school work has suffered in diminished attendance alike from the effects of famine and the dreadful diseases of small-pox and cholera, the latter of which raged very virulently for a time, not only among the people on the relief works but also in the town among the better class of people, necessitating the withdrawal of a number of pupils, also preventing the entrance of new pupils. With the improved financial condition of the people the attendance has materially improved. Notwithstanding this and other drawbacks, the *morale* of the school has been good and a good and productive year's work has been done, as shown by the results of the annual government examination in December, when all our candidates in all four standards passed with credit. The income from fees, which amounted to 301-0 rupees, the largest amount received in any year, together with government grants, enabled me to fully meet the actual money outlay on account of the school without any charge upon the funds of the Missionary Union.

Much thought and labor were given to the daily Bible instruction of the school, attendance at which is required of all our pupils. Following the practice of recent years, which has already yielded excellent results, of making the Bible instruction of the entire week a preparation for the Sunday-school lesson, we have studied the International Series of Lessons in the Acts of the Epistles, adapting them to the capacity of our pupils, thus giving our elder boys at least a clear and succinct knowledge of the persons and events, with their geographical setting, of that deeply interesting portion of the New Testament history, and most of them seem to give evidence that they have not only felt its intrinsic interest as narrative, but have been convinced of its reality and truth as history. May the Holy Spirit bring them to yield their hearts to the Savior so clearly revealed therein in saving power.

THIBAW — 1890

Rev. W. M. Young and Mrs. Young in America, Rev. W. W. Cochrane, Mrs. Cochrane, Geo. T. Leeds, M.D., Mrs. Leeds.

Mr. Young writes:

The past year has been one of steady and substantial growth in the Thibaw mission. The work has been hindered some by sickness, but a larger amount of evangelistic work has been done than in any previous year, with more encouraging results. The small-pox was epidemic in Thibaw during February, March and April, which cut our school work temporarily and made all work in town more difficult, but did not effect the jungle work.

During January four of the preachers made an extended and very encouraging tour through South Theinni. They continued to make short jungle trips till the last of February, when we concentrated efforts in preaching at the annual Buddhist feast held at Maw Gyo, near Thibaw. We were able to do a lot of preaching and tract distribution. There was a decided change for the better in the work at the feast. The attendance and reception was very much better than a year ago; the Buddhist priests gave a much more respectful hearing.

During April, May and June part of the preachers made short jungle trips, while another group was with me at Pyoung Goung and continued in active evangelistic work till the last of June.

During the rains we kept up the bazar work at Thibaw and Maw Gyo, also the jail and hospital services and house-to-house visitation. I gave more time than usual to Bible instruction, spending most of the time on some of the prophetic books. We gave considerable time to considering the subject: What shall we preach? How shall we preach? emphasizing very strongly the need of preaching the simple gospel, referring to Buddhism and its teaching only when necessary. The last two weeks of instruction was given largely to the work of the Holy Spirit and to prayer and consecration meetings. It was a profitable season for the work.

The teachers began jungle work again the last of October and kept it up to the end of the year. The workers have shown a deeper interest than ever before. The general reception and attention has been uncommonly good. I have never received as many marks of friendship from the natives before as during the last few months at Thibaw. It is evident that a much larger number are losing faith in idolatry; more seem to be true, earnest inquirers after the truth, while several are I think true Christians who have not yet been baptized.

The School.—The enrollment in the school has been higher and the daily attendance better than last year. The instruction has been good and the general work of the school of a much higher order. Bible instruction has had a prominent place and the religious interest has been good. Five were baptized from the school during the year. The young people's meetings have been well attended and a good interest manifested in all the meetings. The spiritual growth in the young Christians has been very gratifying. The people of the town are showing more interest in education, and the prospects are good for a steady and substantial growth in the school. Some of the young Christians give promise of making strong workers.

Hospital.—The hospital work has not been at all uniform. The attendance was fair during January and February, then very light for awhile. In July the attendance increased, and we had more indoor patients than ever before. The evangelistic meetings were more interesting and the religious work far more encouraging. The interest kept good till near the close of the year. Dr. Leeds will soon be on the field and with a physician in charge the hospital work will be a very strong auxiliary to the evangelistic work. Dr. Richardson made two brief visits to Thibaw during the year, which were a great help to the work.

Needs and Outlook.—The present working force is fairly effective, but we need another nurse and two Bible-women. One or two local schools should be opened in the near future, and at least one more outstation this year. At the earliest possible moment stations should be opened at Namlan, South Theinni, Lashio and the Paloung Hills.

Trade is increasing rapidly in the Shan States, and government is insisting on the local rulers opening roads. There has been a marked change for the better in the last two years; a number of local roads have been opened. Work is progressing well on the Mandalay Kûnlon Railway, and it is fairly certain that a railroad will be made from Thibaw to Monè in the near future. These two railways will open up the Shan country west of the Salween River, so with local cart-roads the travel will be much easier. Every effort should be made for the mission to keep pace with these new movements, and enter these wide-open doors.

There are many things indicating that the mission is gaining steadily in its hold on the

people. The people are more friendly, the reception of the workers is better, more earnest inquirers, the work and motives of the mission are better understood; many Shans scattered over a wide section of country are warm personal friends of both missionary and native preachers, etc.

It is a severe trial to lay down the work so soon, to go on furlough. The work has been exceedingly pleasant, and we have become strongly attached to both the work and the workers. We rejoice that the station will be so strongly manned next year. Mr. and Mrs. Cochrane are on the field, and Dr. and Mrs. Leeds, who are already in Burma, will soon be at the post of duty. With two missionary families on the field all departments of the work can be looked after much closer. There will be a decided advance in the hospital work at once when Dr. Leeds takes hold of the work. The outlook was never so bright for the mission before.

MONE — 1892

A. H. Henderson, M.D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

Dr. Henderson reports:

It is a pleasant task to write you the report of last year, a year wherein our sunshine has been practically cloudless, and where at times blessings have followed each other so closely that I have hardly been able to keep pace with them in my quarterly reports.

Our church here has almost doubled its membership by baptisms. Our gain has been ten by baptism and one by restoration (our only backslider); five have been baptized from the school, two through treatment at the hospital, and three are from the heathen on the compound. There still remain five or six who say they intend to be baptized, but I do not feel that these are all Christians. Our Sunday-school is doing thoroughly good work, but is now ready for better organization. Our missionary offering was this year made a special object in which the school children participated, some earning money by drawing water, some by raising chickens, some by cleaning house, etc. We raised altogether 70 rupees.

Touring has been carried on by one or more parties almost all through the dry season, and I have myself, sometimes accompanied by Mrs. Mix, sometimes by my wife and baby, sometimes alone, been able to do more touring this year than ever before. Trips have been taken mostly to the south. The plan has been to take the traveling dispensary and locate in central points. Wherever I have been in the Maukmai State (which lies south of us) I have been thronged with patients as long as I have stayed, and not infrequently preaching has been carried on together with the dispensing for nearly the whole day. Dependent to a great extent on this work, the number of our hospital patients has shown an encouraging increase, which would have been still greater had there been a doctor at Moné to receive cases which wanted to come. I know of no phase of the work giving opportunities for systematic teaching equal to what the hospital affords, and therefore long to see it steadily grow, as it promises to do.

During the year at the urgent request of the Maukmai Sawbwa and the people of the town, we have decided to open work there. Do not misunderstand me, they are not eager to be Christians, but anxious for our medicine. I have kept a man there for some months, and although he was driven out by the cholera, which raged there fearfully, faithful work has been done and two profess to believe. The Sawbwa promises to build what we need, and at his request I have chosen a compound and hope in future to spend some time each year working those parts from the town as a centre.

Excepting the promise of houses, almost the same description would apply to Lang Kie, another good centre for an outstation to the southeast. The people are anxious for us to come, and some seem on the point of accepting Christianity. To the east of us is another call, more, I believe, from one village than from a district, but in this case more for teaching than for medicines. I am hoping that as I can travel more with the medicines other Sawbwās may be inclined to make the same promise as the Maukmai Sawbwa has done; *i. e.*, to provide buildings if I can spend a month or two with them each year.

Our home work needs more pushing, which through Dr. Harper's coming we will be better able to do this year. The cities are our most difficult fields here. I am looking out to find a good place for sale, where we can set up a Christian stall for books, pictures, medicines, etc., and where we can often hold our evening services right in the centre of the town.

My wife has been carrying on for some months now a Sunday-school for those heathen children who do not dare or care to come to our compound. The success has been very encouraging, and we look for some good work along this line.

You will be able to see from the foregoing how far beyond one man the field is growing, and will be able to rejoice with us in Dr. Harper's arrival.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D., Mrs. Kirkpatrick.

We regret that no report of his interesting work has been received from Dr. Kirkpatrick.

MYITKYINA — 1894

Rev. G. J. Geis, Mrs. Geis (in America).

During my absence the station was in charge of two native workers. They were visited once by Brother Roberts, who came up to take over the new land from the government, and once by Brother Hanson, who, during the week he was here, baptized the first four converts on this field; two of them were boys from the school; the others had been regular attendants at our meetings. In December I baptized another young man. Our meetings have been well attended, and in some of them an unusual interest manifested.

At one time the school had twenty-one pupils enrolled, but owing to the fact that an Anglo-vernacular school was opened in town during my absence, all the Burman children left us, leaving us only five Kachins. As it will take many years before our Kachins will be prepared for the study of English, I did not try to get these children to return, but gave our time more to the Kachins. These boys have learned to read Burmese, besides being able to read and sing the praises of God in their own language.

Our town is daily growing in importance. In November the railway line was opened. Government is greatly improving the district, and inducing Kachins to settle in the fertile plains.

Now since we have a permanent home for our work, I plan to devote more time than ever to visiting Kachin villages in the district. This part of my work I consider of great consequence, for it is only by constantly mingling with these people, visiting them in their homes, and winning them by any means, that we can ever lead them to the Lord Jesus.

ASSAM

Reference has already been made to the desolation caused by the earthquake. Apart from this the work has been faithfully prosecuted along the usual lines and with gratifying success. The need of giving more attention to the development of industries among our rapidly growing body of native Christians is becoming more and more urgent. With a small outlay on the part of the Union in the direction of industrial training there is no reason why a large portion of the expense of the mission cannot be borne by the native churches. This is one of the most serious problems now arising in Assam.

The mission has sustained a great loss in the lamented deaths of Mrs. Munger and Mrs. Carvell. The latter, formerly Miss Amy of the Nowgong mission, had already proved herself a most efficient, tactful, and devoted missionary. As the wife of Mr. Carvell she threw herself with great heroism into the pioneer work among the Mikirs, to which her husband had been assigned, and had given promise of rare usefulness when God took her to himself. Mrs. Munger, a woman of rare spirit and accomplishments, had but shortly before her death arrived with her husband on the field. She was a born missionary, and her experience along mission lines in America awakened high expectations for the future. Surely the ways of our God in the early removal of these tested and noble workers are mysterious and past finding out. May such costly offerings upon the altar of foreign missions stir the hearts of our people at home to increased zeal for this blessed service to which the example and spirit of our risen and ascended Lord are summoning us.

Careful attention is called to the following reports from the field, which give in detail the operations of the year.

SIBSAGOR — 1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick, Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Gurney, who is specially engaged in translation work, writes:

I have been steadily at work on a revision of the Old Testament through the past year. I have revised Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, and part of Ezekiel. I never lose interest in my revision work, though of course it is an unvaried and would be to most people a monotonous task, which affords no peculiar or new items of interest to report. I teach a Bible class every Sunday, and have done some preaching in the bazar this cold season, assisted by different native Christians. I do not believe there is a better station in Assam for bazar preaching than here. With no other attraction than preaching and Assamese hymn-singing, we generally have a good number of respectful and attentive listeners. This can be made an open-air service in the cold season. In rainy and hot season we need a special preaching place which affords shelter.

Mr. Petrick writes of the evangelistic work:

During the year 1897 we have experienced the Lord's blessings in many ways. Our numbers have increased, although an unusually high death-rate took a large number of our members to the better land. Twenty-two members died. This is the largest number ever reported from Sibsagor. Special efforts have been devoted to develop the material

which the Lord has entrusted to our care. We especially rejoice over the organization of a new Assamese church in the Torhat subdivision in Domgaon village, near Tiok. This is quite an event in the history of the Assamese churches, as for many years no new church has been organized among the Assamese-speaking people. All the members of the new church came from Hinduism. I baptized seven of them in April. One Assamese woman had been baptized in Tiok before. After I organized this church three Assamese members of the Kol Church at Tiok joined this new church at Domgaon. So we have now eleven Assamese members there. In the same village five more Assamese Hindus have asked for baptism. For many years we have not had such an opening among the Assamese. The leader of the new church is a well-educated Brahman. He was baptized by me in April. This is perhaps the only Assamese Christian of the Brahman caste in Assam. This church at Domgaon has been organized as an independent, self-supporting church. They neither get anything nor expect anything from the mission. The Assamese Church at Sibsagor has less independence of character than her new sister, but they have been accustomed for fifty years to look to the foreign missionary to move in every matter. This has become a habit and will not die out so soon. The Sibsagor Church has no pastor at present, but the meetings have been conducted by the principal church-members. We had weekly prayer-meetings in the houses of the members. Sunday-school was the greater part of the year under the care of my wife.

The Sibsagor Church has now a membership of 105. This membership gives a good idea of the mixture of races and languages we have in Assam. Thirty-two are pure Assamese, forty-six are Kols; among the rest we have Chinese, Kacharis, Bengalis, Hindustanis, Santals, Nepalis, Miris, and Eurasians, and also mixtures between some of these races. Both the Assamese churches on our field have not received even one cent of mission money. They have defrayed their own expenses. A great desideratum for the Sibsagor Church is a good pastor. The other churches are all Kol churches. We have now nine Kol churches.

During the year 22 of our members died, 4 we had to exclude; but we baptized 37 and received 1 by letter. Our present membership is 602. We have at present 11 churches: 2 Assamese, 9 Kol churches. Eight churches do not receive any financial help from the mission. Only 3 receive at present help for their preachers, but these preachers are expected to spend a large part of their time as evangelists. Among such an enormous heathen population of half a million, evangelists are absolutely necessary.

I have been able to do a great deal of touring, although I was ill twice for some weeks in February and October. This cool season my wife is able to accompany me. This is a great help to me, and the people are all glad to speak with a European lady. Women's work is very important in Assam. We rejoice over the addition to our force which we received this month when Miss Wilson and Miss Morgan arrived to join us in the work. They have a great field here among women and children.

Sunday-school work is not so developed as we would wish to see it. The largest Sunday-school we have is in the Kol Church at Tiok. This is a good promise for more Sunday-school work in the Kol churches. Our school work has been the same as in former years. We have a day school with a boarding department for village boys throughout the year.

I had the preachers of our village churches in for a month in May. We studied the life of Christ and had singing lessons. From June to September I taught a class of young men. We had Hindi reading and writing, studied the miracles and parables of Christ, and the principal characters of the Old Testament. We read also a Hindi translation of the book "*Workers with God: A Brief Handbook to the Christian Ministry*," by Dr. Rouse.

All subjects were taught by me. I had no help this year. This work is always a source of much joy to me, and helps greatly to educate young men for evangelistic work.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore, Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Miss Alberta Sumner, Miss Lolie Daniels, Miss Nora M. Yates (in America).

Rev. P. H. Moore writes from Calcutta :

The completion of the revision of the New Testament in Assamese has filled so large a part of my time and thought during the year 1897, that the announcement that the end of the year finds the "copy" all ready and the printing of the fifth edition of our Assamese New Testament well on the way, is the major part of my report for the year. In this connection there is a great deal that is of personal interest to me, and some that is of general interest to all who work in the Assamese language; but not much that would interest those outside of Assam. So I content myself with the announcement of the completion of this work — a work that has been both a burden and a delightful blessing to me, and in which I am conscious that I have been borne up on the petitions of many praying hearts.

God has graciously continued to me health and strength for the completion of this task, and has provided Assamese brethren to work shoulder to shoulder with me. To these brethren, especially to Henry Goldsmith, the chief pandit, is due any excellence that we may have been enabled to attain in the Assamese diction. He has worked with untiring fidelity at this revision.

I have tried to make sure that the Assamese used expressed the thought of the New Testament, as my native brethren do not read the Greek, nor are they very well up in English. Wherever we have failed to express the mind of the spirit, it is due to my failure to discern it, or my inability to express it in the Assamese language. I have spent about two and one-half years of solid work on this revision (after deducting all interruptions) at intervals covering several years. It has been a blessing to me, and I now commend it to the blessing of our God. Rev. A. K. Gurney worked with me during most of one summer on some of the more difficult portions. I wish here to record my thanks to those who provided the funds for the printing of this edition. Before this letter reaches America the printing will be finished. It is my prayer that the issuing of this new edition of the New Testament may mark an era of increased scripture study among the Christians in Assam, and also the more wide spread of the Word among non-Christians.

Our efforts to get more work from the evangelists under my supervision, has resulted in decreasing their number. Aside from this the general work has gone on as heretofore. I trust the other missionaries have written of their own special work. The work in the village churches at Balijuri and Nilmari has suffered from the disaffection of some of the members, and has accentuated the consciousness of the great need of qualified teachers and leaders for that work.

Rev. P. E. Moore writes :

The past year has differed from the others in that the missionary force has lived among the people constantly. In addition, the place is the best I have known for carrying on work for the Mikirs. We have opportunities to tell the way of salvation daily.

During the summer many villages had not sufficient food to supply their wants. We helped them some in their time of need by small loans. Some have repaid us the amounts and some have not, but our home has had scores of visitors that would not have come but for our aid, and nearly every visitor hears something about sin and its remedy.

We find our organ, magnet, electric battery, stereoscopic views and trinkets very valuable aids.

We are sorry that we have no consecrated Mikir Christians to work with us for the salvation of their fellows. We have not even a teacher who seems willing to abide with us for any length of time—the salary question comes up, and they want and expect us to pay more than a native church can possibly pay. This is one of the saddest features of our work, and often we ask the question, “Do these Mikir Christians believe in hell and the everlasting punishment they preach?” If so, their love for money is greater than for their perishing fellow-men. Perhaps our judgment is harsh, and would also condemn many Christians not Mikirs. At present we have not one preacher.

We have baptized but three during the past year. They are young men, and one can read his Bible, and all are witnessing to some extent for Christ. Pray ye the Lord of the harvest with us, that he will give us a few faithful teachers; the people are asking for them.

GAUHATI—1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

The work of this field has gone on as usual the past year, but no report of the detailed operations has been received.

GOALPARA—1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen writes :

This year has been one of strange experiences, but we thank God and take courage. In May we opened school, and succeeded in getting several boys who were willing to work four hours a day and thereby earn enough to support themselves while in school. One or two of them I hope will yet be called of God to work as evangelists among the Rabhas. One of them has expressed his desire to do this work, but he would like to have another year in school. I hope to be able to give him special instruction in the scriptures during the coming year. I anticipated a good time of sowing the seed of the kingdom in the district with the help of several of the school-boys, but it has been impossible to get out into camp, owing to the repairing of the bungalow and other buildings which were damaged by the earthquake.

The evangelist has continued his work, going from village to village, carrying the gospel of the grace of God. Since the earthquake his time has been somewhat broken, owing to sickness in his family and repairing his houses, which were damaged. His reports show that a large number listen to his message. This brother needs your prayers. Although the Rabhas are a kindly disposed people, they are slaves of sin, and do cling to their drunken habits. May the Lord hasten the day when his sheep shall be numbered by the hundreds among them. The evangelist whom several of the Garo churches are supporting has also been laboring among the Rabhas, in company with Janing.

Regular services have been held every Lord's day during the year, the audience composed of the school-boys and Christians from the villages. The Sunday-school and prayer-meeting on Wednesday have been held regularly, three of the school-boys leading the prayer-meeting in turn. In these meetings one can get an idea of their ability to grasp, understand and set forth the truth.

We are full of hope for the coming year.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips, Mrs. Phillips, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger, Miss Alice J. Rood, Miss Stella H. Mason, in America.

Mr. Mason gives the following interesting report:

This year as a whole is one very marked in our history. The great earthquake will long be remembered, and its effects will last through eternity. The fact that our mission compound escaped with comparatively little damage, while the public buildings and officers' houses were so badly wrecked, led many to believe that there had been a special providence over us, and thus to think more reverently of our teaching.

The death of Mrs. Munger was a great blow to our expectations, and her absence has been a continual pressure, especially to Brother Munger. The adjustment of new missionaries to their new surroundings, in a climate and among a people so different from their own, is always a heavy task for them, and a source of care and anxiety to the older ones.

The missionaries as a body have been comparatively well, although the newer ones have had frequent attacks of malarial fever. Each has, I suppose, sent a report of his special work. As for myself, I reached here last year in time to get over most of the field, and to thus obtain some idea of the condition and needs of the churches and working centers. And this season I have spent nearly two and a half months in the jungle studying these needs, advising and preaching. For the most of the year I have conducted the Garo monthly periodical, prepared and printed a few Sunday-school lessons, and for about five months taught daily a class of young men and women in the Life of Christ. But the main work of the year has been correspondence with native workers, getting hold of the various needs of the field, leading the churches as best we could in a healthful development, and by means of these workers bringing the gospel to heathen towns; all the time feeling a very great lack in accomplishing what needs to be done. The Lord has, however, blessed our very feeble efforts. The churches have kept fairly awake and the Lord has been with them.

Statistics.—The statistics show an improvement in almost every particular. Nine hundred converts have been baptized, over 100 backsliders have been restored to fellowship, so that although the deaths and exclusions number 134, the net gain of the year is 872, some over thirty-five per cent. The increase has been fairly distributed over the field. Only 1 church reports no additions, and 1 church had a net gain of 180.

Native Contributions.—The general destruction and losses caused by earthquake has doubtless hindered many contributions; but it may have quickened to others, for there has been an increase in contributions fully equal to that of the membership, namely over thirty-five per cent.

Enlargement.—With this increase of contributions the churches have laid out larger work for the coming year. For these people base their work not on what money they hope to raise, but on that which has been raised. Money is collected and brought to their annual gatherings, or to their church meetings, and then counted and made a base for the work of the new year.

Evangelists.—For this coming year they have arranged for the employment and support of twelve evangelists, besides pastors and school teachers. Many of these are supported by individual churches, the others by the combined efforts of two or more churches. Besides these the mission supports two evangelists.

Foreign Missions.—Of these twelve, one is sent to the Rabhas on the Goalpara district,

and one is to go to open work among the Daflas, a tribe of the Himalayas touching Assam in North Lakhimpur, not far from Brother Firth's place. As yet these Daflas are without the gospel, and no work is being done for them. May the Lord bless this branch of their work, and through them send the gospel even across these northern hills.

Sunday-schools.—While the Sunday-school work is far from what it should be and what we yet hope to see, there are 46 schools and 2,437 pupils reported, an increase of a few schools and nearly 500 pupils over last year. Several schools have not been included because no reports have been received. In harmony with, and with the help of the India Sunday-school Union we hope to make better use of this branch of our work.

Evangelistic Schools.—The figures given for our village or day schools fail to show the real progress of this school work. The native contributions for this work is an increase of thirty per cent over that of last year. A goodly number of new schools have been opened in heathen villages, and the gospel thus introduced into new places. From five such places where schools have been newly opened, there have been 160 baptisms during the year. In several other villages where schools have been started, the first converts of the place have been baptized as well as in towns where schools have before been at work, so that we think these village schools quite worthy of the title evangelistic schools.

Looking Ahead.—The work of the coming year looms up as never before. The repeated calls from heathen villages for teachers, which we cannot supply, and this large number of converts newly gathered from dense ignorance and superstition, scattered as they largely are in heathen villages, calls loudly for feeding, enlightenment and training, lest they faint, wither and die. May these be remembered in the prayers of thousands in our own land who have an abundance of what these lack.

Mr. Phillips writes :

My own strength this year has been given to the training school. I am glad to have been able to step in and try to fill the gap between Messrs. Boggs and Munger. It is the intention that I shall continue teaching in the school for the year to come, although the management of the school will be in Mr. Munger's hands, from the close of this year; *i.e.*, from the beginning of next month.

I consider that being brought into the relationship of the head of such a school as this not only involves grave responsibilities, but is an inestimable privilege. These sixty or seventy young men who have been gathered together daily for the past six and a half months are, on the whole, a fine set of young men. They are not perfect, but they are all, I believe, with the exception perhaps of a few young day pupils, young men actuated by noble purposes. They will, as a body, have a strong influence for good over their people. They are the material for making noble men. One almost trembles lest he mar rather than develop.

At the very beginning of the year one of the teachers, one whose place could not well be filled, was laid aside by sickness for the year. This threw more work on the others. It has been specially unfortunate for me, as it has thrown more of the actual teaching on my hands, thus preventing my making as thorough preparation for my daily scripture teaching as I desired, and also preventing my giving as much attention to normal work as the case demanded. The members of the first class have taught in the primary classes throughout the year, but with too little supervision on my part. This has been a misfortune, as it is most desirable that these should be taught how to teach. I hope we shall be able to give more attention to this next year.

Four classes, and for a part of the year five, have had daily recitations in scripture

studies. The fourth class spends the year on Genesis and Exodus, the third on the Life of Christ, the second on the Acts and some of the Epistles, and the first on the Epistles and some special instruction on their work as preachers, for we expect them all to be preachers practically, whether as village teachers, evangelists or pastors. The brightest half of the last year's first class came back this year to pursue their studies further. It was hoped that they had enough English so that they could carry on some of their studies in that language. But I did not find it so, and after about half of the year they and I mutually decided that they had better go out and begin work. All eight have since been teaching. While they were here I took them over a part of the Old Testament history.

A class of sixteen have just finished their course and are awaiting their assignments to their fields. This will be the work of the Missionary Committee in consultation with the missionaries at our associational meeting, which commences here next week. So we send out during this year twenty-four young men.

The school has been improving. There is room for and call for much more improvement. A very desirable thing will be to dispense, as soon as possible, with all stipends from mission funds. Stipends are now given to only the three upper classes. This has seemed to be a necessary, though not a desirable thing. I believe that the effect of the system has been as little injurious to these Garo young men as it would be to any class in India. It has seemed necessary, for the work demands the workers. But it would conduce to more manliness could the young men realize that they are supporting themselves, rather than being supported. It is desirable that training in useful trades be given, and I trust that the day is dawning when it will be given. More still, I think, these young men need more thorough training in Bible truth. They need more to be taught to grasp and to wield the sword of the Spirit.

The religious condition of the school, though not all that could be desired, has been encouraging. The pupils have been organized for evangelistic work among the Garos who come to attend the weekly market, and some have frequently visited near villages and held services with them on Sundays.

The work among the Garos is spreading apace, and it will tax our energies to supply the workmen fitted for the work. May God use us to thrust them out.

Mr. Munger adds :

Last year the study of the language was resumed with the planning and work on the new bungalow, Mr. Dring having kindly offered to superintend the building of the house. Of the three months' helpful work on the mountain, the teaching in the school, the earthquake, the work on a Garo-English dictionary with Mr. Mason, the little evangelistic excursions during the summer with our school-boys, and of the great grief that followed these in the loss of my wife and sister at nearly the same time, of these I have already written.

After a brief trip to Calcutta in October with Mr. Mason, we started Nov. 15 on an evangelistic tour through the hills on the north side, visiting schools, churches, and also heathen villages, baptizing not a few and carrying the gospel to many. The reception in the heathen villages was more cordial, if that were possible, than the year before. The eagerness to learn of Jesus was marked. The Garos themselves assigned the cause of this largely to the earthquake. Of the hundreds of baptisms during the year and other statistics, others will write in their reports. Of the real results and permanent good only our Father knows. To myself personally the tour was most helpful, giving me a better insight into the schools and their needs throughout the district, and an idea of the needs

in our Normal school here which furnishes the teachers, preachers and evangelists for the field. The personal supervision of this school falls to me with the opening of this term, which begins the middle of April, though Mr. Phillips and the other missionaries will teach in it as formerly. I am hoping that we may be able to put industrial work into the curriculum as a part of the daily work throughout the year.

Your prayers and the prayers of all the friends in the home-land will be needed more than ever, if I am to hope to carry on my work bereft of the help and companionship of the one upon whom I had leaned so much.

IMPUR — 1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard
Mrs. Haggard.

Mr. Clark, who has during the year removed from Molung to Impur, writes :

Impur is an ideal centre from which to prosecute work in the Ao tribe, and also from which to reach some tribes beyond the border. It is a site for mission headquarters Mrs. Clark and I had selected years ago. At Impur during the rains I did some translation work and toured some to neighboring villages. At the close of the rains wife and I paid a short visit to Darjiling and then came to our old home at Molung, that I might get the benefit of a trained pundit on dictionary work and also see after the religious interests here. We find Zilli, our one ordained native helper, laboring with much success on our old home field. Molung village is now very largely Christian; that is, the Christian element much predominates. It is a fairly good ideal Christian village for the first in the tribe out of heathenism. Of such a model there was a great want to show heathen villages what Christianity demands, and what it can produce. For the gospel *versus* the old faith is becoming one of the live questions among the people. Villages here and there near Molung or near Impur, and one at least far from either of these work centres, are showing considerable desire toward Christianity. Preacher Zilli, while on a recent evangelistic tour, had a load-carrier from a village that has steeled itself against the gospel. Zilli was trying to preach to a crowd in a village whose dialect is peculiar, and had much difficulty in making himself understood. The load-carrier politely offered to try what he could do, as he was familiar with that dialect. Zilli says he understood his talk, and that it was a fine exposition of the principles of Christianity. Gospel truth has been pretty well disseminated through the tribe. It seems to me that what we need now is vigorous work on the field and the gracious presence of the Holy Spirit. As to native helpers, Brother Perrine is working hard and I think wisely to prepare such. For the work of the Spirit we must earnestly pray, and may the lovers of missions in America heartily join us in this.

Mr. Perrine reports :

The year 1897 will go down into history and be remembered as the year of the great earthquake. "Great earthquake" is the term, for the expert of India calls it a severer shake even than that at Lisbon, in which so many lives were lost. That so few lives, comparatively, were ended in this one was due to three facts: first, that there were no large cities in the area of the severe disturbance; second, that the houses were of such kind that they were not injured by an earthquake; third, that the quake occurred at a time when most people were out of doors. The friends at home, with us, may worthily thank the God of missions that he protected the lives of his workers.

On the field of Assam the work has been hindered in many ways by this dire calamity,

and yet there is one way in which in some places the work has been advanced; the natives have been mightily moved to consider their condition and their relations to God. On our own field the shock to nerves and injury to health was the only damage we received, worthy of note. At the time of the shock our work suffered little interruption, but later we were compelled, because of its effects as well as for other reasons, to take a good vacation.

It has been my privilege the past year to be out in the district more than ever before. Results of this touring will only be known in eternity. For the most part such work seems much like an effort to overthrow a mountain. The mountain seems unmoved and immovable, and as solid and hard as ever. The most apparent effect is on the one who attempts the overthrow. So the largest result appears (I will not say really is) on the missionary. I am impressed more and more with the great fact that the "wages of sin is death," and death only. Sin and Satan, the author of sin, give so little to these poor peoples, and deprive them of so much, even of this world's good things, that it is plain in large and legible characters all over heathenism "it does not pay to serve the devil and sin."

How very different are those places where the gospel has been preached for some years. Though the difference is not so great as one could wish, nevertheless there is all the difference between moist clay in the potter's hand and hard adamant. At Molung this is most apparent. A large number of those who are being saved have been added to the church. The Young People's Society has grown with enthusiasm beyond all bounds. If the whole village is not Christian, at least we are able to say that the whole village has its face Godward. A large number are asking for baptism. A number are receiving training for work. Here are also our leaders.

In another of these places where the gospel has been preached for some years, the whole village has turned to God, so it is reported. This report we must accept with a grain (a large grain) of allowance; nevertheless, though there is no church organization at present, they have asked for a preacher, an old and faithful saint, and him they support, love, cherish, and obey, evidently. This old child of God has been able to do some things with that village no one else, either white or black, has been able to do with Nagas. On going there one of his first as well as his best efforts was to send at once out of the village and away to Impur to the training school all of the eligible young men and women, and these have been among the most promising of our pupils. Four of them were baptized into the church at Impur. Other places might be mentioned as well. At Impur the work has gone on in the station and the two villages near at hand on the old lines. Two signs of the times are especially noticeable. Several persons have shown an interest in the gospel, and two or three have become quite regular in their attendance at church. The second noteworthy fact is that the people now trust us; and this is not only true of these villages, but of others as well that are quite remote.

All mission work is important; but if some one kind can be more important than others, to my mind the training school with us heads the list. Into this we have thrown our best endeavor for the year. The enrollment has been sufficiently large (more than forty all told) to make us feel that we were not beating the air; and the increasing interest throughout the year was sufficiently apparent to make us want to do our best. We have tried to impress them with the idea that the salvation of their own people should lie with themselves more than on American money and endeavor. Another thing we have striven for is that every scholar should support himself, either by furnishing his own living or by working for his support. In the main department in teaching English we have tried with

some degree of success to impart valuable knowledge from the beginning of their study of English. In conclusion we may say that we have succeeded in some measure, at least, to adapt our school to the unique conditions we find here.

The work of the year may be summed up as follows :

Souls have been saved ; the church has been purified and built up ; workers both in and out of the church have been trained. The first Naga Association has been held. The Christians have been led to bury their dead. The churches have been put on self-supporting ground, and they have taken up the evangelization of the outlying districts with some enthusiasm. They have also tried to live cleaner and better, and to dress better. Drunkenness and idolatry have been fought even by many outside of the churches. A good year's work in the training school has been done, and the whole work is, we feel, on the basis the Lord would have it on.

KOHIMA — 1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg writes :

The year has been a good one for us in many respects. The Sunday services have been maintained throughout the year, with a much larger average attendance than that of any previous year.

The two evangelists have been much of the time touring about among the villages of the tribe. They report a respectful hearing of the Word in most places. Although the people confess that the teaching is good, they are afraid to cease worshipping the demons lest sickness and famine follow. The truth is they do not realize the fact that they are lost sinners. When they do their tone will change. There is no word for sin in the language, and they have to learn that they are sinners from the lips of the preacher. This year thousands have heard, and I believe the Holy Spirit will not allow all the seed to be destroyed.

The first Angami baptized went back to heathen worship a year ago, but two months ago returned to us truly repentant, and I am hoping and praying that the Master will constrain him to give the rest of his life to teaching his truth. He is a man of strong character and much influence among his people, and well fitted mentally for the work.

For several months I have been curtailing my medical work, as the bills for drugs had grown beyond my pocket-book.

We have kept reasonably well and happy, and are hopeful that the time is not distant when we shall welcome many into the church of the living God.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth, Rev. O. L. Swanson, Mrs. Swanson.

Mr. Firth writes :

The tea-garden coolie is not very much given to reflection, hence an occurrence like the late earthquake does not bring to him any perceptible awakening. During the year 123 have been baptized, but that is, under the Holy Spirit, the direct result of the work of the missionaries, accompanied by such native laborers as we have had.

Were all the people on this field garden coolies, I suppose we would be reporting seven or eight hundred baptisms as a result of the year's work, for the gospel has been faithfully and abundantly preached to all the Assamese and various other peoples who abound here.

Seeing that the Assamese people and others continuously reject Jesus Christ, and that

the imported coolie population in large numbers will accept him when offered to them, it has become a serious question whether the Missionary Union should not make a specialty of this tea-garden work, and so arrange, or rearrange, the workers, and if need be the mission stations, so that the largest number possible of those who will believe shall hear the gospel and be saved to the glory of God.

Three churches were organized during the year. One in January at Doolakat, which now has nineteen members; one in April at Hulmani, which now has seventeen members; and one in August at Lilabari, which now has twenty-seven members. Each church on our field has chosen one of their own number for pastor, and they support them themselves by a collection taken each Sunday.

Two chapels were built during the year: one at Joyhing and one in the station.

Two day schools were carried on in villages the first half of the year. One of them was somewhat broken into by sickness, but the other was very satisfactory. We have now taken both teachers to use as evangelists, so the schools are closed. A young man on a tea-garden kept a school for two months.

Mrs. Swanson has done a large amount of work in and near the station by house-to-house visiting, and has succeeded at different times and places in gathering the children together for Sunday-school, but as this is a small place and there are no Christians here, it has been impossible, thus far, to maintain a Sunday-school regularly.

Mr. Swanson writes:

Bungalow Building.—From March until August my time was occupied in the erection of our bungalow and chapel. On account of inefficient workmen I was chief architect and carpenter myself.

School.—In the month of August we endeavored to have our workers in for a month's study. Yet we did not succeed in getting the outside workers at that time, so we only had the few young men who live in the station. Brother Firth and I both helped in giving instructions. I trust we shall be more successful in this line of work the coming season.

Touring.—My touring season occupied the months of January and February, and then was interrupted until October, since which time I have been in camp up to the Christmas holidays, during which time the gospel story has been made known on this north side of the Brahmaputra river, to Assamese, Bengalis or coolies on tea-gardens, some Miri villages, Daphlas, Devries and Khamtis. Hundreds of tracts have been distributed and many gospels sold to these people.

As to results, while we have found all the above-mentioned people willing to listen, yet it has only been the coolies on tea-gardens and ex-coolies in villages who have been accessible to the Bible truths.

While building and during the rains, with the exception of a few Sundays, I either had meetings in the station or went to some near-lying village or garden to hold meetings.

The Lord has wonderfully blessed our feeble efforts, for which we praise his name, trusting greater things shall be done in his name the coming year.

PATHALIPAM—1896

Rev. Joseph Paul, Mrs. Paul.

Mr. Paul writes:

The past year's work amongst the Miris has not been without its discouragements. A year ago the prospects for a local church organization at Pathalipam was good; but owing chiefly to the expensiveness of living at Pathalipam three of the five native Christians

have moved to other places, and two of the most promising have proved unfaithful by returning to the opium habit and to other sinful practices. This has left us for some months without any native Christians at that place.

The opposition to Christianity which I mentioned in my last report, as shown by the religious leaders among the Miris at and near Pthalipam, and which I then thought to be quite local and temporary, is still in force; and the authority of these leaders is felt in many places quite distant from Pthalipam. All attempts at doing anything in the way of a school has been met with either opposition or indifference on the part of the Miris, though a very few Bengali boys have attended. A closer acquaintance with the Miris of the villages near the station show them to be addicted to the opium habit almost to a man, and this puts them almost without the pale of gospel influence. But I have continued to do what I could for the people from far and near, who have not ceased to come to us for medical and other help in times of sickness and trouble. And while trying to heal the body we have lost no opportunity thus offered for presenting the gospel message, and in other ways imparting instruction of a moral and spiritual nature.

During the later months of summer, after getting access to the nearer tea-gardens I began work among the coolies there, and during the time I had a native helper much good was done; several nominal Christians were on the very brink of coming out boldly for Christ when my helper returned to his native town; this threw the work back.

Early in October I began touring among the Miris on the Ringu and Subensiri rivers. I have had much encouragement in some places. Men have been brought to the point where they could accept Christ for their eternal salvation, but they could *not* trust him with their temporal affairs. There are many who would gladly cut loose from the enslaving superstitions of Hinduism if they only knew what would follow that step.

I have labored the most of this season without a helper. What that means is scarcely imaginable to any one who has not preached the gospel alone in the jungles of Assam, where not infrequently one's preaching is replied to by a volley of mythological questions which require immediate, forcibly illustrated and sometimes lengthy answers. But God has given me many encouraging tokens of his presence and guidance, and it is my intention to continue the proclamation of the gospel "whether they bear or whether they forbear," feeling assured that it is not labor in vain.

UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

The report of Mr. Pettigrew follows. It affords a glimpse of what difficulties have to be met and overcome in pioneer mission work.

The retrospect in 1897 while by no means so bright and cheering as the missionary hoped it might have been when writing his report last year, is yet filled with thankfulness for many lessons learnt and for wisdom given in the things that have to be confronted in opening up a new field. The second year among these people, although it cannot report baptisms or any apparent interest in the word of truth, still it has prepared the way in various directions for the truth to be intelligently imparted and for the Holy Spirit to work mightily in their hearts.

School Work at Ukrul.—The report for 1896 showed that a school had been built at the expense of the state. It was not till Feb. 19 that the school was opened. Much argument was made over the usefulness of learning; in fact, quite six weeks were spent by the missionary in persuading the villagers to send at least twenty of their boys to school.

All this worry and trouble was amply repaid in having twenty of the village boys, including the most influential men, before the missionary daily, to impart knowledge and to make known through hymn and prayer the gospel of God's grace. After ten months' hard work teaching them the elementary part, it is a great pleasure now to see how interested these boys are in their studies, and now no amount of argument would make them inclined to leave the school. The news of this school being started at Ukrul, and of the pleasure it was in learning soon spread to the surrounding villages. Two months ago Hunderoy, the next largest village, about three miles from here, decided to send eleven of their boys. They came from their village regular, and are now busy on the alphabet. About a week ago two Kukis from a village two days' journey from here came and expressed their desire to enter the school, and they also are now busy and eager to learn. The Lord grant wisdom and patience to train up these young minds and lead them into the light of the gospel.

School Work in the Valley.—Three trips were made to the capital last year for the purpose of inspecting the schools in the valley. The political agent is encouraging the Manipuri boys to attend these schools, by granting scholarships to all the boys who pass in the lower primary examination held annually in December. Last December fourteen boys were examined and ten passed, and are now studying in the Middle English School. The past year has been an encouraging one in this work. New schools have been opened, an inspecting pundit appointed to help the missionary introduce more efficient methods of teaching. Applications for new schools to be built come before the political agent frequently, so that ere long the whole valley will have opportunity to send their children to school. There are now about six hundred studying in all the schools.

Literary Work.—Both for the valley schools and for the school here, a certain amount of work has been done in this direction. For the Manipuri boys who first attend, it was found necessary to have keys printed for the first three Bengali primers. With the help of the head master of the Middle English School, the missionary got these three through the press, and they are found a great help by the teachers and scholars as well. For the school at Ukrul it was decided to introduce the Roman character. At first the boys started with a small English primer, and after the first primer in their own language was prepared and printed they started on this as well, so that they learn to read and write their own tongue as well as English. Bengali would be of little use to them, so it has been discarded, although it might be worth while later on to teach them the character, for the purpose of reading Manipuri, a language they are familiar with. They will soon require a second Naga primer, and this is being prepared, and will be sent to the press in a week or two. Besides the above, translation work done before the missionary joined the Union has been pushed a step or two forward. John's Gospel in Manipuri printed in 1896 has been distributed to a goodly number of Manipuris. The only native Christian known in the capital disposes of them, giving only to those who can read. The periodical trips to the capital gives an opportunity to distribute them amongst the schools boys also, so that the word of God may be read and believed in to the saving of the soul. During the rains the translation of Luke's Gospel was rewritten and sent to the printers, and the proofs are now being corrected. To impart doctrinal truths in an easy manner to the boys here at Ukrul a small catechism has been prepared, and it is hoped soon they will be able to read and commit to memory the fundamental truths of the gospel. Every Sunday the thirty-three boys come together, to sing for the most part. When the catechism is printed they will learn that on the Lord's day.

Medical Work.—What limited knowledge the missionary has in this line has been used in relieving pain in many cases brought before him during the year. There have

been cases where knowledge was wanting, and at these times the missionary has longed to have had M.D. at the end of his name, that pain and agony might have been relieved. These Nagas are very sceptical as to the doctor babu's ability in the capital, and so they let disease have its way, and make no attempt to get relief.

Itinerating Work.—Owing to the demands upon the missionary's time in school and literary work, up to the present no attempt has been made to reach out to the villages around. With a more perfect knowledge of the language first, it would reveal better results in the future, so it was decided to establish the school somewhat firmly, and when fluency in the language is attained some arrangement will be made for the missionary to preach the gospel in other villages.

TELUGU MISSION

Reference has already been made to the effects of the famine upon the general work of the mission. No relief, humanly speaking, can be looked for until after the next monsoon due the latter part of June. The hopes of multitudes are fixed upon this, and many cries are going up to heaven that there may be an abundance of rain. Shall not the supplications of American Baptists be united with our suffering brethren of the Telugu mission, that God may be favorable unto the land?

These terrible famine experiences utter a solemn protest against further delay in providing suitable facilities for industrial training as a part of the equipment of our Telugu mission. In previous reports earnest appeals have been made for the establishment of a technical school at Ongole where our Christian young people could receive training in various mechanical arts. The pitiless caste system of India makes such training an impossibility to the bulk of our people, unless the mission furnishes it. With a body of young men going out into their respective villages trained as carpenters or blacksmiths or shoemakers or weavers, a diversity of occupations would be introduced, and new avenues opened up for useful and remunerative employment. The certain result of this would be a speedy increase of the social and financial strength of our native Christians, with added momentum to the effort towards self-support so general now throughout the mission.

In addition to the establishment of the technical school a great opportunity is open to us from an organization of the tanning industry. The collection and curing of skins after the native fashion is the inherited occupation of the Madigas, to which caste the bulk of our converts belong. With a comparatively small investment of capital the present irregular and poorly paid activities of our people could be consolidated into a systematized employment to the direct advancement of the mission, and without doubt to the advantage of those who would contribute to start the enterprise. Will not some of those who are specially interested in this phase of foreign mission operations give to the Missionary Union encouragement and financial aid in going forward without further delay in this important work?

Gratifying progress has been made the past year in connection with the Theological Seminary at Ramapatam. The standard of qualification for entrance has been advanced. High ideals as to what the future Telugu ministry should be, predominate, and the large body of students have shown themselves cordially responsive to the aspirations of their teachers.

The college at Ongole also under the wise administration of Professor Martin and Professor Baker is growing in favor, and making substantial progress. An hitherto unexpended balance from the income of the college endowment fund has enabled the Society to make some additions to the buildings and the general equipment of the institution, which will add greatly to its effectiveness.

As a whole the mission has sustained the shock of these past two years of destitution and famine better than was feared. Its present healthy condition amid manifold trials and obstacles is a strong testimony to the genuineness and solid character of the work that has been done.

NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering, Mrs. Levering, M.D., Miss Mary D. Faye, Miss Kate Darmstadt.

Mr. Levering reports for the Nellore mission :

If this report had to be epitomized into a single sentence, it would be the language of the eleventh verse of the sixty-fifth Psalm : "Thou crownest the year with thy goodness and thy paths drop fatness." The work has never been more attractive and in some respects more successful.

We have had no large ingathering of converts, but we have had many tokens of the Lord's presence and blessing. Of the converts baptized during the year twenty-two were from our schools, showing that however it may be elsewhere our schools are the best evangelizing agency we have.

Following the order of our last report we refer first to the Nellore Church. The Nellore Church continues under the successful leadership of Pastor Subiah. The seminary at Ramapatam called him to a teachership in that institution, but after carefully and prayerfully considering the matter he decided that his duty was still with the Nellore Church. The missionaries refrained from influencing him. While they were of the opinion that he would look favorably on the invitation, they believe he has made the correct decision. Though we retain Pastor Subiah, we lose an equally good man. The seminary call was extended to D. Nursiah, our Bible-school teacher and Sunday-school lesson translator, who has accepted the call, and is, as we think, an excellent man for the place in the seminary.

The famine prices that have prevailed during the year have made it rather difficult for the church to keep up with the current expenses and continue its usual contributions to benevolent objects. We are happy to report that it has done it. The missionaries continue to devote their monthly contributions in other directions. The collections from the native Christians during the year amount to 416-0-3 rupees.

The church maintains a weekly prayer-meeting, and in addition to this there is held on each Wednesday evening a cottage prayer-meeting at the home of one of the members. This meeting is wholly under the control of the native Christians, and is seldom even visited by one of the missionaries. Two Christian Endeavor Societies are sustained in connection with the church. The older young people of the church compose the senior society, and those less than sixteen years old compose the junior society.

Besides the regular services of the church there has been more than the usual amount of preaching and teaching in and about Nellore. On Sunday afternoon our force scatters in three or four different directions to hold Sunday-school, or preach in the streets and hamlets.

The Rajapalem Church continues to hold on to its independent self-supporting methods, though like the Nellore Church it has been obliged to struggle to accomplish it, owing to the famine prices paid for supplies. The self-devotion has been good discipline in both churches, and God has blessed them in making it.

District Work.—The preachers and Bible women have continued their work in the towns and villages of the district. In this work Dr. Downie has joined them as often as circumstances have permitted. With the amount of general mission and station work in the hands of Dr. Downie, extensive touring is impossible. He has spent some time in the field, and frequently expresses the wish that he could go oftener. The people in the villages seem so willing to hear, that it is a pleasure to speak to them the glad tidings of salvation. The writer has been prevented from doing the usual amount of touring by circumstances which will be explained under another head of this report. He has made several short tours in the country about Nellore.

Station Schools.—Miss Darmstadt and Miss Downie have devoted themselves most earnestly and faithfully to the station-schools, and with the most gratifying results.

The collections for fees were never larger. Last year the total income from this source was 2,256-11-6 rupees; this year the total income from this source was 1,594-13-10 rupees. In both cases the sums received from other stations are included; but excluding them, the amount received this year from the pupils or their parents was 351-7-1 rupees. This falls far short of what we are aiming at or what we hope to attain. But when it is remembered that less than twenty-five years ago children were paid for coming to our school, we feel that progress has been made. Although to get these fees has cost a good deal of hard work, we are not aware of a single case where it has caused the least suffering to the families. In some cases the result has been to raise their self-respect, by creating in them the feeling that they are at least doing something for the education of their children.

During several months of this year a weekly prayer-meeting has been maintained by the teachers, from which much benefit has been derived. The teachers have been led to take a deeper interest in the spiritual condition of the school-children. The result of this awakened interest has been a more active sympathy with the children. An earnest religious feeling pervades the schools. Bible study and various religious activities keep the great subject of salvation before the pupils. There is a religious atmosphere in the schools which even the non-Christian day scholars cannot escape. The results of the last examination, so far as known, show 13 out of 19 boys and 10 out of 11 girls passed, and the Bible examination was very satisfactory.

Medical Work.—The new Woman's Hospital was opened in February and is under the charge of Dr. Levering. She has been ably assisted in her work by Miss Faye.

Some in-patients have been received. The main building is necessarily being used as a bungalow. The hospital brings us into close contact with the women who are ministered to; some of these give evidence that they love Jesus; some say they will give up their idols and worship God. The attendance of out-patients at the hospital has been good, and has aggregated more than twelve thousand.

More than four hundred calls have been made at the houses of patients. Dr. Levering has been unable to attend to all the calls that have been made upon her. The hospital cannot accomplish its full purpose and be in the fullest sense effective until there are two doctors in service there.

Village, School and Zenana Work.—When Miss Wayte relinquished this work in April of this year, she handed it over to Mrs. Downie. She found the labor too much for

her, and asked the Board to permit Miss Minnie Downie to come from Udayagiri to Nellore to assist her. In this branch of the work ten Bible women and three zenana teachers are employed.

Fourteen women and girls are being taught in the zenanas, and are paying for the services from four annas to one rupee each per month. The Bible women are very earnest in their work. The people taught are not easily impressed by the truth, and when the work of one year is scrutinized little progress seems to have been made. The planting and watering are ours ; the fruitage is as much as God gives.

Mrs. Downie has also maintained a Bible training class for the Bible women and a class in which she has taught some of the village women to read, write and sew.

Building.—The Kavali bungalow was finished and handed over to Mr. Bullard in August. The Nellore Hospital doctor's house was delayed for a long time because concrete could not be obtained for the foundation. It is now nearly ready for the roof.

The treasury continues to absorb much time, but there is a good deal less of worry than formerly connected with it.

Personal Mention.—Only one permanent change has taken place in the missionary force during this year.

In April Miss Wayte was married to Mr. Phinney, the superintendent of the American Baptist Mission Press in Rangoon. She arrived in Nellore Oct. 13, 1884. With the exception of one vacation in 1893-94 she labored patiently, wisely and in a most Christ-like spirit in the schools and zenanas, until she went to live in Burma. She gave much and careful attention to the training of the Bible women, and as opportunity offered she toured with them.

It has been a pleasure to have Miss Minnie Downie with us since September. She and Miss Annie Downie have both passed with credit the second and third Telugu examinations. They have shown fondness for the work in which they are engaged.

In November last Dr. Downie was bitten by a mad dog, and on the advice of the English surgeon and the mission doctor he went to Paris, accompanied by Mrs. Downie, to undergo the Pasteur treatment.

The calamity has awakened the most intense sympathy throughout the Telugu field among missionaries and Telugu Christians. No occurrence has for years called forth deeper expressions of sympathy from the missionaries, the Telugu Christians and from those engaged in kindred work in other fields. From many quarters in South India have come to us the kindest expressions. A volume of prayer has gone from thousands of hearts that God would avert from him any evil results.

Dr. Downie has returned to Nellore from Paris, after an apparently successful treatment.

ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kuhlen.

Dr. Clough sends the following report for the year. It contains many encouraging features :

During the year 1897 I continued to do as in years gone by. The evangelistic work has had a prominent place, and over four months of time was spent in traveling from village to village, and preaching the gospel to all who would listen to it, and I tried to help the little congregations of Christians to honor Him by whose name they are called, and to

help them to become strong Christian men and women. This part of my work was very satisfactory. Seven hundred and forty-two were baptized upon profession of faith in Jesus. Most of these were adults, and all of them gave satisfactory evidence of their change of heart and faith in Jesus, not only as the world's Savior, but also as their Savior. They gave up more than a cartload of crude idols; most of these had been worshipped from time immemorial and by thousands of people. Some of these idols I brought with me to Ongole, and a good Baptist brother who belongs to our church took a photograph of them.

When not engaged in evangelistic work, almost every day I have been in my office for several hours receiving deputations from the Christians of some of the hundreds of villages in which they live, and in hearing letters and reports from some of the village school-teachers, and in consulting with my colaborers in Ongole about the work, which was of mutual interest. My station requires much office work, and the number of letters in Telugu and English which we sent away during the year aggregate about two thousand.

My health has been first-class, and perhaps I never did more work in any year in India than I did during the year 1897, for all which I would render my heartfelt praises to the Giver of every good gift.

Village Schools.—In my last report I gave the number of village schools as 197, which were taught by 297 Christian teachers. Since that time the number of schools has been increased to 227, but the number of teachers at the close of 1897 was the same: 297. At this time of writing our village schools are not encouraging, for we have been on a brink of a famine for the last two years, and now (Jan. 19, 1898,) we are in it. Distressing times for the next eight months are inevitable. But we know that the Lord Jesus is at the helm; hence we shall fear no evil.

Native Preachers.—The native evangelists, pastors and preachers as in years gone by, have been faithful. The number of ordained preachers is fifteen, and the number of unordained preachers is twenty-four. They are not educated men, but they have the love of God in their hearts, and they are doing a good work for Jesus and the Telugus. At the October quarterly meeting, before a famine in this section was imminent, they and all the village teachers and Bible women volunteered to forego their pay for the first three months of the year 1898, and yet promised to do faithful work. Thus they had it in their hearts to save about 2,000 rupees. But for the famine, which as before mentioned is now upon us, no doubt they would have accomplished what they set out to do.

Sunday-schools.—As to our Sunday-schools, I have no change to report. Except a slight increase in the number of schools and scholars, they are the same as during 1896. The station school has an average attendance of from six to eight hundred. On an average about two thousand verses of scripture are recited at each session of the school. Besides this, Sunday-schools are also held in each of the caste girls' schools, Ongole town, every Sunday afternoon, superintended by Mrs. Ellen M. Kelly and Miss Kelly. In the branch school, feeder to the high school and college, in the centre of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in the English language. Miss Kuhlen has an interesting Sunday-school composed mostly of the children of the Wudda and Gola divisions of the Sudra caste. This school is attended by about forty poor but interesting children, and it is very satisfactory to note the progress made month by month. In this school as in the others the children are taught faithfully about Jesus and all that that name means. In our Sunday-schools within the bounds of the town of Ongole there are more than one thousand children. Sunday-schools have also been established, and have been maintained successfully in many of the villages where our Christian teachers are located.

Telugu Service.—Every Sunday morning we have had, as heretofore, after our Sunday-school a sermon in Telugu by one of the assistant pastors or myself. The usual attendance was about 650. At our quarterly meeting Sunday service the attendance sometimes reached 800 or 1,000. Every Sunday afternoon all or most of the Christian teachers working in Ongole, and the larger number of the members of the Christian Endeavor Society connected with the college directed by Mrs. Martin and Mrs. Baker, the Bible women and missionaries go to bazaars to the hamlets of Ongole and villages near, and preach, or hold prayer-meetings, etc. There has also been an English service held nearly every Sunday evening during the year. Messrs. Martin and Baker have the entire responsibility of this service.

Miss Sarah Kelly.—Miss Kelly worked during the year under review, as usual. In the Primary Boarding-school there were 151 girls, with five male and four female teachers. The religious instruction of these girls and young women has been faithfully attended to, and thirty-five during the year professed faith in Christ as their Savior and were baptized. The Training-school for Mistresses under her care, which is largely supported by grants-in-aid from government, contains sixteen young women taught by two teachers.

A practicing school is kept in connection with the Training-school for Mistresses, which contains fifty-one scholars. These are taught by three women teachers, permanent instructors, who teach as far as the government third standard examination.

Miss Kelly has also a boys' and girls' school containing twenty boys and twenty girls. This school is attended by both Christian and non-Christian children, and they also are taught as far as the third standard by Christian young women. All these attend Sunday-school under the direction of Miss Kühlen.

Night School for Women.—During the year a night school attended by twenty-five women, taught by three women teachers, was successfully maintained. Of these, ten passed the first standard and eight the third standard examinations. The other seven women were in the alphabet class and were not examined.

Miss Amelia E. Dessa.—The Primary Boys' Boarding-school of former years, under the superintendence of Miss Dessa, has been raised during the year to be a Lower Secondary school. The number of boys and men in attendance have been 123, but at the close of the year there were only 84. Most of these youth and young men were members of the church before they were admitted into Miss Dessa's school, but a few—perhaps one-third of the smaller ones—were not. The religious instruction has been given carefully, and thirty have given evidence of a living faith in Jesus, and were baptized during the year.

Night School.—Besides the Lower Secondary school, Miss Dessa has a night school attended by seventeen young men, of whom seven passed the Government Primary examination.

Schools for Mohammedans.—A Mohammedan Girls' school under Miss Dessa is attended by thirty-four girls. In this school religious instruction is given by Miss Dessa in person three times a week.

Town Branch School.—The Town Branch school, which is a feeder to the High school and college, contains 120 scholars. Of these 69 are Hindus, 24 are Mohammedans, and 9 are Christians. Religious instruction is given in this school every day, and two Sunday-schools are maintained in it. Most of the scholars attend these Sunday-schools. This school is supported wholly by government grants and local subscriptions.

Mrs. Ellen M. Kelly.—The three Caste Girls' schools under the superintendence of Mrs. Kelly are attended by 280 children. These are taught by seven teachers. Besides

the Caste Girls' schools, there is another Girls' school located in Kavadypalem, Ongole, which contains 86 scholars. Most of these are the children of Christians, and are taught by four Christian women. This school is very satisfactory and encouraging. Nine other Christian hamlet primary schools are superintended by Mrs. Kelly. These are attended by 245 boys and girls, and most of them attend the Sunday-school every Sunday morning, and repeat, at least, the Golden Text enthusiastically.

Night Schools for Men.—Six night schools attended by 103 men and six women, and taught by the Christian teachers of the six hamlet schools, have been successfully maintained during the year without any financial aid from the mission. Of these, 39 passed the third, 30 passed the second, and 26 the first standard examinations. These 103 men are house servants, government peons, policemen, Christian coolies, who wish to be able to read the Bible, etc. The hours of study are from 8 to 9.30 P. M.

Miss L. Bertha Kuhlen.—During the months of January, February, and March, Miss Kuhlen made six evangelistic tours, and visited about thirty villages; some of them are twenty miles from Ongole. She was absent on these tours for forty days, and thus assisted me much in my evangelistic work, for I need hardly say that the evangelistic work of this mission might well engage the whole time and the energies of five devoted American evangelists. In April five or six women wished to study with a view of ultimately becoming Bible women. These were received into school, and were under the personal superintendence of Miss Kuhlen when she was in the station. From time to time other women also have been added, and the school now numbers fifteen. These fifteen women are from twenty to forty years of age, and came recommended by the Christians of the villages from which they came. They are good women, and noted for their Christian walk and zeal for the Master. They were also recommended as suitable women to receive instructions with a view of doing Bible women's work when sufficiently instructed. Miss Kuhlen gives much time to these women personally, especially in teaching them to sing gospel songs, and instruction in Bible subjects. Six of them who studied in Miss Kelly's Night School for Women passed the first government examination.

Besides evangelistic work and the care of these fifteen women, Miss Kuhlen, assisted by two Bible women, holds meetings in five different villages from one to four miles distant from Ongole weekly, when not touring. These meetings are beginning to be a power which we feel in our chapel every Sunday morning. Women and men who have been careless and indifferent during the past years, have been greatly awakened, and now are attending services on Sunday morning in the chapel, and almost all of them regularly attend their own hamlet Sunday afternoon meetings. From one of these villages a few months ago fifteen men and women were baptized, and many of them said, in relating their experience, that they were led to Jesus by the instruction of Miss Kuhlen and her two Bible women.

Bible Women.—There are twenty Bible women and twenty assistant Bible women. Two of these women accompany Miss Kuhlen on her evangelistic tours and when she visits the hamlets of Ongole and adjacent villages.

Industrial School.—An Industrial school has not as yet been sanctioned by the Executive Committee, but we still hope that it soon will be, for it is a crying need. We have already made a small beginning in this line. Two years ago I sent a young man to Madras, who apprenticed himself to one of the best shoe and harness makers in the city. On his return a year ago I employed him on a small salary, and he works in a vacant room on the mission compound. A short time ago we took another young man as a learner and assistant. They are now doing good work and support themselves.

I also have a young man who is a fair phonographer and typewriter, a graduate of the Technical Institute, Nazareth, South India. He has been with me for over a year. When the Technical school is fully established, it is possible that his services may be required to teach typewriting, phonography, drawing, etc. The old mission printing press, which was under Mr. Baker's management for a year or so, took too much of his time, and he suspended it until a trained man can come from America.

These are small beginnings, but *they are beginnings*, and we make shoes not only for missionaries and others of Ongole, but also for some of our friends in other stations. The work turned out would not be a discredit to a country village shoeshop even in America. Of course what we have done is not much, but it indicates what the possibilities are.

Mr. Baker writes of the religious work of the Ongole College:

I wish to speak of the religious work of the college under a three-fold aspect: its influence on the home life, its work of teaching the Bible, and its evangelistic influence.

First, its influence on home life. Our homes are open to the Hindus as well as to the Christian element of the college. They are always made welcome in them and often come to see what they are like, and how the wife is treated in them, and possibly to enjoy the friendship and counsel of those whom they know have superior morals and powers to those with whom they live. Occasionally the Hindu students are invited in a body to our homes to spend a pleasant evening, which they enjoy very much. The Christian boys of course often come individually and collectively, and it must be that the lessons learned from our happy homes will have an influence upon their future lives and surroundings.

Our wives manifest before both Hindus and Christians in class-room teaching in the power of speech making, conversation and music, such powers as even their learned pundits have not attained. Does not this fact bring the education of Hindu women nearer realization by teaching an idea of her capabilities? For these and other reasons we claim that the domestic influence of the college is not to be despised, and that this influence if rightly exerted is fully as important as that exerted by the evangelistic missionary.

The work done in Bible teaching has often been reported. We have regularly our Sunday evening service, our Christian Endeavor meetings and our morning chapel prayers. Each class is required to recite four hours each week in the Bible. The Hindus are made to think about the word of God, truths are impressed upon the minds to an extent impossible for the itinerant missionary. The fruit which this seed is bearing in them is a gradual changing, and this change is certainly going on. We may not get real conversions for some time to come, but that the Hindus in our college are impressed with the Bible, and that some are really inclined to accept it, we can truly say. The Christian boys are taught by this means that the Europeans and their leaders consider Bible education as a necessary complement to secular education. Through their several years of study they learn to know their Bible, and do know it a great deal better than the average American boy of their age. The severity of the Madras examinations strongly urge a little less rigidity in Bible study, but we are determined to resist the pressure and teach the Bible at any rate. A preacher needs to know men; there is no better place to study the men with whom he has to deal than in a class-room, where he may sit side by side with those of all classes. It is well known that most of our boys preach in the various villages on Sundays; this I believe to be important, not so much for the work they do as for the testing of the mind, inclination and ability of those who would be preachers before they enter the seminary.

In my Sunday-school class of twenty-three students we have been very successful in

raising money. In something over a year we have given twelve rupees and eight annas to the Ongole Church, and have given seven rupees and eight annas for the Day Memorial Church. With but three exceptions, every boy has given something every Sunday.

RAMAPATAM — 1869

Rev. J. Heinrichs, Mrs. Heinrichs, Rev. W. L. Ferguson, Mrs. Ferguson, Rev. R. R. Williams, D.D., and Mrs. Williams in America.

Mr. Heinrichs writes :

The Ramapatam station is now nearly a generation old. The church was organized in 1870, and the seminary attained its twenty-fifth anniversary during the year under review. As the seminary now really constitutes the centre of our operations on the Ramapatam field, it may be pardonable this time to review not only its work during the past year but give also a brief retrospect over the longer period of its existence.

The Theological Seminary was opened April, 1872, with seven students, by Rev. A. V. Timpany as president *pro tem*. The original design was to have two courses of three years each, the first being preparatory, the second theological. It was soon found, however, that the secular and the divine could not advantageously go together, and so in our annual report for 1875-76 it is stated that "The seminary, though doing a noble work, is already found to be inadequate to meet the wants of the mission as a theological school and at the same time provide for the higher secular education of the preachers and teachers. Hence an institution which shall have this as its distinctive work has become a pressing necessity. We are glad to state that money has been received from our Society in America to erect a building for the Ongole College." Thus early in its history has the seminary been a potent factor in the development of our mission, and if the above is correct the Ongole brethren and we all do well to remember that the Ongole College was born at Ramapatam.

During the first year fifteen students were in attendance in the two departments, and Dr. Clough, then on furlough in America, began and completed an endowment for the seminary of \$50,123.91. Thus fully equipped the seminary has been from the beginning not only a powerful instrument in the upbuilding of the Master's cause, but it has been more closely identified with the weal and woe of our mission than any other institution we have. Indeed, you may call it the pulse of our mission, and it is an interesting fact that when the seminary has prospered our whole mission was blessed, but when something was wrong at the hub the whole machinery suffered. If Nellore be indeed our foundation and Ongole our so-called headquarters, Ramapatam, by virtue of its situation between the two, may rightly be called the heart of our mission, and as such I wish the brethren to regard it.

An attempt to ascertain the number of students and graduates of each year has proved futile, hence only an abstract of the numerical growth of our institution can be given. In 1874, when Rev. R. R. Williams arrived, there were 53 students in attendance, 7 of them women. The conference resolved to admit both teachers and preachers. In 1875 a class of 16 members entered upon the theological course, and this was really the beginning of the seminary as we now know it, because the secular studies were all transferred to the preparatory department. In 1876 there were only 11 in the seminary proper and 69 in the preparatory branch. In 1877, five years after its establishment, the senior class numbered 6, the middle class 27, the junior 36, and the preparatory 32 pupils. In 1878, the year after the famine and the great accessions, a larger demand for teachers and preachers

arose, and we find 149 in attendance upon the theological course, which now was made to extend over 4 years. In 1880 the number of students increased to 201, and in 1881, when Dr. Boggs took charge of the work, 216 were in attendance and 31 graduated. The present building, sometimes called "the Baptist Cathedral," was erected by Dr. Williams at a cost of 35,000 rupees secured by him in America, and dedicated December, 1884. In 1886 Dr. Boggs succeeded Dr. Williams again as president, and in 1887, after 15 years of its existence, 100 students attended in the various classes. In 1888, 32 entered and 9 graduated. In 1889 and 1890 there were 113 students present, and in 1892, its twentieth anniversary, only 91. In 1893 Dr. Williams returned, relieving Dr. Boggs. The average attendance in 1894 is reported as 128. This was also the number when we were called to the work in 1895, but stringent entrance requirements have reduced that number to 103 at present. The whole number that has passed through this institution during the 25 years of its existence is approximately estimated as 700, half of whom probably are full graduates.

During all these years a regular course of study has been pursued, but the Bible has always remained our principal text-book. The moral and spiritual influence which this institution has exerted during the twenty-five years cannot be tabulated. It may be said, however, that besides paving the way for the Ongole College and supplying the mission with hosts of preachers and teachers, Ramapatam has also been instrumental in establishing the present Kundakur, Kavali, and Udayigiri mission stations, large portions of which fields were formerly embraced in the old Ramapatam field. To crown all, this year our station and the seminary chapel have witnessed within their walls the birth of the Telugu Baptist Home Mission Society. Surely a memorable event, which brings the first quarter of a century of our institution to a blessed close!

The present condition of the seminary gives us every satisfaction. There is a yearning for higher spirituality. The consecration meetings, with which we opened the new year, and a course of lectures on revivals by Dr. Boggs in October, as well as several voluntary praying bands among the students, have done much to foster our spiritual and moral interests.

A class of sixteen graduated in April and as many entered again in July, all of whom come up to our present requirements. This year the revised curriculum, as adopted by the Board of Trustees and as published in our last annual report, was followed with excellent results. Two new text-books, viz., one by Mr. Ferguson on "Ancient History and Chronology," and one by myself on "New Testament Introduction with Analyses," were added to our working tools.

For the material welfare of the students, also, much has been accomplished during the year. In order that each student family may have a separate room to live in, we were obliged to erect eleven partition walls in the old houses, build two new dormitories, rebuild several old ones and execute a number of extensive repairs in the compound, which work was accomplished during the hot season, and much of it as a famine relief measure.

Personally, I have abundant cause for gratitude for the blessings received. All the regular classes were met without interruption throughout the year, and a class of advanced students in Greek New Testament grammar and interpretation have done work under me with encouraging results. The work in the other classes, too, has been satisfactory, especially since Mr. Ferguson took up the theological instruction laid down by Mr. Paramasivan.

The field work has likewise prospered under the blessing of God. Thirty-three persons have been added by baptism and thirty-four otherwise, with a net gain of sixty-one per

sons over last year. We have also been enabled to do something toward the temporal amelioration of our Christians, which in one case has resulted in obtaining some 130 acres of land for them from government.

The primary school under the management of Mrs. Heinrichs has done unusually excellent work. It is reported the banner school of the Kundakur taluq and the only institution that has qualified girls to obtain a primary school certificate in this division. A fifth class has been added during the year.

The last few months of the year have been unusually busy ones, on account of famine relief work being added to our other duties. The physical prospects are exceedingly gloomy, and only God can help us. We have undertaken some contract work on the new railway, and hope to be able to relieve our Christians and other needy people for several months.

And now after eight and one-half years of service for the Telugus, and nearly three years in the seminary, we desire to commend the latter especially to your hearts and prayers. I wish to say for our institution at Ramapatam what the psalmist penned in behalf of Jerusalem: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Mr. Ferguson writes :

My report for the year 1897 must be simply an extension of that of 1896. The beginnings which were reported last year have been enlarged and in some cases completed during the interval.

Mrs. Ferguson and myself have completed the course of study prescribed by the Conference Committee on Telugu Examinations. In June we took our second, and early in December, our final examinations.

Both Mrs. Ferguson and myself have continued to teach throughout the year: she a class in English from the boarding-school, and I in the seminary. My subjects this year have been homiletics and theology. In the former I met the fourth class on Tuesdays and Thursdays, and the third class on Mondays, Wednesdays and Fridays. In the latter subject I have met the second, third and fourth classes daily, since the new school-year began in July. Thus twenty hours per week have been spent in the class-room with the students. Outside of class hours the students submit for criticism and revision essays, plans and sermons on general and doctrinal subjects. A part of this work is put upon the blackboards and is discussed in class; and a part of it appears in the conduct of the prayer-meetings and Sunday evening services. The work, while it is always more or less routine, has been stimulating to me, and in a large majority of cases has produced very gratifying results in the students. On the part of many there is a keenness for instruction which is a constant delight to the teacher.

I have accompanied Mr. Heinrichs on his visits to the neighboring villages, going out to spend Sunday. In March Dr. Clough was kind enough to allow me to accompany him for two weeks to the north of Ongole. These trips have given me opportunity to see the practical side of mission work, and to determine more accurately the condition of the people among whom our students must do their preaching and work. The teaching in the class-room has often been reinforced or illustrated by what I saw and learned while on these trips. I have had the privilege of baptizing 107 persons during the year. These figures, however, will appear in the reports of those in charge of stations.

Aside from the regular work connected with our studies and teaching there has been much else to claim attention. Chief among these extras is the amount of medical work which Mrs. Ferguson has been called to do. In the past five months the dispensary records show a total of nearly fifteen hundred calls for medicine. In a few severe cases visits have been made to the sick in villages. Good success has attended every effort; but the work is too heavy and the responsibility is too great for one who is inexperienced and who cannot devote her whole time to the work. However, as we look back we are rejoiced that we have had so large a measure of labor and blessing, and that we are sharers in the sum total of activities which shall serve to spread the knowledge of God among the Telugus and hasten the coming of the kingdom of heaven.

ALLUR — 1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis writes :

During the past year our blessings have been many, for which we praise our God. We have been at our work during the whole year, with the exception of about four weeks. Having no money for touring, we could do but little of it, but during the month of July we covered the whole of the eastern part of our field, visiting villages which we had never seen before.

This part of the field during the cool season is usually under water, and it is therefore impossible to go over it, except on horseback; so when I do go it must be in the dry or hot season. The preachers have been doing good work, though the fruits seem slow in coming; but who can measure the power of a single word spoken for Christ, and in his name?

Our schools are few. Some of them are doing good work, and some are not. We have several night schools, where the young men gather for the purpose of learning to read God's word.

Station work is as usual. Preaching in the morning preceded by Sunday-school. In the afternoon prayer and praise in the village. During the week there are four different prayer-meetings held: two for mixed audiences, and two for women only.

Every morning the day is begun by worship, participated in by all the servants and all who will join in it.

December 12, the day set apart for prayer, was observed and meetings continued every night for ten days thereafter, by means of which we trust many have been strengthened.

Our spiritual advancement has been a growth in grace, a drawing nearer to God by preachers and missionary, and I trust, the Christian body.

Our visible — not to say that the other is invisible — advancement has been the placing of our Allur Church on a self-supporting basis, and the taking of the partial support of the other one of our churches by its people, and the rebuilding and dedication of our Allur Church, toward which the Christians set apart and gave eighty rupees.

The church that has assumed the partial support of its pastor, is now suffering from famine. Pray that they lose not their faith, and that they may be kept during this trying time.

SECUNDERABAD — 1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes :

Goodness and mercy have far outweighed whatever of trial there has been. Among the noticeable features of the year has been the partial famine. Great scarcity has

prevailed, so that many of the poor have with much difficulty obtained food enough to keep them alive. Grass seed has been gathered for food wherever it could be found, the sand of the parched fields being winnowed for the few seeds of grass which might be found. Cholera also has visited almost every village far and near.

Telugu Work.— Twelve Telugu converts have been baptized during the year, all of them in villages out in the country. There has been persecution, the worst that I ever heard of in our mission; but those who suffered stood firm, and it has resulted rather in the furtherance of the gospel. The preachers have kept on steadily at work in their respective fields, and the condition of things now, and the prospects, are better than they have been since I came to the field.

We have just parted with one of our best preachers. He came originally from the Yanâdies, and he has had for some time past a growing impression that it was his duty to give himself fully to the work of evangelizing his own people. And so he has gone out, not knowing how he is going to live, but trusting in the Lord. He has gone at present to seek the Yanâdies of the Krishna district.

In February I made a tour to the south of Hyderabad City, in a very neglected region, embracing the old walled town of Shamshabad. We were told that some of the villages where we preached had never before been visited by a missionary. We and our message were well received generally, especially by the caste people and Mohammedans; the people who were unwilling to listen to us, being exceedingly fearful lest their caste might be contaminated, were the poor Madigas.

I have also made frequent short tours to the parts of my field which can be reached by rail; but thus I can usually visit those villages only which are within walking distance of the railway stations. The appropriation does not warrant touring, which involves the expense of a horse and cart, tents, etc., but that is what the field needs.

Our boarding-school, under the supervision of Miss Pinney, is kept up to the measure of efficiency which the limited appropriation provides for. We wish we could raise its standard and enlarge its work. A small school has been opened in one of the Madaga palems of Secunderabad and is attended by about twenty-three children. We have an evangelistic meeting there every Sunday morning at 7.30.

In the absence of a suitable Telugu minister for Secunderabad, and for want of sufficient appropriation to engage one, I, myself, preach in Telugu every Sunday morning in the chapel at nine o'clock, besides speaking at the early meeting in the palem. We need very much an efficient minister for Secunderabad. If we can find the right man we will try hard in some way to support him.

English Work.— This is still kept up, and we see additional reason continually for maintaining it. There are men, not a few, in England and in various military stations in the East, who bless God that they ever saw the little Baptist chapel at Secunderabad. And two of our own missionaries, now in the Telugu mission, are among the fruits, direct and indirect, of this work.

Six persons in this department of the work have been baptized during the year. The English services are: Sunday-school at 7.30 A.M., with an attendance of about twenty; preaching at six every Sunday evening; and prayer-meeting on Thursday evening. The meetings are very interesting and refreshing.

Our numbers have been greatly reduced during the year by removals, some to England, some to Burma, and some to other parts of India. The frontier campaign took from us a number of our brethren, but we rejoice to hear frequently that they are still fighting the good fight of faith. One of them, very highly esteemed and greatly beloved among us,

met a soldier's death Nov. 20, while faithfully doing his duty with the Tirah Field Force. But the tidings of his death led directly to the conversion of a comrade, with whom he was very intimate and for whom he often prayed. Conversions are taking place, and a quiet revival is in progress among us.

The need of a new chapel is again being felt, and we cherish the hope that this need will be supplied before another year has passed.

KURNOOL — 1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton sends the following report for 1897 :

The overshadowing event of the past year on the Kurnool field has been the famine. It has necessitated many changes in our plans of work. We have given ourselves up to relieving in every way within our power the needs of the suffering people. We have taken orphan and destitute children into our schools. We were out touring in the month of May, the hottest of the hot season, making lists of the lame and blind and infirm who were in a starving condition. These lists we submitted to government, and speedy relief was given. We distributed thousands of measures of seed-grain among the poor of every class, who after the famine were without any means to sow their fields. When government began its operations of assisting poor *egots* in the purchase of bullocks, in case of losses by the famine, we went from village to village and from house to house, and saw that the money reached the hands of those who really needed it. In all these ways we sought to show ourselves the friends of the poor. We feel that we have come into closer contact with the people; that we know them better and that they know us better, and that our religion appeals to them now with the power of unselfish deeds of love.

Our schools have had a most prosperous year. The number of children in the two boarding-schools increased to more than one hundred during the height of the famine, but the normal attendance has been fifty boys and thirty girls. A second form has been opened in the Boys' Town Secondary school, and the work of both teachers and pupils has been most satisfactory. Fifteen of the boarding children have been baptized and received into the church, and we are very thankful to see growth in spirituality and knowledge of divine things on the part of many of the children.

One of the most encouraging events of the past year has been the birth of a new church on our field. For over a year the Christians at this center have been a great joy to us. They have grown steadily in faith and zeal and love, and we have long felt that the time was ripe for them to enter into the full privileges of church life. The Lord led us into it sooner than we expected. On Nov. 14 the Gudur Baptist Church was duly organized, with a membership of about sixty in three villages. They chose their own pastor and deacons, and observe the ordinances, and conduct their own affairs as a regular church. We are very happy to report, above all, that they at once assumed the entire support of their pastor.

This leads us to speak of the movement towards self-support that has taken place on our field during the last few months. We speak of it as a *movement*, for it has not been local but widespread, embracing all our Christians and the whole field. It has been a movement among the Christians to give a tenth of their substance to the Lord. It began among the Christians themselves, and strange to say, sprang out of the famine. In the village of Gudur, where we have just organized a church, when the first good rains came, the Christians sowed their seed with a prayer and a promise; a prayer that God

would grant them a harvest, and a promise that of whatever he gave they would surely give a tenth to him. The result of this was, that on the Sunday when they brought in their tithes, the total was enough to support their pastor for six months. This was a revelation to us. We took up the work at once, and went over our whole field, presenting to the Christians the teaching of God's word on the "tenth." We have been astonished and overjoyed at the response. All did not come up to the full scriptural standard, but every Christian has pledged to give some proportion, at least, of his income to the Lord. The amount has varied from a tenth to a sixtieth. It is yet too early to report much as to results. We can only say that wherever we took the word of God and presented the matter with the help of the Holy Spirit there was a deep searching of heart, a recognition of the fact that they had been hitherto "robbing God," and a more earnest desire to do a long-neglected duty. The pledges therefore were given, not by constraint, but with joyous freedom. The results thus far to be reported from the movement are: one church entirely self-supporting; the Kurnool Church now supporting two evangelists instead of one, as formerly; definite pledges from all the churches on the field to give some proportion of their income to the Lord. We believe this movement is of God. It has taken deep hold of both preachers and Christians, and if of God it will stand.

During the year we have baptized 137 persons, the largest number received into the church since we came to Kurnool. One of the most encouraging things is, that work has opened up in twelve new villages. The seed of the kingdom has thus taken root and sprung up in a large number of new centres.

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., Mrs. Dudley, Miss Mary M. Day, Miss S. I. Kurtz.

Mr. Curtis writes:

In reviewing the work of a year the first question that is asked is, "Has there been advancement?"

We cannot, however, in mission work at least, reach our conclusion by a reference only to statistics. To a certain extent they no doubt help us, but there are so many other things to be taken into consideration: the spirit manifested by the Christians; the willingness to hear on the part of the heathen; the interest shown in the schools both by the pupils and their parents; the way that the native workers go about their work; the general confidence that the people as a whole seem to have in the mission. These are some of the factors that have to be considered. So in considering all these it does not take us long to see that there has been real advancement in our work. At no time since we have been in Madras have we seen more to encourage us than we do now.

During the past year thirteen have been baptized. While this is not a large number compared with many of our other stations, yet it is an encouraging number for Madras. In my report last year I reported nine. Seven were baptized in the preceding year. So it will be seen that there is a steady advancement, which, we trust, with God's blessing, will continue year by year. But it is not in numbers alone that we rejoice. One of the most encouraging things to me is the awakened desire that many of the Christians have to see greater progress. A wholesome dissatisfaction has taken possession of some of them, which we hope will spread more widely. We wish to see more souls converted and to see greater faithfulness on the part of the Christians.

The regular church services at Perambur and Tondiapetta have been sustained. Rev. T. Rungiah and Rev. T. Daniel continue to be the faithful pastors of these churches. There is usually a full attendance at the former church, but at the latter we are very much handicapped by not having a building that is more suitable and in a more convenient locality. The fund towards the Day Memorial Chapel is slowly but steadily growing, and now amounts to a little more than 1,000 rupees. I have divided my attention as equally as possible between these two churches, visiting them on alternate Sundays and being present at their weekly prayer services.

The Sunday-schools connected with the churches and those held in the schoolhouses on Sunday afternoons are all in a prosperous condition. We are seeking in every way to instill the teachings of Christ into the minds and hearts of the children, and we believe there are many of them who are trying to serve him.

The interest at our preaching hall in Blacktown continues. The room is filled at nearly every meeting, and as I look into the faces of those caste men who sit there listening attentively to the gospel message, I cannot help feeling as one of our old missionaries felt when he attended the meeting with me one evening. As we came away he said to me, "Surely those benches will bear fruit before long." Many of the people come in, stay awhile, and go away; but there are others who come at the beginning of the meeting at 6.30 o'clock and remain until it closes at 8. The preacher in charge of this work is ably assisted by his daughter. She is employed part of the time of each day, except Sundays, by government as a teacher of secular studies in zenanas, but she gladly gives her spare time to religious work, expecting no other reward than what the Lord gives to those who faithfully serve him. It is wonderful to see how these caste people listen to her, a woman, as she preaches to them from a full heart.

The preachers located in the outside villages of Kaida and Yerraguntapalem are doing what they can to look after the spiritual condition of the few Christians in those villages, and to preach to the heathen all about them in the surrounding villages. We have recently opened a new work in another village called Sotumperrabettu, where for a long time the people have been asking us to start a school. Although these people are not Christians, yet at their urgent request I promised to give them a teacher on condition that they would supply the house and do something towards the teacher's support. This they agreed to do, and the result is that a young man and his wife are now located there and have started both a day school and a night school, and are preaching the gospel to those about them.

Our schools have made good progress. The fee system is urged more strongly than in former years. The work done by the pupils has been very satisfactory, and the Bible continues to hold a prominent place in all the schools. Mrs. Curtis has given special attention to the boarding and day school. It has been raised to the Lower Secondary grade, and at the recent examinations the inspecting officer spoke very highly of the work that has been done.

We appreciate having such colaborers as Miss Mary M. Day and Miss Susie I. Kurtz. Living in the northern part of Madras with our Tondiapetta Church at their very door, they take great interest in all pertaining thereto, giving all the encouragement possible.

Miss Day still has under her care the two large Caste Girls' schools, one in Washermanpetta, and the other in Tondiapetta. In the former school there are 120 names on the roll and the daily attendance is from 98 to 100. In the Tondiapetta school the roll number is 76, and the daily attendance is from 60 to 64. Thus there are nearly 200 little

girls coming from Hindu homes who are being brought under Christian influence and learning of Christ. The work with the Bible women continues, and in addition to the work of visiting zenanas she has them meet together for systematic study of the word of God.

Miss Kurtz finds her work in connection with the school at Konditope very interesting. Some of the older pupils are taking a great interest in their Bible lessons, and seem to be believing in Jesus. At Monega Choultry (a native infirmary) she works among the poor women. She says: "It is a great pleasure to hear some of these poor, ignorant women pray to the living God." She reports good work done by the Bible women in Perambur. New homes have been opened, and increased interest has been manifested by many.

We are grateful for the freedom Madras has thus far had from famine and plague. The price of grain has been high, and the people have found it hard to get along, but we cannot claim to have had anything of famine as they have had in some of our other stations. Every precaution is being taken by government to prevent the plague from entering Madras. There have been two or three cases during the year, but it has not yet gotten a foothold and we pray that it may not.

The "cut down" of appropriations has been felt keenly in all our work. On this account we have been unable to extend the work as much as we had hoped to do. We have, however, done the best we could.

Mr. Dudley reports concerning the English Church at Vepery:

The regular church work has been carried on as in years past; services on Sunday morning and evening, prayer-meeting Wednesday, personal visitation among members of the church and congregation in their homes, and visits to others and the various hospitals of the city. There has been no large ingathering of converts during the year, neither has there been any specially marked quickening among the church members, yet the year has shown advance in the work. The unhappy state of affairs referred to in previous year's reports is not entirely extinct; it dies slow and hard, but it is surely dying. Patience is a prime virtue in this work. A better state of affairs is gradually coming into existence.

Our Sunday-school has done good work during the year. It is difficult to get teachers, but those we have are mostly tried and faithful ones. The attendance has been good, and increases each year.

Last year there was a scripture examination conducted by the India Sunday-school Union throughout India, Burma and Ceylon. There were 1,228 scholars examined. Among this host twenty-six prizes were given; scholars in our school won two (2) of them; another one stood seventh on the list of highest marks. We regard this as good testimony to the quality of work done by our teachers.

Our vernacular work has never been very satisfactory. It has been largely Tamil, while our mission has confined its vernacular to the Telugu. This problem has, we think, found a happy solution. Rev. E. A. Booth, of the English Street Baptist Mission, is in Madras for Tamil work. He has shown himself most helpful and sympathetic in our English work, so we have transferred to him all our Tamil work. Henceforth our vernacular work will be all Telugu.

During the year my spare hours have been whiled away in publishing the *Baptist Missionary Review*, working up schools in South India for the education of the blind, doing the work of Secretary of the Madras Missionary Conference, and a few like things.

HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany writes:

The Field.—Our field, which is entirely distinct from those of our neighbors about us, covers an estimated area of 5,000 square miles, with 2,000 villages, with a population of about 600,000. Our present staff of helpers is far too small for such a large work, but the helpers are beginning to realize more and more the burden of souls, and are showing a deeper interest in the work, and a few of them are a power for good, and I am glad to have them. Personally I have only been able to make one hurried trip into the district during the past year, as the needs of the station itself have called heavily upon my time. Several tours have however been made by helpers, and I think much good has been done.

We have not escaped persecution either, but it did not last long. As a result of the famine times we have passed through recently, we had cholera with us in a very severe form and many people died. Here I wish to say that the Mohammedan officials of this district have helped me much in all matters that needed their attention. Our Christians are beginning to have their rights observed. In every case that I refer to the officers here, prompt action is taken.

Churches.—We have but the four churches as reported last year, but where we then only reported plans made, we can now report advancement. The Station Church has had a clearing time, and did not even spare its three deacons, who were expelled for improper walk. The church is now realizing what it is to walk in God's ways, and are trying to mend their ways and God is blessing them, and I feel that a great field of usefulness is before them. For the last nine months they have supported their own pastor, paying him fourteen rupees of our currency, which is equal to nearly twelve rupees of the British India money. Besides this they look after the other affairs of the church. Another church is trying to do something towards self-support, and I hope to see something definite done this year.

School Work.—We can report advancement in this department of work, too. Last year I wrote that this work was not in a very good condition, but I am glad to say now that it is bright and promising. We have had three schools in operation on the field this year. One school was not open long, owing to the illness of the teacher.

Our station school is the one in which we are especially interested, as it has proved such a failure during the past. After a great deal of difficulty we managed to secure a teacher from Bapatla, and we started the school in March last, and the results have been very encouraging. The work is thorough, and the school is fast making a name for itself in the town. We found it a little difficult at first to get the parents to realize that all school supplies had to be bought and that school fees were to be paid for the boys. We have found it hard to establish this, because heretofore the mission has supplied everything. We could not see the wisdom of this, so now we require parents to provide everything. Our difficulties did not last long, and we now have more than we can comfortably manage. The pleasing feature of this work is that the heathen people send their children to us in large numbers. Besides our Christians we have Mohammedans and almost all branches of the Hindu caste, from the highest to the lowest. We have never allowed any caste distinctions, and one and all are equal, from the children of our poorest Christians to the children of educated Brahmins. We have over seventy names registered, and I think that fully half are caste children. We are glad to see this willingness on the part of the people, and we hope that the seed that is sown there may spring up to

the glory of God in future years. This school has a good staff of teachers now, and we believe there is a great future before it.

The other school is doing well, also. In time we hope to have a good educational work in progress upon this field.

Medical Work.—How I wish I had the time to put in this very important branch of mission work—the time that the increasing demands call for. I have had cases of almost every disease the human frame is subject to in this country. We passed through a serious siege of cholera, and God helped me to carry relief to many. We have had fever cases without number, and had I had a hospital I could have numberless operative cases, some coming miles to see me. Only recently one man offered to erect a temporary shed in the mission compound, if I would operate on his wife.

Conclusion.—In conclusion we wish to acknowledge God's goodness to us in the way he has led and blessed us. The Christians are thinking more about spiritual things. The heathen about us receive us kindly and listen and show an interest.

The educational work is also getting a good start. And last, but by no means least, the medical work is a great help to our work, and with it we are able to carry healing to both body and soul.

We leave the results of this new year we have entered in the Lord's hands.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb, Miss Ida A. Skinner in America.

Mr. Newcomb reports :

The report of the work for the last year will be somewhat different from those of past years, as it will contain an account of famine relief operations. But first of all I shall report upon the regular mission work.

Mission Compound.—Owing to a large number of children in the boarding-school, the teachers in the school, a few evangelists, Mrs. Newcomb's Bible woman's class and a few servants, the mission compound is an interesting little community in itself.

The station boarding-school produced good results at the recent examinations. The new Lower Secondary school in connection with the boarding-school presented twenty-seven boys and girls for the fifth standard examination; out of these twenty-one passed a successful examination. This school comprises the fifth, sixth and seventh standards; but while we now have these twenty-one pupils ready to enter the sixth standard, we have no teacher for them and no funds to employ one. A few Hindu boys now attend the school, as there is no other school of this grade nearer than about seventy miles from here, but if we had these higher classes a large number of them would come to the school and be greatly influenced by gospel teaching. This I believe to be an evangelizing agency worth taking advantage of.

The Field.—The preachers, teachers and Christians throughout the field seem to be in their usual condition, some villages cold and indifferent, others in a state of revival, but on the whole in fair condition. The village schools, owing to famine times, are not doing quite as good work as in past years. We have done as much evangelistic touring as we could, and baptized 257 believers.

Beneficence.—While we consider ourselves as near self-support as any field in the Telugu mission, we have been able to make but little advance in these hard times of scarcity and famine, but our people have done nobly, and special offerings of grain and ghee have not altogether ceased. We have had one case of extraordinary sacrifice on the

part of the wife of one of our village school teachers. She brought to me as a special offering to the Lord eighteen rupees in cash, all they had, and all her jewels, consisting of a silver and beaded necklace, five silver bangles and three silver rings, the lot being worth about ten rupees. She made this consecration some six months ago, and the other day brought to me three rupees as their Lord's tenth. Her husband is in full sympathy with her, and they are doing a grand work for the Lord.

Famine.—Famine relief operations used up much of our time and energy during the year. Even at the close of 1896 prices had almost doubled, and gradually things grew worse until in April, 1897, the poor people who live from hand to mouth and have nothing to depend upon but their daily wage, found themselves without work, and their wells having dried up, in real distress. On April 19 I traveled forty miles in my jinrickisha to beg funds from the government for the deepening of the wells of the Christians; the Hindus also came and asked for sums amounting to 3,500 rupees; I got very little, only about 200 rupees. On this day the deputy collector, who is the chief government official of this part of the Kurnool district, told me of the deplorable condition of the Chensus, wild men of the hills of the aboriginal tribes. The next day I received a notice from the *Christian Herald* of a donation of \$500 for famine relief; besides this amount I have to acknowledge with thanks another \$500 from the same source, and \$500 more kindly sent by Rev. Dr. H. O. Rowlands of the Nebraska India Famine Relief Commission, through Dr. Duncan of Boston. In anticipation of the receipt of the money I began to relieve the Chensus with grain doles, and later when seventy-three of them, men, women and children, ventured to leave their haunts in the hills and come in over thirty miles for relief, I found it necessary to give them some clothes, as they were almost naked. They came in on Saturday and spent Sunday with us. They gladly receive the word of life as our people go among them with the gospel message. It was impossible to reach them in this way before the liberalities of Christian friends in America helped us to touch their hearts with human kindness. I understand that there are six thousand of these Chensus living in the Nallamala hills. We gave relief to four hundred of them in our immediate vicinity. But before we knew of their distress four of their number are reported to have died of starvation. May the Giver of all good greatly bless the donors of these famine relief funds. Besides relieving the Chensus I made distributions to the poor of all classes, regardless of caste or religion. The number who came for gratuitous relief and work gradually increased, until about four thousand people came to me on the morning of June 28. On this occasion the civil apothecary, our doctor, was present and counted more than three hundred who were emaciated. The rains coming in July gradually afforded the people work, and their condition began to change for the better.

VINUKONDA — 1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman in America.

Mr. Kurtz reports:

The first three months of the year were spent in touring among the villages, as is usual with us. More attention was given to preaching to the heathen and we generally had good hearings, though it seems like sowing the seed on stony ground. Many assent to the truths of the gospel, but keep right on in their old ways. Caste is still the great hindrance. During these months nearly 250 rupees were contributed in cash by the Christians. By April 1 many of the poor began to suffer for want of food and water, and water is never very plentiful.

In May a large number of poor people began to come to the compound asking for help. We offered them work, but the most of them being unwilling to work returned to their homes. At length in June some began to work at famine rates, and the number kept increasing till it reached three hundred, when the most of them went to the government relief works. We deepened two large wells, repaired the compound hedges, the bungalows and other buildings. When the rains finally came, we gave loans to some of the poorest farmers for seed grains, some of which have been repaid. Through the kindness of the *Christian Herald* of New York City and other friends in America we spent over 1,000 rupees in relief, besides sending 600 rupees to North India, where the suffering was far more severe.

While there has been some declension in Christian walk, there has been considerable advance in education. The amount of fees collected has slightly increased in spite of the hard times. For the first time, a Vinukonda boy has gone up for the middle school examination. In our boarding-school six passed the fourth and five the fifth standard. The amount of grant received by all our own schools was 688-0-4 rupees, the largest sum ever yet received. Of our four thousand Christians, fifty-five have now passed the fourth standard, of whom seventeen here also passed the fifth, eight the sixth and only two the seventh or middle school.

Only a very small per cent of our people are able to read the word of God for themselves, and their ignorance and corresponding superstition is appalling. The attendance of our village schools has slightly fallen off, though the number has increased by two. Two of our best young men, with their wives, have entered the seminary at Ramapatam. We report a slight increase in Sunday-schools and Sunday-school scholars. Only one chapel has been built this year, owing to the high prices.

Our workers felt compelled to stop giving their tenth until the famine was over, and the village people were unable to give their usual contributions, hence the cash collections have fallen to 323-2-6 rupees for the year. Still this is almost as much as was contributed in 1894. Only two of our fourteen preachers now receive any mission salary. All the teachers' grants from the mission have been reduced. A collection of 20-11-0 rupees was taken in December for the newly organized Home Mission Society.

NURSARAVAPETTA—1883

Rev. William Powell, Mrs. Powell, Miss Helen D. Newcomb in America.

Mr. Powell reports :

Camping.—Nearly eight months of 1897 were spent on the field in visiting the Christians in their villages and homes, and preaching to them and the heathen. Many sermons and addresses were delivered to our people, and much time was devoted to teaching them to pray and sing Christian hymns. Many of them are making considerable progress in the Christian life, and it is a pleasure to hear and see them worshipping the only true God, and singing his praises in their schoolhouses and homes. It would be a great inspiration to many in Christian lands to see the intense earnestness, zeal and faith which many of our members show in the religion of our Lord Jesus Christ, and even some of the higher critics would be put to shame if they could only behold the unfaltering confidence which our preachers place in the word of God.

Self-supporting Churches.—Notwithstanding the hard times, on account of the scarcity and the abnormally high prices of food-grains caused by the famine in other parts of India, twenty-one of our district churches maintained their pastors by gifts of grain, food, clothes

and money. It may be true that those churches did not pay their pastors as much as in some former years, but as far as I have been able to ascertain, they gave them sufficient to maintain themselves and families comfortably. Many of our members denied themselves in order to help their pastors. Our station church supported its pastor without the contributions of the missionaries, paid all its current expenses, and gave a little to outside work. So we are able to report twenty-two churches as entirely self-supporting, and we hope the remaining seven churches will very shortly be able to bear all their own expenses, and that ere long all of them will be in a position to contribute to outside objects, especially to the maintenance of evangelists, who will proclaim the gospel to the heathen of this land.

Systematic Giving.—Much attention has been given to the teaching of the scriptures, concerning the matter of giving for the Lord's work. We have endeavored to induce the people to give on every Sabbath day as the Lord prospers them, and some are doing so; but others prefer to adhere to the old plan of giving once a year, when the crops are gathered in.

Sunday-schools.—We have encouraged our workers to establish Sunday-schools wherever possible, for the training of the children in the scriptures, and encouraging success has been gained in this direction. Examinations in the history of Christ chiefly have been held by myself, and prizes given to those who gave satisfaction. In this way many children, especially, have been induced to hear and read God's word, and are continually attending divine service on the Lord's day.

Day Schools.—My wife has continued in charge of all our schools, and since July last has had supervision of the Bible women. She has devoted a great deal of her time to the improvement of the schools and the training of the Bible women, and her efforts have been appreciated and a measure of success has been achieved. A few of our schools are self-supporting, and all have made good progress in secular and religious knowledge.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen, Miss Lucy H. Booker (in America).

Mr. Owen reports :

Apart from the schools and those other numerous demands on time and attention that characterize mission compound life, we have been chiefly occupied during the year with village preaching, special services with the churches, and collecting materials for the chapel. Though Bapatla has not yet seen a famine, the hard times have been keenly felt. The year has been a trying one for many of our people, but so far as I have learned no one has become dissatisfied with Christianity on account of it. In view of the famine prices some of the older workers at first thought it hard that the mission could not increase their salaries, but their distress has proved a means of bringing all our workers into closer fellowship with God. It opened the way for us to teach more forcefully their need of more implicit trust in their great Provider and the fallacy of their trusting in man, or any earthly organization, for their bodily needs. I think our people recognize the great mercy God has shown to the people of this section of Kistna district.

The monthly meetings for the mission agents have every one of them been rare seasons of blessing, and never before have I so thoroughly enjoyed my associations with them. There was unusual desire all the year for a deeper study of the Word, and those monthly classes in the Bible in Christian evidences and in sacred geography are happy remembrances.

As the hot season drew near Miss Booker's strength failed, but until she left for the hills, before her departure for America, we were both touring most of the time. With the aid of her Bible women she did much to strengthen the churches, but her efforts were more especially directed towards the heathen, and sixty from among them were brought to Christ and were baptized.

My own attention was directed chiefly to the churches. The Holy Spirit was manifestly with the faithful men who accompanied me in teaching the ignorant, in reaching the prejudiced, in reclaiming backsliders, and in awakening in the church members a deeper interest in divine things. My recent tours with Mrs. Owen along the seacoast inspire us to hope for great blessing for the Christians there and the large numbers of heathen. In one village of three thousand Malu fisher-people we have a congregation of sixty members, which is still growing.

The schools have met with some grave disappointments at the station, but Mrs. Owen reports favorably in other respects to the ladies' board. The village schools go on with their grand work of enlightening the children of both Christian and heathen parents. With two exceptions there are as many Sunday-schools as day schools, and in some places the same teachers instruct adult pupils at night. Some of our dearest and best Telugu church deacons have learned to read God's word for themselves at these night schools. Several new Sunday-schools have been opened, and in all ninety-four converts received during the year.

UDAYAGIRI — 1885

Rev. W. R. Manley, Mrs. Manley.

Mr. Manley reports :

The good health with which our family has been blessed during the past year and the absence of any epidemic of cholera or other serious disease in our field, are matters to record with gratitude. We have been able to spend the entire year on our field excepting only the time occupied in attending the annual conference. All the usual religious services have been regularly kept up, though the lack of suitable lesson-helps has interfered with the success of our village Sunday-schools.

During the cool season I was able to reach nearly all the villages on the field, and had one of the most satisfactory tours I have ever made. The preachers have also worked faithfully throughout the year. A summary of their monthly reports shows a total of 3,795 places visited, and 67,781 persons to whom they have preached. The number of baptisms was 88; not a great number, but an encouraging advance on the year before.

During the hot weather I superintended the erection of an addition to the bungalow, and from the beginning of August a good part of my time was taken up with famine relief operations. There were from two hundred to five hundred who came for work, and towards the last there would have been as many thousands if I had been able to pay so many or supply them with work. The money for this and for the help I have given gratuitously was received chiefly from the *Christian Herald* and the Chicago Famine Relief Committee. With the failure of the northeast monsoon all hope of any immediate improvement in the condition of affairs has gone, and the government is turning its attention to the matter; though as yet the existence of famine has not been officially recognized.

School work in the villages has been almost wholly interrupted, as in nearly every instance the children have had to go and find whatever they could to eat. The boarding-school has done fairly well, at least so far as can be judged by the primary examination in November, at which almost the entire class, the largest we ever presented, passed.

The work of the Bible women has been largely relief work during the latter half of the year, but we hope some good has been done in that way.

Editorial work has taken some time, but has not been allowed to lessen in any way regular missionary work.

PALMUR — 1885

Rev. W. E. Hopkins, Mrs. Hopkins, Rev. Elbert Chute, Mrs. Chute.

Rev. E. Chute reports :

Since my return to this station Oct. 7 of the current year, I, with my helpers, have been engaged in visiting and preaching in the different villages situated within a radius of ten miles of the mission station. We have received the first fruits from one of these villages where we have bestowed much labor, and a school has been established, which promises fair to be a success. Since our return thirty-two have been added to our church by baptism.

The B. Y. P. U. has been revived, and we have since held many interesting and profitable meetings. They hold their meetings weekly.

The church is making an effort to become self-supporting. They have chosen a pastor. He is a most excellent and consecrated young man. Though I have been paying him the highest of any of the native mission-agents at this station, yet they hope to be able to raise his salary, and thus to relieve the Society of his support, and also to pay all other legitimate expenses of the church.

To the four regular services of the church, which are held weekly in the vernacular, we have added a weekly service in English for the benefit of the Eurasians and English-speaking natives who have no other Christian privileges. I have employed each evening of the week except Saturday, when not engaged in church services, in teaching a large class in English, which we are anxious to prepare as soon as possible for work in higher schools.

There were about one hundred children in the boarding-school at the time of our arrival, the majority of whom had been brought into the station a month or two previous because of the famine. Many of the more unpromising ones we have returned to their parents. There are now fifty-four pupils in the school.

Mr. Hopkins writes :

Famine has not only been the chief subject of anxiety on this field, but has also engaged the best energies of the full force at the station since my last report. Touring has been planned to meet the demands of distress ; native preachers, teachers and helpers of all grades pressed into ministering to the sick and hungry. With the return of Mr. Chute in October came relief to us, and the ripening harvests greatly reduced the prevailing distress.

The gospel was preached to the poor during all this time of suffering. In the classroom ; at the dormitories where Miss Smith nursed little ones ; in the dispensary and hospital under the treatment of Miss Graham ; in the fields and on the works ; wherever distress was relieved, whether by native helper or missionary, the love of Jesus was proclaimed, and many, we believe, received of the healing unto eternal life. With all agencies so constantly and directly employed in relief work, it can readily be seen that regular mission work was impossible.

God's answer to prayer proved far better than the Christians expected. Not only were they given bread — they were encouraged at the work amongst the heathen, and all depart-

ments of the work were strengthened. The interest in Sunday-school and all services was deepened; but nowhere was the result more marked than in the boarding-school. The matron's heart was gladdened and her duties lightened by changed dispositions amongst her children. Miss Smith had labored well in patience and love, and at last prayer prevailed. A hundred little ones who have shared her loving care—some for a year and others but for a few weeks—will bear precious seed to heathen villages.

Out of 3,071 persons treated, 2,018 are new patients; 25 were visited in their homes 77 times. These were chiefly persons who preferred home treatment and paid for it, or were too ill to attend the dispensary. During the entire year God has wonderfully used famine and pestilence to open new doors to the gospel. Although my family is sore afflicted with illness and obliged to seek rest for a time, our hearts are enlarged to trust God more implicitly, and hope for great things from him.

NALGONDA—1890

Rev. A. Friesen and Mrs. Friesen in Europe, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

Mr. Friesen left his field early in the year, turning the oversight of the station over to Dr. Boggs. Mr. Wilson, the assistant missionary, was put in immediate charge, and the reports that have come from time to time show signs of progress in the work. A recent appointee, Mr. Hübert, is now on his way to Nalgonda to be associated for the present with Mr. Wilson. It has been possible to send Mr. Hübert to Nalgonda by the generous contributions of the Mennonites in Europe. The increasing interest on the part of these brethren is very gratifying. A prosperous future, without doubt, is in store for Nalgonda.

KANIGIRI—1892

Rev. Geo. H. Brock, Mrs. Brock.

Mr. Brock reports:

If we did not believe that God is in the famine we might think that our work had suffered; but we believe that though our plans of self-suffort and progress are for the present put to one side by the distress, glory will come to God out of even this.

The famine makes one sick at heart as one is compelled to witness suffering without the power to alleviate it. Then one's plans are all upset. We have watched the Christians making progress in temporal affairs as well as spiritual, and have rejoiced. Again they are reduced to beggary. Our schools have been disorganized, as children cannot well study and starve. I wept as I saw scores of the school children working on the famine relief works, breaking stones for about two cents per day.

A few new schools have been opened and several new schoolhouses have been built by the people. It seemed best not to open many new schools during the year. Our village boarding-school, the first of the kind in our mission, I believe, supported entirely by the people, except one teacher, passed ten pupils in the primary class. Thirteen others passed the same examination without attending a station boarding-school. A great step forward in schools.

The grant-in-aid was 500 rupees in excess of the previous year. The night schools continue as usual. Caste children continue to attend our schools.

Touring was pushed in the early part of the year, but was not practicable during the

later months. The caste people have requested our teachers and preachers to come to their villages to preach, as the famine and cholera have turned their minds to God, and they seem to think the Christian God is able to avert such calamities.

A Christian harvest festival brought thousands of Christians and Hindus to our compound. We had music, games, and fireworks, and preaching enough to satisfy everybody. Never has such a company of Christians been together at this station before, and the opportunities of preaching to the caste people with the magic lantern were greater than we could accept. Conferences on a new feature of our work held in different parts of the field were encouraging. The Christians clamor for more. The quarterly gatherings of preachers, teachers, and Bible-women have been seasons of refreshing and inspiration.

We baptized only twenty-seven, but we rejoice even in this. There were reasons for this which we cannot put into a report. We rejoice that one of the baptized was a caste man. Five were from the Christians, and the rest (twenty-one) from heathenism.

Mrs. Brock was kept busy daily attending the sick, who have come in greater numbers than formerly.

BANGALORE — 1892

Rev. John McLaurin, D.D., Mrs. McLaurin.

Dr. McLaurin has now removed to Ootacamund, where he will be permanently located. His time, however, for 1897, was spent at Bangalore, from which place he sends the following report :

We have not printed as many tracts as usual this year, and we had a good stock on hand, but as it is now about exhausted we shall need to replenish it early in the year.

A second edition of three thousand copies of "Waring's Bazaar Medicines" has been issued, of which one thousand copies have been sold. We have also published a translation of "The Child's Catechism of the Bible" (Peloubet series). It is not doctrinal, but largely historical, and practical in its teaching. It is admirably adapted to the needs of our village schools. We printed ten thousand copies, and so were enabled to bring the price down to one anna a copy. This will bring it within the buying power of the average Christian villager. It forms a nice little book of 120 pages, stiff marble covers, and two thousand copies have already been sold.

At the request of the Secunderabad Conference we gave up the Blakeslee and adopted our own American Baptist Publication Society's series of Sabbath-school lessons. Early in the year two years of the "Junior Inductive Lessons" were published at Nellore, but few of them were called for, and we have still large numbers on hand. We have now ready the whole year of "Bible Lessons for Primary Classes," which will, we are sure, be better suited for the village Sunday-schools. The first quarter is ready for the new year. These are fully illustrated, as we are glad to say that our Publication Society has given us a free grant of the plates for the purpose. The London Committee of the Indian Sunday-school Union has, through their efficient Indian Secretary, Rev. Richard Burges, made us a liberal grant for transportation charges. To both of these bodies our hearty thanks are due. We are also indebted to Dr. MacLaurin of Detroit, Mich., for his good offices with the Publication Society.

Our Brother Boggess of Kundakur has at great expense of time and labor compiled a subject index to the Telugu Bible. This will be of great use to our reading people, and will, we sincerely trust, stimulate Bible study. Through friends in America the Lord has supplied the means, and the book is published under the auspices of the Telugu Baptist Publication Society.

I am glad to be able to state that arrangements are well under way looking to the production of a commentary on the whole New Testament, within a reasonable time. The Boards of the two Canadian Baptist Missions laboring in the Telugu country will, we are pleased to say, co-operate in this important work.

KAVALI — 1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard reports :

The statistics of the church at Kavali for the year 1897 are : baptized, 37 ; received by letter, 2 ; and five other names were added to the books which had been omitted by mistake the year previous ; two were dismissed by letter, leaving a present membership of 176. From this it will be seen that there has been at least some interest on this field, and that the members of the church are as a rule endeavoring to abide in church fellowship. The interest among the unconverted or heathen around us has been most marked in the latter part of the year, when our helpers have reported each month many inquirers in several parts of the field. This interest has not decreased any as far as I am able to judge, but with proper care and attention it will lead, we think, to very encouraging results soon.

The new mission house was completed in September, and has been found a very neat and useful building. Being situated on a rocky tract of soil, the house is an unusually hot one while the southwest and west winds blow ; *i. e.*, from April to October, but this will be remedied in time if shade-trees can be grown in the vicinity.

The compound is a good one, but is in great need of a few native houses and a few outbuildings, as well as a good fence and some trees. This admirable property has been largely secured through the gifts of Messrs. Crozer brothers of Upland, Pa., who donated — at the solicitation of Dr. Clough when in the United States in 1893 — the sum of \$3,000 towards one of the new mission stations then to be formed, of which Kavali was one. The inscription on the front of the building, “Crozer Cottage,” commemorates the generosity of these gentlemen.

During the latter part of the year we have been called upon to do something for the relief of the people around us who have been and still are besieged by famine. Besides distributing 220 rupees kindly sent to us from famine funds by Brethren Manley and Boggs, we have engaged in railroad work to the extent of employing almost daily several hundred people. We have made special effort to preach the gospel to those in our employ, and a number have professed conversion. We shall, however, use great caution before receiving any into church fellowship, lest they may have come for merely temporal benefits.

From April to July, the hottest months of the year, the unfinished condition of the mission house at Kavali seemed to make it impossible for me to remain on the field, and the larger part of these months was therefore spent at the hills. A very interesting tour was made, however, during this time across the country from Madras to the hills by road. This gave me a rare opportunity to preach the Word to Telugus along the route, and they were found glad to hear the gospel in their own language, as they said missionaries rarely ever spoke to them except in the Tamil. There are, according to the government census reports of 1891, no less than three million Telugus in the Tamil districts south of Madras. These all maintain their own language in their homes, using broken Tamil in their business transactions. Yet very little missionary work is being done among them in their own

tongue by any society whatever. The same is true of the adjoining Mysore and Canarese districts, where there are over one million Telugus. Never did I realize more the truth of the Savior's words, "the harvest truly is plenteous but the laborers are few," than while passing through these numerous Telugu communities, having no missionary and scarcely even a single native preacher working for their salvation. Well may the Christians at home pray the Lord soon to remove all hindrances, whether of poverty or polity, and to send forth laborers into this harvest field.

KUNDAKUR—1893

Rev. Wheeler Boggess, Mrs. Boggess.

Mr. Boggess reports :

While in the midst of touring, when it seemed so needful to be among the people strengthening the feeble knees, a call, bearing the manifest stamp of the Holy Spirit, came saying that work awaited us in Secunderabad. So we went there and spent three and a half months at work among the English soldiers and among the Telugus. During that time the Lord brought out a few believers who put on Christ in baptism. A few months after our return to Kundakur, while again in the midst of work there came an answer to one of our prayers which made it necessary for me to go to Madras to do the work for which the Master had so wonderfully supplied the means; *i. e.*, the printing of the Telugu Subject Index to the Bible.

Of all the work done in Kundakur this year, that which has had to do with self-support will be of most interest to all our Christian brethren, for it was indicated in last year's report that something radical was being done in this direction, and many will wish to know the results of the proposed innovations. According to the plan described in the report of last year the small salaries of our four foreign-paid preachers were stopped on Feb. 13, 1897. The test was crucial, but thank God all has thus far gone well. Not one of the four has ceased to preach the gospel. Indeed, if their own reports and those of the people may be credited, they have more continuously proclaimed the Word than ever before. Moreover, the bond of sympathy between preacher and people has grown materially stronger since the breaking of foreign money ties.

There have been twenty-four baptisms during the year, which is by far the largest number we have had during the four years since the forming of the station. Coming at this time this blessing has increased in a peculiar way our joy and courage in the Lord.

The contributions to the Kundakur Church have been much smaller this year than ever during the past three years. How much of this is due to the famine and how much to the fact that food and cash have been given to the preacher more directly, I do not know. Doubtless both influences have been at work.

Since we have adopted the policy of upbuilding and christianizing public schools in preference to establishing Baptist parochial schools, the Lord has done much to encourage us in our endeavors. There are now two schools taught by Christians, yet which have no connection with the mission whatever. One of these has recently been promoted to be a government salaried school. The other one will probably soon attain that standing, too. The large public school in the town of Kundakur is attended by a few Christians who, instead of being contaminated by their heathen associates, have exerted a very salutary influence on them, till caste prejudice among the scholars is almost dead. Besides this, through the Lord's work the heathen teachers added to the curriculum several Christian text-books. Other teachers in two or three villages have bought those books from me and introduced them in their schools, also. "This is the Lord's doing; it is marvellous in our eyes."

ATMAKUR — 1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins reports :

The year under review makes our fifth in India. It has been our happiest and most successful. No serious sickness or trouble has marred our peace, for which we praise and thank God. We have seen the work taking root and getting into better shape, and we rejoice to think that we have received and given greater blessings.

Baptisms have been only few. However, good work has been done, and the gospel preached in a way never before reached upon this difficult field. In nearly every instance when the people have had time to listen, they have done so for hours at a time. The interest and eagerness with which the Sudras, who are always our best hearers, have gathered around us and listened to our message, has been a great inspiration and encouragement to me. I cannot help but feel that the word will bear fruit.

Last year we reported the membership of our church as 33; this year we can report 42, making the number baptized during the year 9. This happens to be the same number as last year, but others are now waiting baptism, so that we have actually gained a little. The number of additions is not large, but because there are favorable indications we take courage.

In the matter of giving we are making an effort to begin right. The Christians held a meeting by themselves in October, and agreed to give: the preachers an anna to the rupee; those making smaller wages, half an anna; those with no wages, to give at harvest-time. We have given to all worthy objects that have been presented to us,—not a great deal, but it is something.

Each preacher is supposed to visit all the villages of his section once a month. I have kept a record of their work, and find that they have made about sixteen hundred visits to villages and preached over three thousand times to more than a hundred thousand people. So that we are reaching all classes, and quite effectually. Already in three of the outstations the efforts of the workers are being rewarded, and there are good indications of success in these places, while in other places the people are immovable. But I must believe that God will not let his Word return unto him void. We are hopeful.

I have visited about three-fourths of the villages of my field. These tours have been a help and encouragement to the missionary, and productive of much good to our work.

I am not a doctor, yet I doctor; that is, after a fashion. Because of the hardness of people's hearts and the opposition we met at first, I gave medicine, hoping that by this means I might be able to gain the hearts of the people and open them for the reception of our message. This has put the missionary in his true light and has shown the heathen what Christianity is, as well as telling them what it is. So great has been the need of the people that proud-caste people, by the side of the non-caste, have prostrated themselves before me asking me to heal them. Twenty or thirty people a day often, from all parts of my field, come for help. The work has grown beyond my skill and pocketbook.

There is great need for medical work to relieve the awful amount of suffering among the people; besides it affords opportunity to preach the gospel in a way that is effective. I would strongly recommend that we as a mission provide a medical course for students and equip them to practice medicine.

A turning-point in our work occurred Oct. 3. I was feeling despondent over the barrenness of all our efforts. The massiveness of our work and our inability to accomplish anything weighed heavily upon us. To make a confession, I was discouraged. After cele-

brating the Lord's Supper at the close of this Sabbath, the workers with me sought a spot where none but God could see and hear, and each poured out his soul, asking God to melt and turn the hearts of the heathen and bless our work. It was like the mount of transfiguration. This was a turning-point. The next *nellasary* we were made to rejoice by the answer to our prayer, for God sent one soul. The next *nellasary* we rejoiced still again in greater blessings in that five were baptized. Since others are ready. If it please God, may it be the beginning of the opening of the windows of heaven and the pouring out of blessings that will tax our capacity to receive. To God's glory it is here recorded.

PODILI — 1894

Rev. A. C. Fuller in America, Rev. F. W. Stait, Mrs. Stait.

The severe persecution of Mr. Fuller and the perilous attack of the mob upon him have been fully related in the *Missionary Magazine*. As a result of the long-drawn-out trial thirteen of the rioters were found guilty and condemned to various terms of punishment. Mr. Fuller endured the shock and strain of the attack and the trial with great fortitude, but after matters were fully adjusted found it necessary to leave his field for a period of complete rest. Mr. Stait, who has been in India before, was ready to enter at once the care of the work.

DARSI — 1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

SATTANAPALLI — 1894

Mr. W. E. Boggs, Mrs. Boggs.

Mr. Boggs reports:

Another year of work has passed, and while we are able to point to no great number of accessions to our roll of church members, we are confident that God's hand has been at work here and that real advance has been made. Our efforts have been first of all to bring those who have already come into the circle of Christianity to understand better what Christianity is, and what it requires of those who have accepted it. We have turned no one away without giving him an opportunity of hearing the gospel message, but our idea has been rather to strengthen and confirm the faith of those whom we already have than to reach out after others.

At the request of the people in several new villages we have gone and commenced work, and we hope for much from these new centers as the months pass.

The year just closed has been an exceptionally dark one for India. What with earthquake, pestilence, famine, wars on the frontier, and unrest within her borders, she has been passing under a very heavy cloud. The whole land has been more or less affected, and while we here in this immediate vicinity, one of the most favored parts in all the country, have not suffered as many others have, we have experienced something of the hardship that has been so widespread. Famine, as multitudes have known it, has not reached us here, but the year has been one of great scarcity, high prices, and hard times for the poor. Real distress has not been felt, but many have suffered to considerable extent, losing cattle by starvation and property by mortgaging the little they possess for food. Up to the present all have had food enough to keep them in good condition, but they have lost a great deal in securing it.

This state of affairs has had its influence on our mission work, first in the matter of self-support, toward which we believe we had made some advance. Just as we hoped we were getting the people to understand somewhat of their responsibility the hard times came, and we are back almost where we were before. We cannot press the matter now as we could under more favorable circumstances.

Then, too, another influence that the scarcity has had on our work, and an influence that has its bright as well as its dark side, has been to widen the line between the genuine and the false among our people. It has shown those who accepted Christianity from unworthy motives that we are not here primarily to minister to the physical wants of India, and many are withdrawing what little interest they ever showed. But it is better to know where men stand than to go on in the dark misleading and being misled, and so we are able to praise God for the silver lining in this dark cloud.

There has been encouraging evidence of growth among our workers and some of our church members, and a growing desire on their part for deeper and fuller knowledge of spiritual things. There have been, too, instances of faithfulness under trying circumstances that have been exceedingly helpful to us.

Cholera has visited our field and has even come among our Christians, but so far no one has fallen a victim to it.

During the year we have only had three baptisms. Five were received for baptism, but for two of these it was not convenient to come with the other three, and so they have been waiting for another company, and there is reason to believe that the new year will provide the looked-for opportunity. There are several who we believe are ready and will soon present themselves. There have been many during the year who asked for baptism, but only the five referred to above gave satisfactory evidence of fitness.

A good deal of time has been spent in itinerating, but so far I have been able only to make hasty visits to each village so as to cover all within the time that touring is possible. My hope was to be able to spend a longer time in centers and do more systematic and thorough work than I have hitherto been able to, but so far it has not seemed practicable.

OOTACAMUND — 1895

Mrs. Lavinia P. Pearce.

Mrs. Pearce reports :

One boarding-school, seventeen pupils.

There is little new to report in connection with our work at this station during the year 1897. We have had no additions to our church by baptisms, and the number remains as it was. Four of our boarding-school boys, the largest and best, we sent to Mr. E. C. Scudder's Industrial school at Arni, North Arcot, where they are doing well, learning trades while continuing their studies in school.

The work in the town and surrounding villages is more encouraging than ever before. Those who have been for a long time against us, and have tried to do us harm, seem to have changed about and now treat us kindly, and receive us into their houses.

During the year our evangelist, Samuel, visited the village of the Irlahs, who were baptized several years ago. For some time we lost sight of these people, as it is impossible for us to go to their village often on account of a large river which is very deep, and also on account of the unhealthiness of the district in which they live. We thought perhaps they had gone back to idolatry, and had forgotten what had been taught them, but we were glad to find that they still remember and sing the gospel songs they learned when they first heard the way of salvation, and they do not hesitate to tell their own people about this new religion.

Coonoor.—The day school at this station was closed for want of funds to carry it on; but a room is rented at two rupees a month, where a Sunday-school is held every Lord's day, and a preaching service; also a weekly prayer-meeting.

MARKAPUR — 1895

Rev. C. R. Marsh, Mrs. Marsh.

Mr. Marsh reports :

When we look back over the year 1897 the first subject to which our thoughts turn is *famine*; indeed nothing else seems to so urgently demand mention in our report, for the following reasons: The work in some departments has been disarranged and hindered by the distress, more or less severe, during several months of the year; and especially substantial progress toward self-support has been impracticable. In fact, with reference to the attainment of self-support, it has been far from easy to hold the position already gained. At times some of the village schools have been practically closed for weeks, because the children were sent to the fields or hills to gather roots or herbage that would serve for food or for fodder for cattle.

Great as had been the anxiety for the future during the closing months of 1896 and the first half of 1897, at no time had the outlook been so dark as in December, 1897, when the famine which had threatened so long seemed imminent.

As indicated above, the distress and semi-famine prevailing for the greater part of the year has seriously interfered with the school work of this field, and reduced appropriations for the financial year 1897-98 made it necessary to take steps for immediate retrenchment during the last quarter of 1897, so that when the year closed there were but 22 village schools, instead of the 39 reported last year. This closing of village schools is not simply suspending or stopping secular educational work, but in most cases means the closing of Sunday-schools and regular Sunday services, being practically the closing of outstations.

During the year evangelistic work has been carried on much as usual by the preachers and Bible women. The inspecting schoolmaster in connection with his work of inspecting the village schools has improved his opportunities, so that he is also practically a travelling evangelist; and many of the village school-teachers have done much pastoral and evangelistic work.

The colporter work on this field is done by a colporter of the Madras Bible Society, who works in both Cumbum and Markapur taluqs under the supervision of Rev. J. Newcomb.

With the exception of one tour of eighteen days in the eastern half of the field during December, and visits to the villages near the station, I was not able to do much direct personal work among the villages.

With regard to famine relief, it should be mentioned that as no relief funds were sent to me, Mr. Newcomb very kindly undertook, out of the relief funds sent to him, to relieve as far as in his power any distress on this field, and both directly and through me he aided those in need as far as practicable.

I wish to add here that during the year under review, as heretofore, Mr. Newcomb's kindly interest in the work and help so freely given, when needed, has placed me under many obligations.

In closing I would say that although every effort possible to secure accurate returns has been made, the statistics as far as the items of church membership and number of

children in the village schools are concerned, are only approximate. Work on the revision of the roll of church members is in progress, and will be completed during the coming year, I trust.

Contributions toward the support of the preachers located in outstations and of the village school-teachers being in kind for the most part, and not reported to the missionary, it is possible to only estimate, but I think the estimate is sufficiently low to be within the actual total value of the contributions.

GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports :

At the beginning of the year under review we were still engaged in building work, which kept us busy until the end of May. We are glad and grateful that the work is now completed and we can enjoy a comfortable home when at the station. After a month's rest in Bangalore we returned refreshed and strengthened to begin the second half of the year, and it was our desire to go out touring at once, a work which was more or less necessarily neglected while I was kept here with the building. But the June rains having entirely failed, we found on our return the distress among the people so great that they came flocking to us from all directions, clamoring for work and besieging us day after day. There was absolutely no work for them anywhere, and the prices of grain so high that none could afford more than one meal a day, and many I fear not that; but as there was not actual famine the government opened no relief works, so that I felt it my duty to remain at the station and render such assistance as I could. From the latter part of October until the time of leaving for conference we were out on tour and visited about two-thirds of our villages. The rest we hope to visit upon our return from conference.

This much about our work and temporal state of the field, but now the vital and all-important question: Have we made any spiritual progress? To this we think we can answer in the affirmative. Prayer-meetings have been well sustained and regular Sabbath worship conducted each week. Still there is room for improvement. In the line of self-support some advance has been made. We are happy to report 147 rupees collected against 124 rupees in the previous year. This is not a great increase, but during such a trying year as the past one, any advance is encouraging. This does not include the help the people give to the workers, which amounts to at least 600 rupees. Systematic giving has been introduced in Gurzalla, and we hope to report the same in other villages at the close of another year.

In membership we have added by baptism sixty-seven, one of the number being a Sudra. We entered three new villages and possessed the land. Against this increase we regret to report a decrease of thirty-three, ten by death and twenty-three by exclusion.

The number of village schools has not increased, although there is an increase in the number of pupils. We rejoice to notice a growing desire on the part of the parents to have their children educated. In Gurzalla we have a Sunday-school with an average attendance of seventy-five or eighty. During this year we studied the book of Acts, and those who were able to read have gained a fair knowledge of its contents, while others, by learning it only, have not retained so much; still there is much interest manifested, and a desire to learn more, so that our Christians in this village are a source of joy and comfort to us. Prayer-meetings and preaching services are also well sustained. Mrs. Dussman has a woman's meeting once a week, also a sewing-class and singing-class for the school

children. Our day school here has an average attendance of about thirty-five, and the examinations during the year were very creditable and satisfactory. A number now are reading in the third standard.

CHINA

The minds of all thoughtful observers of the progress of events have during the past year been turned to China. Until the relations of our own country with Spain assumed such prominence, the question of China's future was the topic of all-absorbing interest. The action of the European powers in obtaining control of such portions of her territory as suited their respective interests, will doubtless effect vast changes in the empire. So far as can now be seen there is no real reason for apprehension that the new régime will be unfavorable to Protestant missions; rather the reverse: another of those great movements of Divine Providence in preparing "the way of the Lord."

Along with these political changes mention should be made of the revolution, for it can be regarded as nothing less, which the spirit and thought of China is undergoing at the present time. The most reliable authority says: "Many of the rulers of China, high and low, in Peking and in the provinces, are convinced that their former policy of excluding Europeans and European ideas was a grave error, and that now they *must* change their policy. These ideas are being rapidly communicated to the literati and through them to the people. Eager desire to become acquainted with Western ideas, Western science and literature is everywhere spreading. Officials are regarding Christianity with favor; their attitude and that of the people toward Protestant missionaries is changing. The advice of the latter is being sought by those high in authority in matters pertaining to the welfare of the empire." Surely the hand of God is in all this, and the voice of God through these marvellous movements is sending a solemn appeal to the churches to follow his leadings. To the Baptists of the North has fallen an important part in the responsibility which these stirring events have created. Will they enable the Society to meet it in a manner worthy of themselves and honoring to the Master whom we serve?

There has been progress in all the missions of the Society. The West China mission was never so well organized for wise and aggressive work as now, and the outlook never more promising. The Southern China mission has had much to endure from the open as well as insidious attacks of Romanists, who would if possible force our mission from the province. Despite all their opposition, however, and the various obstructions of heathenism, God has been glorified in the steady and healthy growth of the work.

Just here emphasis may well be laid upon the formidable antagonism which Protestant missions in China are encountering from the Romish hierarchy. The Church of Rome has a million followers in China, led by Jesuits, who seek to destroy Protestantism. It almost seems as if the battles of the Reformation were to be fought over again on Chinese soil. This state of things, while augmenting the difficulties of China's evangelization, we have no need to shrink from, but

rather to rejoice in, for as God is with us more decisive will be the triumph for truth and righteousness.

Three new families have been sent to the field by the Union the past year and fourteen single women by the auxiliary Woman's Societies. As these, however, hardly fill the vacancies caused by the retirement of former workers, there is no real addition to the working force of the mission. Others must follow if the Union is to seize the opportunities which China's awakening now offers.

Attention is specially called to the reports from the field for the presentation in detail of interesting and valuable information.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

Dr. Adamsen reports :

It is with much pleasure that I submit the annual report of the Siam mission for 1897. The mission work here in all departments during the last year has shown steady growth. An addition of twenty-one members was made by baptism; although not such an abundant harvest as we hoped and prayed for, nevertheless we rejoice that the presence and power of the Holy Spirit has been with us in a great measure. We have been able to complete two new chapels at Tapowlom and Paklot, respectively. The work has been accomplished at very little cost to our board, for which we have great reason to rejoice. One important event of the year was the organization of a church for the Peguans at Tapowlom. The event took place in April, while Rev. E. O. Stevens of Moulmein was visiting us. In fact, this church mainly owes its existence to the indefatigable efforts of Rev. E. O. Stevens in interesting the Peguan Christians of Burma in behalf of their fellow countrymen in Siam.

The Chinese Christians at Wat Koh continue to grow in grace. They are contemplating to support their own pastor. We are in hope that they will soon take a decided step in that direction. They have already started a building fund in order to improve their chapel.

We regret that we cannot report the organization of a church at Paklot this year. There have been altogether seven converts from the village, but we thought it better for them to be connected with the church at Tapowlom for a time at least.

Our hearts often turned to Paklot, and what was our surprise when we again visited the place to find that a work of grace had been going on. Some seeds previously sown had fallen upon good soil. There was one inquirer, a man of fifty years of age, who had previously been a Buddhist priest. He was a prominent man in the village, because of his wonderful knowledge of the teachings of Buddha. Soon he was prepared to unite with us. We suggested that he go to Tapowlom, where I would administer to him the ordinance of baptism, but to our surprise it was his wish to be baptized in the canal at Paklot, before the people who knew him and had respected him because of his knowledge of the religion of Buddha. One Sunday morning I baptized him according to his request, and in the presence of a great crowd of villagers. It was an inspiring scene, before and after the baptism. We are praying and hoping for a greater manifestation of the Holy Spirit in this village.

At Tapowlom we have had our trials — perhaps we could call it persecution — if the throwing of bricks and stones into our midst can be called such, but they have all finally

worked together for good to them that love Him. Our Christians at this place are a faithful little band.

When we review the past year we can recall many trials, but above and around them all we see shining the great love of our Lord and Savior and the presence of the Holy Spirit.

We want the prayers of our good people in the home-land, that we may have grace, wisdom, and bodily strength to continue our work this present year.

East China Mission.

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner, Rev. C. F. Viking, Mrs. Viking, J. S. Grant, M.D., and Mrs. Grant in America, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton in America, Miss Kate Goddard.

Mr. Goddard reports :

In reviewing the year just closed I have renewed occasion for thanksgiving on account of uninterrupted health and opportunity for work. Not a day has been lost from illness, and even the two weeks spent at our sanitarium during August were fully occupied in preparing references for my translation of the Old Testament.

After Mr. Cossum's departure, Jan. 15, Mr. Viking took charge of his work in the out-stations, so that I have had the care of only three country stations and the oversight of the work in the city. I have visited these stations occasionally, and at each of them good faithful work has been done through the year by the native preachers in charge. With Mr. Warner's arrival, Nov. 19, to take charge of the treasury, I was able to give my time more completely to the work which has been my chief occupation during the year — that of translating the Old Testament into the Ningpo colloquial. I have finished the first translation, and have carried the revision through Genesis, Exodus and Leviticus. If all goes well I hope to carry the revision far enough by the end of the year to begin printing. For many years this work has been called for by the native Christians, but no one seemed able to respond. In 1896 it was laid on my heart to undertake the work, and when the subject was presented to a gathering of all the missionaries in Ningpo, I was unanimously and urgently requested to do it. Since that time, therefore, I have employed all the time that could be spared from other work in pressing this work, and the other members of the mission have aided me in every possible way.

Mrs. Goddard has taken charge of the day schools — two for boys and one for girls — which have been unusually well attended and very successful. Owing to want of funds I have been compelled to close the Boys' Boarding-school this autumn. I hope this will be only temporary, otherwise we shall suffer loss; bright boys who are connected with our Christian families will go to other schools and be lost to us.

The city church celebrated its semi-centennial Oct. 31. It is now fully self-supporting, and has given considerable for the Home Mission Society, which was started last year. While additions have not been large the past year, the church has been growing steadily, and a good spirit has been developed in its weekly meetings. We live in hope of still better things.

Miss Corbin, in charge of the Girls' Boarding-school, reports :

There have been thirty-five girls enrolled in our school during 1897, seven of whom have received baptism during the year.

The girls have shown an increasing interest in their Bible studies, which form the principal part of our school curriculum, and with their interest in the Word has come a corresponding growth in Christian living. We look back upon the year just ended as a precious and blessed one together, filled with a real spirit of helpfulness and happy industry, and are praying and expecting even better things from the year before us.

Two of the older girls with the escort of a Bible woman have sustained a Sunday afternoon meeting with heathen children at the South Gate chapel—the class varying from twenty to forty children. No other outside work has opened to the girls except the opportunities given them while at their homes for vacation. When we separated for the summer we pledged to do some work for Jesus amongst neighbors or friends, and our first Christian Endeavor meeting after school assembled was given up to reports of what each had done, and very specific prayer for each. This has come to be a settled custom in the school. Pray that these girls may be blessed and owned of God, so that they may become useful women in his service for China.

SHAOHING—1869

Rev. H. Jenkins, Mrs. Jenkins, Miss Lillie A. Snowden, Rev. W. S. Sweet and Mrs. Sweet in America, Miss Mary A. Dowling in America.

Mr. Jenkins reports :

Work in the Theological school has been conducted through the year with the usual fidelity and success. The pupils have been willing laborers, evidently studying with the determination not only to please their teachers, but to secure the greatest good out of the time spent over their books. Their studies comprised portions of the Old and New Testament scriptures, church history, sacred geography and Paul and his ministry.

The class of men asking admission to our school is the average Chinaman, and of such, as a rule, is the membership of our churches; but coming to us with their full experience of idol-worship and whatever other debasing teachings and practices may be abroad among the people, through the Spirit's enlightening powers and the "implanted Word" they go out, not inaptly fitted to expose the grossness and superstitions of the masses, or combat the falsities of the would-be instructors of the people. The majority of the pupils are vigorous young men, who with their minds charged with truth and spirits inspired with salvation for their countrymen, are capable of conducting aggressive work or leading the churches upward to greater spiritual development. The pupils of greater age, though often of less retentive minds than their younger brethren, taking with them into the field fuller experiences and riper judgment, with equal zeal soon command respect and gain for themselves a good name as preachers and doers of the Word.

As yet the churches have not either individually or collectively felt sufficiently strong to offer pecuniary aid toward the support of our school, though in connection with the missionary they have been usually discreet in the selection of candidates for theological training. Here I may add the man Tsiang Veng-Vsae, to whom I referred in my last report as self-supporting, feeling his age (nearly fifty) hardly justified his completing the three years' course, left school at the close of the second year, and opening a station outside of the city at his own expense, is actively preaching the gospel.

The city East Street Chapel has been kept open during the year, affording a center for daily seed sowing. The seniors in our school have assisted the local preacher on Sabbath afternoons, either at the chapel or accompanied him to some frequented spot, either within or without the city, to preach.

Miss Snowden has been quite persistent during the working months of the year in maintaining the weekly service she inaugurated last year at the chapel for the women of the neighborhood.

Mr. Sweet writes:

We have need to be thankful for God's care this year, even though sickness has visited us. The year's work has been the best one we have had in China. At our last association we thought that we must go up with not one gathered sheaf. There were inquirers, but none fully given up to God. Mrs. Sweet and myself made it a special subject of prayer, and without effort God gave us three baptisms. This opened the door, and they have been coming ever since. This year eleven have been baptized, and at our last preachers' meeting there were fifteen who had been keeping the Sabbath for from three to seven weeks.

We are rejoiced that this second year's work at Mô Sav has witnessed growth, and there are five who are now helping in the Sunday school and two that work in the B. Y. P. U. leading meetings and studying the Word. Ko Gyrao has not been as fruitful a field, yet we have gathered some fruit and more is in sight. At Hangchou growth is slow, and especially so with no foreigner there.

We have visited these stations regularly twice a month, which with a slow boat means the consumption of much time.

Our unoccupied time night and day has been spent in the printing-room or on preparing material for the Sunday-school lessons, the B. Y. P. U. calendar, the almanac and other things printed. The little plant we believe is needed and should be greatly enlarged. Since the arrival of the press there has not been a day when we were not a month or more behind our work. Taking all the year we have wished we could do two men's work, so dark is the field, so needy the work to be done. Pray ye the Lord of the harvest to send forth more laborers into the harvest.

KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Holmes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Dr. Barchet reports regarding the medical work:

Both hospital and dispensary were kept open throughout the year. The number of in-patients treated was 238; that is ten more than we had the previous year. Visits from out-patients came to 3,548, including attempted suicides and opium smokers who came to us to help them in breaking off the pernicious habit. The patients treated represented every district of the Kinhwa prefecture; some came from regions beyond; two came all the way from Anhwei province, purposely to seek relief. It is chiefly through those who have been benefited at the hospital that new patients are brought to us. These facts show the needs of the country and the influence we obtain through this work. Their own doctors are often worse than useless; of this we have daily experience. Much as the natives dislike leaving old-trodden paths, they cannot help comparing intelligent treatment of their complaints with the maltreatment they have been accustomed to, hence mission hospitals grow in favor and become powerful levers for evangelizing and educating the country.

Whilst we do what we can for suffering bodies, we take it only to be a stepping-stone to lead them to a knowledge of the Great Physician, and that these efforts are not fruitless we are permitted to see even now, in the conversion of men and women who no longer

bow down to idols, but worship the only true and living God, trusting in his son Jesus for salvation.

The girls whom my wife is teaching at the special request of our native friends, practically form an anti-foot-binding and temperance society. One of the young ladies, twenty years of age, has already unbound her feet; the others intend to do so, but have not yet succeeded in getting their mothers' consent.

Our class of medical students numbered five who were taught four days in the week, and have done as well in their studies as we could expect. The Christian Endeavor Society which they started has been kept up, and we are thankful to see the spiritual progress some of them are making.

Great changes are about to take place in China. We need the prayers of God's people, that this ancient people may be led into the paths of truth. Special grace and wisdom are also needed to lead our native Christians nearer to Christ.

Mr. Holmes, who has charge of the mission work, writes :

The work of the past year has presented some interesting features. Some grave questions have been met with firmness, and are practically settling themselves. Throughout the year we have been conscious of God's presence and power among us.

During the first few months it seemed best to make some changes in the force of evangelists and preachers. The idea was to give each place the best man we could, and to retain in mission employ only those who were most profitable spiritually to the work. The benefits of an efficient force of workers are already apparent.

Early in the year three of the churches took up the Christian Endeavor movement. Immediately there was a quickened interest in Bible study, and a fervency in prayer such as I had not noticed before. Though the numbers were few, the quality of the meetings often equals what I have seen in America. Yet in order to keep up a good interest they seem to need constant and wise supervision.

About the 1st of July we rejoiced to see the interest begun develop into a revival. Ten or more applied for baptism in the Shihmen Church, and the good work continued throughout the summer and autumn. Other places also soon felt the thrill of revival, and I was kept very busy visiting the stations and examining the candidates. Most of them had already been inquirers for some time; some for years, but had not yet made a decision.

Recently a new convert invited us to come to his village near the city of Yangki and open a chapel. He informed us that many of his neighbors are well disposed toward Christianity, and are desirous to learn more of the gospel. After some investigation and further thought we advised him to do what he could by telling what the Lord had done for him; that we would help by preaching in their homes as often as possible; and we tried to show that logically and scripturally the church preceded the chapel. Too often we missionaries seem to say: "Go to, now, and I will establish a church in such a place," and the Lord does not go with us to that length.

The development in self-support has been mainly along the line of providing houses of worship for themselves. The two largest churches, Shihmen and Maoteo, are now settled in buildings of their own, each costing about \$140 Mexican. The three smaller churches still worship in mission chapels. As they grow we hope to encourage them also to secure property of their own. Already the Kinhwa Church has a fund of about \$30.

In the city we open our two chapels for evangelistic work several hours a day during four days in the week. One or two days are set for visiting in the surrounding country villages. We find many very willing listeners, but it seems to require a long period of training before any receive the truth and act upon it.

HUCHAU — 1888

Rev. G. L. Mason, Mrs. Mason, Rev. J. T. Proctor, Mrs. Proctor.

Mr. Mason reports :

Evangelism.—This, the chief feature of our work, has been pushed more than in any previous period. We took no vacation during the year. Scores of towns and villages have been visited and revisited, the missionary and native helpers preaching in houses, in tea-shops, in chapels and in the open air, spending from an hour or two to a whole day in each place in close contact with the people. Tens of thousands of pages of gospel tracts have been given away or sold. In these places series of daily evening meetings for the unsaved have been held, aggregating eighty-two evenings. There are multitudes of open ears. When will their hearts open? In Hiao-fung county, of this prefecture, new work has been opened and three earnest believers baptized.

Reform Work.—Any religion that is worth a pin must sympathize with, if it cannot entirely engage in, all true moral reform. Hence we hate tobacco, opium and alcohol. I have just written a temperance ballad in Chinese which will be widely circulated. We have had the third wedding wholly without intoxicants, a rare thing in China; one hundred guests, half of them heathen, and all well pleased with hot lemonade instead of fire-water. A number of opium sots have broken off their vice through prayer alone. We trust they truly repent, but we wait to test them. The "Anti-Opium League in China" we helped to organize in Shanghai. It aims to concentrate sentiment and action against a gigantic curse. There is growing very slowly a public sentiment against foot-binding. But alas! this moloch of cruelty is still feared, if not worshipped, by too many professed Christians.

Church Life.—Self-help and the leading of the Holy Spirit are sought. Mission-paid evangelists serve the churches only incidentally. Their chief work is with the unsaved masses. The Christians many of them take turns leading meetings, looking to the Holy Spirit for the theme. The churches have no settled pastors. The Sunday-schools study the International Lessons. The Lord's Supper is observed semi-monthly. A covenant meeting occurs every month, and every Christian is expected to give account of himself. There is a prayer-meeting weekly for women, and also two general social meetings for prayer. In the city church a collection is taken every Lord's day, each member's contribution being tied to a bamboo slip marked with his name. In the country church an annual contribution is still the custom. A large preaching hall opened this year on a busy street in the heart of the city has many hearers, taught not only by evangelists but by the testimony of church-members who rejoice in their deliverance from Satan into the liberty of God's children, and who long for the glorious appearing of the King to set free the suffering millions of China. Reader, pray for us daily, that the proclaiming of the manifold gospel here may bring countless blessings to men and endless glory to Christ.

South China Mission.

SWATOW — 1846

Rev. William Ashmore, D.D., Mrs. Ashmore, Rev. William K. McKibben, Mrs. McKibben, Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster (in America), Mrs. Anna K. Scott, M.D., and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D., and Mrs. Partridge (in America), Miss M. E. Magee (in America).

Dr. Ashmore, now entering his forty-eighth year of service in China, reports :

My special responsibility has been the care of the Biblical school, elsewhere called a theological seminary. Though the nature of this work is fairly well known, a few words of rehearsal will be helpful. We need trained helpers, and we must have them ; we need many such. So great are the openings at this time, that if we had them and had means to support them, we could locate half a hundred men without delay. We need men for pastors and we need men for evangelists. In order to give them such degree of training as is practicable this class is indispensable.

Our plan is to keep the school open for comers at any time during the year except the hot months of summer. We take students just as they are, and just when we can get them ; whether they know little or much ; whether we can have them a whole season or only a month or a week. If they have any speaking capacity, and want to study the Bible, and will promise to use what they learn for the good of others, more especially of their own churches,—when they come we bid them welcome.

Some of our students are young graduates from the boys' school, expecting to go out as school-teachers, and there they are expected to do double duty—to teach the members' children on week days, and help expound, or at least read the Bible to them all on Sundays. Some are converted men who have been teachers in purely heathen schools before they became Christians, and some are persons taken raw from the shops, or the rice-fields, or from the fishing-boats, as were Peter and John. Some of them are in middle life and some are well along in years. Now and then we have a man who is fifty or sixty years old. If the root of the matter is in him, we do not mind his age.

It must not be forgotten that here in this mission we who are working out from this center have faith that the problem of self-support must resolve itself very largely into a question of self-nutrition. So our purpose is not only to have a school for those who may devote themselves entirely to the work of the ministry, as evangelists or pastors, but it is also to promote the capacity of the church for self-nutrition, by raising up among themselves men whom we do not expect to see set apart for ministerial work, but who can become readers and expounders and exhorters among themselves.

The success of this method of work has been amply sufficient to justify a very positive enlargement of our means and facilities. It is rather a surprising fact that so large a number of Christian men can be developed in so small a membership, capable of rendering fairly efficient service on the Sabbath. This church, or rather these associated churches, have never numbered more than they do now—a few over twelve hundred. Yet since the beginning, and connected with our Biblical school, there have been nine ordained preachers and forty-two other preachers ; that is, men trained in the art of expounding portions of the Word of God in an edifying way. Quite a number of these are dead, for our preachers usually have among them an unusual proportion of people well along in years. Five of them have disappointed us ; about twenty are in actual service of the missionaries ; and about eight or ten others are doing good ministerial work at their own stations, where they live. The above list does not include present students—ten in number, nor yet the school-teachers, who also preach, numbering about ten more.

Mr. Foster reports :

After three years away from the field it is a great satisfaction to return and again share the work here as in former years. Reaching Swatow in the end of March last, I was just in time to meet the native helpers and members from the inland stations who had assembled for the usual quarterly gathering. This gave me the opportunity within a few days

to get more information as to the condition and needs of the field than could otherwise be obtained in as many months. It was decided best that I resume the charge of the stations in Chao-Yang and Pu-Ning districts, which had been cared for by Dr. Partridge and Mr. McKibben during my absence, and also Dr. Partridge's own field about Jio-Pheng City and Lai-Phu-Sua.

At this last-named place a fine new chapel was to be dedicated in April and I agreed to be present, but once at Kho-Khoi, the scene of the previous year's conflict with "pope and pagan," I was obliged to stand by until the renewed hostilities were quelled, so that was my headquarters for nearly two months, and after that so many other difficulties arose in this part of the field that I was obliged to postpone my visit to Lai-Phu-Sua until November. Then I was able to remain for a month and enjoy many blessed privileges of teaching and preaching. The work there is in a hopeful condition; men of influence and position in their respective villages have heard the gospel, and some have believed. At present there is no outbreak against us, and we rejoice in the opportunity to push forward. There is, to be sure, the same shadow over our path that elsewhere menaces. French Romanists are planting their chapels near every place where we or the English Presbyterians have growing congregations. The situation is perilous, and our only hope is that God reigns and will yet put to shame his enemies. Meanwhile we go on witnessing for the truth with thankful hearts that he has protected us thus far and crowned the year with loving kindness and tender mercy. He blessed our efforts and the intervention of our American minister at Peking, so that the difficulty at Kho-Khoi was officially settled and peace secured; in the more complicated trouble at Lau-Kng the situation was greatly relieved, and we are still trusting his hand to lead into better things.

This Roman Catholic movement has developed both opposition and opportunity. The opposition means danger to the lives and property of Christians,—a trying ordeal for us all; at the same time their evil forms a dark background against which the clear light of the "Jesus doctrine" and the faithful witnessing of his oppressed people flashes out and startles the very heathen into admiration. Such has been the result at Kho-Khoi, where the congregation has nearly doubled within less than two years, and the reputation of the church for justice and righteousness is spread abroad through the whole surrounding region.

As the opposition is not an unmitigated evil, so these opportunities are not an unmixed blessing; if one does not discern the situation and the motives that lead to joining foreign assemblies, trouble will surely follow. The problem now confronting us is to make the most of this trend, which is due to a sense of *weakness* on the part of the Chinese, and, without offending or driving them away, to lead them to realize a sense of *wickedness* and seek the Savior. Often it happens that men who have professed to believe, while only looking for help in temporal affairs, have been lead to a living faith even after they had joined the church. At Lau-Kng the people came in because of their clan troubles, and have made us a vast deal of anxiety and trouble through their becoming afterwards complicated with Catholics; yet some of those who made false professions of belief in order to be received into the church, have since shown a true Christian spirit; two who were in prison sent out for books to read to their fellow prisoners and teach them the way of life. God is dealing strangely with this great people, breaking their pride, and in unexpected ways opening a path for his gospel to reach their blinded hearts. It is a privilege to have a share in carrying this gospel to them; it is at the same time a tremendous responsibility to direct missions in China at this critical hour.

My own work during the nine months of the last year was especially trying by reason

of these Catholic complications. During this time I was permitted to baptize six times, thirty-two candidates in all, and to administer the Lord's Supper seven times. One new station has been opened, a child of the Kho-Khoi Church. The believers have provided their own place of meeting, and have provided themselves with books. At another village near by new attendants at that same church are talking of a house for worship. When we see the earth thus bringing forth fruit of itself we rejoice and feel that the Lord of the harvest is visiting the field, and we may look for greater things ere long.

Kho-Khoi has done well in self-support, paying the salaries of both preacher and school teacher, besides all other running expenses save the salary of teacher for the girls' school, which we hope they will also assume for the coming year. Their influence has been salutary in provoking other stations to like good works.

Though war clouds appear on the horizon and the mists of political uncertainty often obscure the future, yet we feel hopeful of years of further privilege to preach the gospel to this people. Our plans are for extending our borders and increasing our efforts to build up the church and reach the unevangelized.

Mr. McKibben writes :

During the first quarter my work was with the same stations as before. On the arrival of Mr. Foster, since these stations had mainly been in his care, it was my happy privilege to transfer them nearly all back to him. I was then asked to take a part of Dr. and Mrs. Ashmore's work, in order that Mr. Ashmore might devote himself to perfecting our vernacular scriptures. This field embraces a number of old, well-established churches. In all there are now fourteen churches and stations in my care. There have been baptisms from all of them but one. Sixty (60) persons have been baptized on the field, and nearly an equal number at the quarterly meetings at Swatow.

There has been an increase in the number of secondary stations, or places of prayer. These are auxiliaries of great value, though we are compelled to move cautiously in extending them. Not all who want to open a place of prayer have a spirit of prayer. In the general upheaval now going on, with the breaking up of the empire and the parceling out of its pieces daily expected, all China is trying to get on good terms with the Western world. A word of encouragement and thousands would flock around us; but the progress of a real gospel would be effectually blocked. We pick our way amid daily perplexities. While taking care at every step not to crush the bruised reed, we must take equal care lest we fall into nets spread for unwary feet. Power to discern spirits is a gift of great value now.

A main effort throughout the year has been to secure Chinese support for the preachers. At the July and October quarterly meetings this subject was given the right of way by general consent. A letter was sent to the churches in July telling them the time was at hand, and that beginning with January, so far as they were able they would be expected to support their own preachers. The churches and stations have responded to these appeals almost without an exception, this being true not of my own field only, but throughout the mission. A number of them have already called brethren to labor among them, and indeed every available preacher is or will shortly be receiving his pay wholly or in large part from the people for whom he labors.

I have tried not to neglect what in this mission has ever been held a fundamental principle: the preaching of the gospel by every Christian up to the measure of his ability. The brethren are systematically encouraged to help in this at all the stations, small and large, new and old. I spent the greater half of December with one of the churches teach-

ing a class of men, the purpose being to increase their knowledge of the scriptures, deepen their Christian life, and augment their usefulness in work and worship. About twenty-five were enrolled, with an average attendance of fifteen, morning and afternoon, and there were other indications of considerable interest. There was no expense to the mission beyond a couple of dollars. That church is presided over by a brother engaged in a secular calling, who comes from a neighboring town and preaches on Sundays, the church paying him a fair remuneration. There lies before me a letter just received from them asking that they be allowed to call my best personal helper to spend six months among them in special Bible instruction from village to village. Their desire must be gratified.

My first thought on a review of the year is gratitude to God that so much has been accomplished. The second thought is of the magnitude of the work before us, the futility of man's efforts, and the need of wisdom, that we may follow lines of action where the Lord will work with us.

Rev. Wm. Ashmore, Jr., reports:

My last report mentioned a beginning made in the work of revising the New Testament in our Swatow colloquial. The continuation of this work has been my chief occupation during the year. Early in the year a rearrangement of the general work was made, whereby my colleagues relieved me of the greater part of those country stations that had been under my care during the year before. Thus I have been able to give almost undivided attention to this work of revision. The native helper best qualified to assist in this work was also relieved from other duties, so that his whole time and strength could be given to this one thing. The committee appointed by the Shanghai Conference of 1890 to prepare a new "easy wen-li version" of the New Testament, met for work at Swatow during the summer, and this, too, proved most timely, for by the kindness of one of the committee, Dr. Graves of the Southern Baptist mission, I was furnished with the results of their work in advance of publication, and this has been very helpful. Messrs. McKibben and Foster have gone over the copy of a considerable portion of the work done, making many suggestions that were incorporated in the final copy made for the press.

By the end of the year the last of the four gospels had been sent to the press and the manuscript of Acts was well advanced. We have from the press the promise of an edition of the gospels and Acts bound together, to be ready for distribution at our quarterly meetings in April. After long and careful consideration of the matter on all sides, we have decided that it would be true economy to have the work stereotyped. The cost of the plates is something like \$300 Mex. (a little less) additional to the cost of setting the type. But with plates we can order a much smaller edition at the outset than would otherwise be required, and can thus avoid all the expense and risks of storing a large edition, in a climate where white ants and worms are likely, in spite of every precaution, to destroy a considerable percentage of books stored for a number of years.

We are continuing this work of revision during the new year, and hope with the Lord's blessing to nearly, if not quite, complete the New Testament by the end of the year.

The matter of supporting their own preachers has during the latter part of the year been pressed on the attention of the people, both at our quarterly meetings here and at the several stations in the country. There has been a good response. Three of the stations still under my care, two of them small and weak as yet, will unite in supporting the coming year one of our oldest and most experienced preachers, and will pay his salary of \$6.00 Mex. per month. Our great need here is more men qualified to become pastors and leaders.

The school work shows a marked growth, both in the boarding and in the country schools. The total number of pupils in the former was 66 as against 47 the year before. The country schools connected with stations belonging to Kak-chie (or Swatow) as a center, have been 13, with an aggregate of 183 scholars, as against 8 schools with 101 scholars the year before. Three of these schools have been self-supporting. The grants made to these schools amounted to \$170 Mex. and the natives paid in as fees or contributions from the stations in support of the schools, \$331 Mex.

Dr. Scott, in charge of the medical work, adds:

One hospital, 2 dispensaries, 4 assistants, 811 in-patients, 247 surgical operations, and 13,381 applications for treatment.

The medical work of this station has continued throughout the year without interruption. The two students who failed to graduate in 1896 passed a satisfactory examination last October and are valuable helpers. We now have five medical graduates. The course of medical study embraces all the essentials of the medical colleges at home. We have fifty-two volumes of standard works which have been translated by medical missionaries in China. These are invaluable aids in training Chinese medical students. Owing to the prejudices of the people we teach practical anatomy by means of the manikin. It was thought best to receive no more students until I return from my home leave in 1899.

During the year 390 patients have been treated for the opium habit. Several of these have professed conversion and have united with the church, and many of them are interested in Christian doctrine. That all of these will remain permanently cured of opium smoking, is more than we can reasonably expect. But there is ample reason and encouragement for us to continue this work, and faithfully care for all who ask us to help them escape from their terrible bondage.

The names of all hospital patients with place of residence have been given to our evangelical workers. Thus all can be looked after spiritually when they return to their homes. Unceasing effort is put forth by our hospital workers, and the gospel is faithfully preached to both in and out patients.

The Swatow missionaries have also rendered efficient aid in this direction, as well as in financial help and valued counsel.

The hospital has come nearer being self-supporting than in any previous year. Drugs have been sold to the Chinese to the amount of \$400, and \$500 has been received on the field; of this sum more than three-fourths has been given by Chinese patients. Gifts of articles essential to the carrying on of hospital work also deserve mention, as they show the good-will and confidence of our Chinese patients. Several of the literati and official class have had medical care and treatment.

Real progress has been made all along the lines, and we hope the time may not be far distant when the hospital will pay all running expenses. For this we are putting out especial effort, as we feel that it is better for these people to be self-reliant and pay for what they receive, when they are able to do so.

Your medical mission plant at Swatow now consists of: one hospital building for women and children; one hospital building for men; one hospital building for contagious diseases; one houseboat for country medical work; one-half of Sherwin bungalow, this house having been built to accommodate two medical and two evangelical workers of the Society of the West.

We can take into our hospital 140 patients provided we crowd them after Chinese fashion. This we prefer not to do; we hope to enlarge our borders at no distant day.

The yearly number of patients has increased from 4,015 in 1890 to 13,381 in 1897. In the eight years there have been over 72,000 patients. To the Society and to friends at home and on the field we are under obligations greater than we can recount, and if our work has been in any degree a success the credit is due to these friends and helpers.

Dr. Josephine Bixby will take charge of this work during my absence, and I bespeak for her the same kind and generous assistance which has hitherto been given to the Swatow medical work.

Miss Scott writes:

During the year ten Bible women have been at work. These are constantly telling how much better the opportunities are now than they were a few years ago. They say they are now received cordially in almost all of the villages and homes which they visit. The Bible woman Sai-kio has been retired from work because of old age. In October the field work was equally divided between Miss St. John and myself. At the same time the Bible woman Sui-Lang was given over to Mrs. Spiecher to help her in the Kityang work. There are now eight Bible women in active work in this part of the field.

The woman's class on the compound was the largest for many years. There were twenty-six members, ranging in age from eighteen to seventy. Of these, ten were baptized during the year and four unbound their feet. There is a growing sentiment in this district in favor of the anti-foot-binding movement. Six of the women were partially or wholly self-supporting while in the class.

In connection with the woman's work a weekly prayer-meeting has been held. It is led by Christian women and some of the older girls from the girls' school. There is an average attendance of about fifty at these meetings.

The Dorcas Society has completed its fourth year. Its usefulness and prosperity increase as the years go by. Over forty garments have been made and given out to the poor of the church. Though more money has been spent in carrying on this good work, a larger balance is reported than in any previous year. Its prosperity is due to the hearty support of the Chinese Christians.

MUNKEULIANG—1882

Rev. G. E. Whitman, Mrs. Whitman.

Mr. Whitman reports:

It has been a year of steady progress. The growth though slow is, we trust, solid and lasting, and the outlook is promising.

Baptisms.—There have been fourteen baptized during the year. All of these presented the most satisfactory evidences of their conversion, and we pray that they may not turn out to be hay, stubble, or dross, but precious stones, meet for the Master's use. Two of the number were from a wealthy family, and we have not unsatisfactory evidence that they may use some of their wealth for the advancement of the cause of Christ. A number of our members have died, some others have been brought to life again in the shape of backsliders reclaimed, and we have received a few by letter.

Present Membership.—The present membership is fifty. With the exception of three men gone to foreign parts, all are at present on the field, and in most cases they are faithful witnesses of the truth. At two stations the Christians have been subjected to some trouble and persecution during the latter part of the year, because they refused to contribute money for a theater to be held in honor of idols. In one case the aid of the

local mandarin had to be invoked to stop persecution. The Christians have stood firm, and the result has been that their heathen neighbors have learned that Christian principles mean something, and that the Christians are willing to stand by them. Some of the very ones who sought to persecute the Christians are now attending chapel regularly, and matters have been so tactfully settled that no bitter feelings remain.

The grace of giving is slowly being learned. The chapels at Mun Kheu Liang and Pun Shui have both been repaired. The Christians, though poor, subscribed liberally in money and work, and the balance needed to complete repairs was raised from private sources. Our meeting places are now in good condition. Enlargements we hope will soon be needed at Pun Shui to meet the growing demands of the work there.

Itinerating.—Visits have been made to different places as time and opportunity offered, with the hope of opening up new stations for the propagation of the gospel. At one of these places, the market town of Kau Pi, the outlook is most hopeful. There has been one Christian there for many years, but the temper of the people as a whole has been so anti-foreign and anti-Christian that no further impression has been made until within a year or two. Quite a different feeling is now manifested, and through the earnest and faithful efforts of this one Christian many have heard, and not a few are hopefully interested in the gospel. We are at present seeking to rent a place there for preaching. Kau Pi will also be a convenient center from which to reach an important surrounding region. The other places visited are not so hopeful at present.

KAYIN — 1890

Rev. Geo. Campbell, Mrs. Campbell.

Mr. Campbell reports :

The entire year has been spent on the field, and all but 96 days in the city of Kayin. I have more or less detailed notes of 187 public evangelistic meetings held in the city, and have the names of 286 persons with whom I conversed during the inquiry meetings following.

In the prosecution of our country work I travelled 598 miles on foot, 176 by sedan-chair and 152 by boat. Seven walled cities and many market-towns were visited, only one of them previously unvisited.

A church was organized in June: six were baptized during the year, and four received by letter. Two have been dismissed by letter, and the present membership is eight. We are slowly but surely getting hold of the people, and believe that we shall see greater results the coming year.

Our school was maintained for nine months and a half, and proved a present source of strength as well as the hope of the future. The students helped in the singing and in personal work with inquirers. I sent one of them to Chin-p'in to help the colporter. One result was the winning of a very promising young man, who is coming here next year to study the Bible.

There is an interesting and hopeful condition of things in the district of Chin-p'in, situated directly north of us, also in the district of Vu-p'in in the Fuhkien province and lying still north of Chin-p'in. For years we have been itinerating in this region, but until lately there seemed no especial interest. Now all is changed. I have a letter from a prominent citizen of Siu-pu, a large market town twenty miles north of here, asking me to open a station there, and stating that there are several hundreds of people there who wish to become Christians.

Our literature has penetrated everywhere; a great many people have at one time or another come into contact with missionaries, and the general verdict is: "The doctrine is good." To embrace the Christian religion seems the readiest way of identifying themselves with the foreign powers. The situation is fraught with danger to true spiritual religion, yet it presents an unexampled opportunity for the propagation of the truth. There must be much patient instruction to clear away misapprehensions. We crave the prayers of God's people for the tact and faithfulness we need in dealing with these unusual conditions.

If we had the money we could buy at a reasonable price premises adjoining our school which would provide the additional accommodation we so much need for that work, and also give us two rooms which would answer very well as a temporary chapel. Our lack of native helpers forbids any halt in the work of the school; but we are cramped for room. A chapel we must have, or the work will suffer.

UNGKUNG—1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck.

Mr. Carlin reports:

Our work for one and a half years has cheered us, yet we think it more promising now than ever. Our greatest regret is the lack of trained, efficient preachers to locate at places where we ought to have stations, as indicated by the hand of the Lord; yet we thank that same Lord that he has given us good ministerial students who will soon be prepared for the work he has made incumbent upon us, for wherever he assigns a work he also furnishes the ability and means to perform it.

On reference to our books we find that 245 applications were made for baptism in the year and 124 were baptized, 13 died, 5 were excluded, 2 of them for lying and headiness, 2 for gambling and 1 for theft. These are all we have had occasion to exclude in the four years of our work here. We have never had one to return to heathenism or to prove treacherous; we have never had but three to regularly absent themselves from church on Sundays, and they will be excluded at our next quarterly meeting if they do not repent. It appears from these data that our people are stable Christians.

We believe that all of our people, including adherents, are zealous, for their entire stock of talk with each other and the missionaries is about our church and work. Without the directions explicitly from the missionaries they have secured prayer-meeting places at ten or twelve different places. The brethren and adherents meet every evening at these places of prayer to sing, pray and read and expound the scriptures, according to ability. The preachers at regular stations visit these places of prayer as often as possible and preach not only to brethren but to the heathen also who may drop in, and at night they teach the brethren, after the order of a Bible school. Into these schools the heathen freely enter, many of whom are thus led to attend Sunday chapel preaching. I know of no feature of our work that is more gratifying and hopeful than this, for within it is the element of almost indefinite multiplication. Some of these places of prayer are loaned by the brethren, others are rented of the heathen.

We have now a permanent station at Ko-tung, where we have done much preaching, but where it has been most difficult to secure a house. Ko-tung has a population of ten thousand, and is surrounded by many towns in a rich country, from which the people may go to Ko-tung to preaching. We shall have at least two hundred regular attendants at Ko-tung as soon as the house is opened.

Last Sunday I preached at Sô-lai to four or five hundred regular attendants representing twenty-six surrounding towns, as well as to several hundred irregular attendants and heathen. The brethren there have diverted \$67 of their last year's contributions to missions for the purchase of a lot upon which to build a church, the attendance having long ago outgrown the capacity of the present building. The lot is deeded to the Missionary Union. Schools for boys and girls were taught there each forenoon for eight months of the past year, averaging ten boys and six girls. The native brethren say they will help both in money and work towards building a house.

We could not desire greater civility than we receive at Ungkung; wherever we go we are saluted and invited, nay entreated, to enter the people's houses, and we can without fear of offense preach or teach in anyone's house. We are most frequently requested to do so by the householders with impunity on their part, whereas formerly they looked frightened when we began to teach in their houses.

Mrs. Carlin, with as good a set of Bible women as ever blessed any mission, has free access to all the heathen homes, where they teach with the utmost freedom and are heard with equal politeness, not infrequently eagerness. The woman's work is in a flourishing condition; this I say not because of the present status of attendance on preaching so much as because of the hundreds and hundreds of women who through Mrs. Carlin and the Bible women have almost decided to come out from heathenism. We know where they stand; that it is on the verge of this decision.

We preached out in hundreds of the surrounding towns during the week days of the year, where we always had good hearings and treatment, and sold above nine thousand books and tracts. From this continued seed-sowing from year to year in hundreds of towns we are not unreasonably expecting a large harvest in the near future. The time is come when if a missionary works in China he shall soon see the fruit of his labors, but the time is past for saying that China is a hard mission field.

We have a class of eight Bible students in training for evangelistic work, also five in training for Bible women. These are the picked men and women of our mission.

In closing we record our thanks to God for the increase of our missionary force in the persons of Mr. and Mrs. Groesbeck, who find the natives joyous to receive them, and a wide door of opportunity wide open before them.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp.

Mr. Kemp reports :

In the few years that I have been permitted to work here, I think the past year has been the most encouraging of all. There has been a marked change in the reception given to us and the gospel. We have met with no hostilities. There has been far less reviling than in previous years.

In the past year we have visited over two hundred towns and villages; many of those had been visited two or three, and some of them four times. In some of them our former visits were remembered, but in most of them we and our message had been quite forgotten. This proves to my mind that merely going through the land sounding the trumpet, as some say, is not enough. There has been a marked increase in attendance at the chapels after these itinerations.

Phû-sâng is distant from Hu-City about ten miles, and is in a densely populated district. The average attendance there has been seventy-five for the year. The hearers

are constantly changing. They come until they learn that there are no worldly benefits to be derived, and then they drop out and new hearers take their places. I think it may be safely said that nine-tenths of all that come are interested only so far as they can secure the foreigners' aid and influence in assisting them in worldly matters. During the past year I have been offered several places to open chapels, all of which, after looking into the matter, I found it necessary to decline.

During the past year have examined fifty-nine candidates for baptism; baptized sixteen. The Phû-sâng Church has paid its school teacher, taken care of its poor, and gives promise of doing better in the year which we have already begun.

Hu-City is a hard nut to crack. Its shell is thick, and it will take hard blows and many of them to break. There have been some additions here, but most of them have been from surrounding villages rather than the city itself. The city, however, is a good center from which to work this populous district.

KITYANG — 1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports:

During the past year the gospel at Kityang has made substantial progress. The Chinese have come in large numbers to our chapel. This, however, did not always signify that they were under any conviction of sin, or that they desire to forsake their idolatry. The Chinese heathen are indeed a study. Realizing that their government in all its departments is weak, they are now eager to be in close touch with the formerly despised missionary. It follows that the missionary must constantly be on his guard lest unscrupulous persons succeed in obtaining his influence. It is trying to us to be constantly suspecting and doubting our fellow human beings, and the reactionary effect is certainly not wholesome upon the missionary. But the welfare of the work demands that the missionary suspect every new-comer. The truth as it is in Christ alone must make it plain who are the true worshippers and who are the false. But apart from this unpleasant feature of the work, we have great reasons to rejoice in that God has led quite a number of men and women out of heathen darkness into the gospel light. In all, ninety persons applied for baptism at Kityang and our outstations. Of these ninety the church at Kityang, after thorough examinations, received thirty as worthy of baptism; besides these there were four men from Lau-Kung who were baptized at Kak Chieh last January. Thus in all thirty-four persons were added to the church. The Lord grant that they may all "be faithful unto death."

We are sorry to report that Dr. Bixby became ill during November, and has to lay down her important and blessed work for a season. The hospital is still open, and medicine is dispensed by her native helpers. May God continue to bless the work of the hospital, and may means be forthcoming to help Dr. Bixby in her plans concerning the hospital.

The burning of the cottage last August was most unfortunate. Nevertheless, withal we have reasons to thank God that it was not worse.

The preaching-hall in the city has proved a success. We have been trying for many months to open another hall in the city, but only at the present time does it seem that we are to be successful.

The women's work has been under the direction of Mrs. Speicher. Regular prayer-meetings have been held, and many women while staying at the hospital were instructed concerning the "one thing needful."

Chim-khen.—This place was opened a little over a year ago. The progress of the gospel at this place has been a great joy to us. Evangelistic or instructive preaching continued every night throughout the entire year. I shall never forget with what joy many of the heathen received the message of salvation. The worshippers have raised about \$350 to build themselves a house of worship worth over \$500. They also contributed about five hundred days' labor towards building the chapel. The church at Kityang contributed \$32, and \$68 was granted from my appropriations. The chapel will be a beacon light in that populous district, as there is no chapel or house of worship for miles about. We hope to open a "place of prayer" in one of the remote villages in the Chim-khen district.

Itinerating.—During the past year we visited over one hundred and fifty villages in the western part of the district of Kityang. Our work was handicapped because of the innumerable clan-fights among the villages. We were often solicited to open up work among such villages, but we knew it was largely to use our influence to their advantage. However, in spite of all hindrances a good many have heard the gospel, and it has resulted no doubt in the dispelling of false conceptions of the nature of our work.

Schools.—Concerning this part of the work we are happy to report substantial progress. A year ago we had no schools whatever. During the year we had four schools, three of which were in session throughout the year. The maximum attendance for all the schools was sixty-two. At Chim-khen the Christian school has made a very good impression upon the heathen. They admit that our Christian method is far superior to their own. Two of these schools were practically self-supporting. The school at Kityang was small, owing to our inability to furnish the boys from surrounding villages with a place to live. We are contemplating, in view of the cramped condition of our work, renting a large house in the city, which will answer not only as a very suitable preaching-hall, but offer rooms for a boys' and girls' school besides; also a large room to hold prayer-meetings; besides this another part can be used as the home of one of the preachers.

West China Mission.

SUICHAUFU—1889

Rev. C. H. Finch, M.D., Mrs. Finch, Rev. Robert Wellwood, Mrs. Wellwood, Rev. C. A. Salquist, Mrs. Salquist.

Rev. C. H. Finch, M.D., reports:

Messrs. Wellwood and Beaman were ordained, Mr. Wellwood to be pastor of Suifu, Mr. Beaman to be pastor of Kiating. Suifu Church has received during the year five by baptism, dismissed one, suspended one, one marriage, no deaths of active members. Church numbers 23 active members and one under discipline. Sunday-school numbers about 75, divided into six classes.

Sunday services: Prayer-meeting at 10 A.M.; preaching at 11 A.M.; Sunday-school at 12 M. Christian Endeavor numbers 24. Prayer-meeting meets Sunday evenings. Church midweek prayer-meeting Thursday evening. Church collections on Communion Sunday average about 1,300 cash a month, 1,000 given by foreign members.

Daily preaching in street chapel. Pastor conducts during week a class in Bible study, a class in homiletics and a teachers' class to study Sunday-school lesson. Christian Endeavor collection goes to support the street chapel.

Mr. Wellwood writes :

Taking an impartial survey of the work and its prospects, I think there is much to be encouraged about. My work during the past year has been entirely given up to pastoral and evangelistic work in the city. Street chapel preaching has been carried on daily and also four nights each week. By this means we reach both country and city people. In the daytime country people are largely met and city people at night. During the year attendance has been very good and attention encouraging. No definite conversions have as far as I know taken place, but a knowledge of the gospel has been gained which will bear fruit some day. This daily preaching is the most important branch of our whole work and will have, in fact has now, far-reaching influence. Wherever one travels through the prefecture men are met with who have been to the street chapel and claim an acquaintanceship. This in itself is a fact of much importance, and always leads to a grand opportunity of pressing the claims of the gospel upon such individuals, and deepening impressions.

In addition to street chapel preaching I have had charge of all the regular church meetings, and have tried to help and build up the Christians. In looking over the year I can say it has been a labor of love. I find the Christians hopefully responsive to the claims of Christ upon them, and they have tried to serve Christ to the best of their ability. The outlook for the little church is hopeful, and we are expecting great things for them in the future. Five have been added during the year; one has been excluded and one is now under discipline. There are several inquirers, some hopeful and some I fear coming for the loaves and fishes. Whatever they come for or from whatever motive, we do our best to give them the gospel and are glad of having an opportunity to do so.

The country work is very promising; in one or two cities there is quite a little interest, one place, Li Chuang, having between twenty and thirty inquirers. The other place, Lau Kci, has some five or six. A few weeks ago I paid a short visit to the former place and was favorably impressed with what I saw. In time and with constant nurture and care a strong work will result in this place. The inquirers at Li Chuang pay their own rent on the meeting-place and pay all running expenses, and the object in view is to develop local talent to carry on their own work there. I think there is material if it can be developed.

Our little school has been successful during the year. The attendance though small has been regular and progress very satisfactory. The school is intended only for the children of the church members and inquirers. I have several applications for the coming year, so I hope to increase the numbers and thus extend its influence. The pupils of the day school form the nucleus of the Sabbath-school, which promises to become popular with the young community in our immediate neighborhood.

We are very grateful for our new chapel, which is now completed. This is a very important addition to our work here and has long been desired. It has seating capacity for 350, and we have very good congregations generally on Sundays. I trust the interest will increase and that many may be led to know God and find salvation through Christ.

Mr. Salquist reports:

As others will no doubt report about the city work, I will only mention something about my particular work in the country.

In the cold season most of my time has been spent in the country, mostly in itinerating work. Mounted on my mule, who is a good climber, with a paste-pot and a brush tied to the saddle, and posters in the bag, I slowly pursue my journey. Every few miles we pass

a wayside eating-house and resting-place. Here we dismount, untie the paste-pot and begin to put up a poster with some such verse as "There is only one God," etc. This furnishes a text for the sermon or talk, which usually follows. If any one wishes to buy gospels or tracts we sell them at a nominal price. When we arrive at a town or village we usually stop a day, and take advantage of every opportunity for private conversation as well as bookselling and preaching. The evangelist who accompanies me is especially useful in explaining the gospel to those who come either from curiosity, or otherwise, to the inn.

A word as to visible results: In nearly every place we get a respectful hearing for the gospel, and nowhere have we been molested or interfered with in any way. Many people tell us, for the sake of politeness, that our doctrine is good, but others, we are persuaded, do so from conviction. When the question is put why they do not give up idolatry and believe, the usual answer is, that they fear the ridicule and persecution to which they expose themselves. When the believers are more numerous they will also join us. This, I am sure, will be the case.

In two places, twenty and forty miles respectively from Suifu, we have regular work. Some ten or twelve profess to believe, and many are interested in the gospel. We aim at visiting these places as often as other work will permit. An evangelist is working in these and some neighboring places, preaching and instructing inquirers. Being fully convinced of the necessity of developing self-support, we insist on the members and inquirers paying the rent and running expenses of the preaching place, if they want one in their city. This may be slower work than the other methods, but we believe it to be right, and with that conviction we do not fear to wait a little longer for converts. It is certainly easier to pay, say \$5.00, than to get the natives to pay it; but in the end five cents paid by themselves for their own work, does more good than \$5.00 paid by the missionary.

Thus the years go by and the seed is sown; some doubtless by the roadside, on the rock or among thorns, but some falls in good ground and bears fruit. We have no doubt that after years will show much greater results than those we see now.

KIATING—1894

Rev. W. F. Beaman, Mrs. Beaman, Rev. F. J. Bradshaw.

Mr. Beaman reports :

The year has been one of activity. The work has been passing through that stage where the minutest details must be attended to by the missionary in person. To neglect or slacken the tension would be to imperil the work now in the bursting of the bud, as it were, and injure the future development of the flower.

Mr. Bradshaw came to us from Yachau during the early part of the year, and has proved a help and strength in the work. Our street chapel was opened, and first real work was begun during the spring months. Although three years had passed since our coming to the city, no definite work had before been formally begun. The first year we were here was taken up with study. The second year we were driven out by the riots of that notable year. The third year was occupied in repairing the torn-down places and securing a place for preaching. The past year has witnessed a better state of affairs. The work in its different branches has been organized, and some results have begun to manifest themselves. The street-chapel preaching is most encouraging. Crowds come from day to day to hear the gospel preached. Some are inquiring the way, while others are ready to receive baptism. Country work has taken on a definite form, and the Kiating district is

being systematically worked, in view of establishing outstations that will be periodically visited. The Kiating field has been connected with the Yachau field in the opening of a small preaching hall in a midway city by the name of Hangya. This outstation is opened and will be carried on by the workers of the two stations, Kiating and Yachau.

Plans are also being made to open an outstation in Chienwei, a midway city between Kiating and Suifu. When this plan will have been carried out, the whole field of the West China mission will be well connected and a good basis for work well laid. The work is encouraging in every way, and present results already amply justify our being here.

Mr. Bradshaw writes :

The year has been one of progress in every way. Some advance has been made in bridging the distance between the Yachau and Kiating colloquial. Two rooms have been built on the wall behind the street chapel, which though in a malarial district, gives me shelter, so that I am not afraid to go clear across the city from and to my work in summer suns and rains and darkness.

The street chapel and guest hall have been prepared for evangelistic work. The work has been organized. At the station Mr. Beaman takes charge of the pastoral and I of the evangelistic and medical work.

At our little dispensary during the year nearly three thousand patients have called. This has helped to open our street chapel and disarm prejudice in the city, and in the country we meet many friends it has made for us.

The country work has also been divided. Mr. Beaman is working the district towards Yachau, and I the district towards Suifu. In this way we hope to consolidate our work as a mission, and make each station helpful to the other.

In connection with the Suifu brethren we hope to open a room at Chien Wei, an important prefectorial city of the third rank, the center of many market-towns and the natural terminus of the Kiating circuit.

I have been enabled to make two long trips this year. The field has been looked over, books have been sold, sheet-tracts have been posted, the gospel has been preached, and a large, thickly populated, well-watered district containing about thirty villages has been entered, some friends have been made, and the prospects are bright. For all this "we thank God and take courage."

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Upcraft reports :

During the year just closing we have received much encouragement and blessing in Yachau, with some of the deeper lines of disappointment and sorrow to accentuate and set forth the goodness of God.

In the early part of the year Mr. Bradshaw was transferred to Kiating, leaving the work in the hands of Messrs. Openshaw and Upcraft.

On the return of the latter from the coast, where he had gone to meet Mrs. Upcraft, the work was definitely organized for both city and country so far as the limited strength of the mission would allow.

In the city a street chapel was purchased with a small dispensary attached, and became rapidly the center for the daily evangelistic work of the church in the city.

Daily preaching has been maintained, with medical work on alternate days. In the evenings services have been conducted at the chapel attached to the compound. It has been our aim to provide for a service each evening, varying from ordinary mission preaching to inquirers' Bible and singing classes. Mrs. Upcraft has also held meetings for women, paid visits to their homes, and conducted educational classes for both boys and girls.

In the country work Mr. Openshaw has made several long and very successful trips. The district has been divided up into circuits, and the plan has been to visit each of the circles in turn as often as time and circumstances permitted. Several homes have been opened to the visit of the missionary and much seed has been sown.

Coincident with this work in town and country has been the work of the opium refuge, which has been a road to some from the slavery to opium to the hope of the gospel of our Lord Jesus Christ.

As the result of the year's work so far as known: One man has been baptized, fifteen persons have enrolled themselves as inquirers, one outstation has been opened at Hungya and a second opening secured at Miu Sau, both important centers. About four thousand persons have visited the dispensary, while twenty-five opium suicides have been treated, and many visits paid to the sick in their homes. About twenty persons have been in the opium refuge to break off the habit, of whom three are hopeful inquirers at this date and others quite friendly toward us.

For all this and the continued good-will of the people toward us, we are devoutly thankful and desire to glorify God, whose grace has thus helped us in every way.

The mission is about to be reinforced by the arrival of Mrs. Openshaw, and the future holds much promise and affords large ground for hope.

Central China Mission.

HANYANG — 1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports:

Miss Annie L. Crowl arrived in November. As a friend of many years we warmly welcomed her. She comes to work among the women, and has begun her Chinese studies and experiences.

Dr. and Mrs. Huntley joined us as the year closed. Our brethren gave these reinforcements a hearty welcome. They had been praying for a doctor to be sent, and are strengthened by a quick reply. Dr. Huntley has a knowledge of Chinese, and is prepared to go to work at once. We are grateful to God for the coming of these dear friends.

The Hanyang Church has a membership of five missionaries and twenty-one Chinese. During the year we have registered forty names as inquirers, of whom we have baptized nine persons. We have received twenty-nine from the commencement.

Caution has been exercised in receiving converts. We prefer what we believe to be scriptural; first, *pure*, and only a pure church can be a powerful one. We could have baptized many scores where we have received units. This caution has saved us very serious trouble. Contributions were cheerfully made by this church towards the debt. Individual members have given help to flood refugees, and other cases of benevolence have come to light which cannot be put into a report. The church has formed a Missionary Society

to open a station en route to Hunan. The foreign members give \$6.00, and twenty-one native members give 3,400 cash, or \$4.00 Mexican per mensem. Thus every member of the church is a giver for foreign missions. We want a chain of stations across to the Hunan border, and have decided to open Kiu-yü-hien (which is half way there) without expense to the Union. This willingness to help others in our little band gives cause for gratitude and praise. While not directly self-support it leads to it, and people who are taught to help others will soon learn to help themselves.

Mrs. Adams' work among women has met with distinct encouragement. Although her Sunday and week-day classes are but small they are doing good service, which will increase in value. Her efforts against footbinding are telling beyond our immediate circle. The Central China missions are being stirred up about this question; some have not begun right, and find now that it is difficult to get into line.

The field is immense. We are in a center which as a point of convergence resembles Chicago. The trade inward and outward brings a vast number of people past our doors from far distant parts of China. Our preachers and colporters have been welcomed many miles from Hanyang by travellers who have heard the gospel in our chapel. There are many cities with very large populations, say from twenty thousand to half a million, at present without a witness for the truth. We could send native helpers to preach to the heathen and instruct inquirers, to open chapels, and distribute the word of God at a small cost of 120 gold dollars annually. This would provide rent for house and chapel, salary of a preacher, taxes, incidental travelling expenses, etc.

In Conclusion.—Within the next twelve months great things may be expected to happen in China. Many observers in all classes of society feel that China's greatest crisis is at hand. What the result to missions, who shall tell? May God preserve China from the power of Russia and Rome, for then the period of freedom of conscience and the era of healthy growth would end. Trying as the work in China undoubtedly is, we can easily imagine political conditions which would make it well-nigh impossible.

Over and above political clouds the sun is shining brightly. Thank God for faith, and also for a considerable amount of sight. There are signs of blessing everywhere. The numbers received into the churches exceed any previous years; the number of inquirers, from whatever motive they come, constantly increases. The circulation of Christian literature is enormous—a million and a half volumes sold from this center alone this year. The press is making itself a power in the land. *Onward Progress*, a new native paper published in Shanghai, is the motto and sign of the times. The viceroy here issues strong proclamations forbidding foot-binding as cruel and degrading. The vicious Hunan press, which formerly so slandered Christ and his people, is now occupied with reform and educational matters. The telegraph and electric light have at last reached Hunan; better still, the gospel wins many victories there.

Doubtless God has mighty purposes of grace for China. When we read his promises and remember the prayers of half a century made by thousands of earnest souls for China's salvation, who shall doubt that China's day of redemption draws nigh.

After twenty-four years of labor for China, my wife and I feel abundantly satisfied that we have been where God would have us, doing the work he delights to bless, and that through our humble efforts something has been done to hasten the fulfilment of the pledge made to the Lord Jesus—words which made me a missionary: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

JAPAN

The Society has not been furnished with funds to reinforce the mission, though the need of at least two new mission families has been emphasized in the two last annual reports. Notwithstanding this disappointment, and in the face of many discouragements, our diminished but untiring force of workers have held on their way with unfaltering courage and hope. In the rapid material growth of Japan the thoughts of the people have been turned towards money-making and the development of business enterprises, thus for the time, at least, adding another obstacle to those already sufficiently formidable to the reception of the gospel. The Word, fully and faithfully preached by missionaries and native evangelists has, however, not returned void. The reports show an addition by baptism of 189. Excellent work has also been done in connection with our schools. Reference has been made to the check that the Tokyo Baptist Academy has received in the loss of its buildings,—a loss which for the welfare of the whole mission should be speedily repaired. The Theological school at Yokohama is growing in favor with the native churches, and making its influence more widely and beneficially felt with every passing year. Without a properly equipped ministry—men with spiritual and natural gifts reinforced by careful training—there would be slight hope in the future for our Japan mission.

During the past few weeks another step has been taken by the committee in rendering available the gift of £2,000 from Mr. Robert Allan of Glasgow, Scotland, towards the opening of a mission among the neglected thousands inhabiting the islands of the Inland Sea. With this sum a steam vessel was to be provided, which should furnish a home and a means of conveyance to the missionary working among these islands. With the hearty concurrence of the generous donor one-half this sum has been invested, the income only being used for the support of the Society's stations on the Liu Chiu Islands. The other half is to be expended in a sailing vessel, instead of a steam yacht, which will meet the requirements of the work and be less expensive to maintain. It has been no slight matter to secure a man for this position who combined first-class seamanship with suitable qualifications for a missionary. Long and patient search at last was rewarded in the discovery and choice of Mr. Luke W. Bickel of London, a son of our honored missionary, Dr. Philipp Bickel of Hamburg. Mr. Bickel and Mrs. Bickel have recently sailed for Japan, where he will devote the first year to the study of the language and in supervising the building of the vessel, so as to be ready for active service when the new treaties go into effect in July, 1899. We commend this new and interesting work to the prayers and sympathy of the churches.

YOKOHAMA—1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington in America, Rev. J. L. Dearing, Mrs. Dearing, Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley and Mrs. Parshley in America, Miss Clara A. Converse in America, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett writes :

A retrospect of the past year emphasizes Japan's great need of a spiritual quickening. Published and unpublished statistics attest the same thing. The Scripture Union closed its year with a membership of over 11,000 supposed daily Bible readers; the Bible Societies' sales of Bibles, Testaments and portions exceeded 53,000 volumes; the Tract Societies' committee sold, of books and tracts together, more than half a million copies, being an excess over any previous year of more than 60,000; the Protestant missionaries, male and female, after allowing a deduction of twenty per cent for absentees, numbered 520, the ordained native preachers about 300, and the other male and female native helpers about 880 more, while the total Protestant membership of Japan aggregated, according to report, 40,578.

Yet this vast machinery, whose ample proportions would be more clearly set forth were all the data obtainable given, has seemed to many to move as if it were either clogged or lacked the steam necessary to propel it aright. This is justly a matter causing great concern. It should be added, however, that some — perhaps hundreds — have been earnestly crying to God, and believe that he has heard them. Even at this time there are in many places those welcome drops that seem to be the precursors of showers of blessings.

In the Yokohama Church, while new members have been added to the church, the Sunday congregations have not grown, and the prayer-meetings have been poor in attendance and in interest. The church has indeed continued to support its native preacher, Takeda-san. He seems to be earnest, and is certainly a good preacher. I hoped he would have been ordained as pastor before this, but the church seems opposed to it, and I do not deem it wise to push the matter. The year has been one of much trial to our members, both on account of high prices and of general sickness. To some extent, however, they have reaped spiritual good from physical evil, and believe that at least one or two have been given back to them in answer to the prayers of the church, after physicians and friends had well-nigh despaired of recovery.

My own time has been, as in former years, partly given to theological instruction and partly to evangelistic work. Each line of service has brought its own emolument, and each continues to grow more and more fascinating.

The theological training of the past year was not confined to Yokohama. Brother C. K. Harrington and myself represented our seminary in a month's summer school for preachers held at Chofu in August. Though the burden of the work naturally fell to us, we were ably assisted both by some of our own missionaries and of those of the Southern Baptist Convention, especially by Rev. Mr. McCollum, their missionary at Fukuoka. From what was seen and heard at the time, and what has been since, we have reason to believe that God's smile rested on the effort, making it a success.

My evangelistic work was mainly confined to Yokohama and vicinity. In Yokohama I have worked in conjunction with brother and sister missionaries for the upbuilding of our one Baptist Church. Two preaching places in the city have been under my direction, but owing to various obstacles in neither of them has preaching been regularly maintained throughout the entire year.

There have been during the past year more baptisms than usual at our outstations, and the work in the country has compared favorably with that in the city. The little band of believers at Kawasaki seem earnest, and are much encouraged by the addition of new converts to their number. At Haramachida the work seems more encouraging than ever before. At Atsugi and Odawara prospects seem very bright, and the native preacher, Ikeda-san, is more encouraged than he has been for ten years back. At Yumoto, where

we have recently opened a preaching place, several hundred often convene to listen. By special request also the preacher at Yumoto, the Ikeda-san just referred to, regularly addresses twice a month an important meeting of young men, who first intruded themselves upon his notice in an effort to break up the general meetings at the preaching place there. It may not be out of place to mention also that the little church at Chogo, though without any additions during the past year, has given one evidence of its continued vitality in an unsought, unexpected contribution on their part toward my travelling expenses in visiting them. The sum was very small, not amounting to \$1.50 in American money, but meant much to them, and consequently was the occasion of profound thanksgiving on my part. With the exception of Ikeda-san, there has been no native preacher living at any of the outstations. Kawa-mura-san has worked so far as his seminary studies would permit, and other students have assisted, especially at Kawasaki. In this latter place also Kawashima-san, a member of the Yokohama Church, has rendered considerable service without seeking or receiving any financial remuneration. All these things, though encouraging, do not lessen the necessity for our crying: "Oh Lord, revive thy work!"

Mr. C. K. Harrington reports :

It is hardly necessary that I should attempt any detailed account of such parts of the work as are intrusted to my care, as the substance of most that I could say will be incorporated in the reports of Brethren Bennett and Dearing, my work both in direct missionary labor and in the seminary being chiefly of an auxiliary nature, Providence having favored me with that happy place where I can have all the toil and enjoyment for which I have strength and capacity, without any very burdensome responsibility.

The first four months of the year and the last three I devoted myself, as usual, almost entirely to my duties in the Theological school, though I was able to preach occasionally in Yokohama or the neighboring stations, and also to keep up in a small measure my study of the language. During the latter part of the year I had the pleasure of contributing two hours a week towards the Bible study of our admirable girls' school, Miss Converse's absence rendering a little help of this kind acceptable. I have nothing to add to what Brother Dearing will report concerning the seminary, except to mention that my growing familiarity with the thirty-nine provinces in my department, and an appreciably increasing readiness in the use of this language, which I never hear any one save a "tenderfoot" express the hope to master, make my labors in the school year by year less of a drudgery and more of a delight.

From early in May till the end of July I was engaged in evangelistic work in the plain of Matsumoto in the province of Shinshu, where I usually spend my summer vacations, and made a short visit there also in October. My companion and helper during the summer was Mr. Kaneko, one of the seminary students, who had acted in the same capacity the preceding year. He is a man of much prayer, unflagging zeal and an abounding optimism, and the work of the Lord seems to prosper in his hands. Besides house-to-house work and the distribution of tracts and scriptures, we held many meetings both under cover and in the open air, and as a rule had fair audiences and an attentive hearing, with here and there one in whose heart the faith found a welcome. I had the pleasure of baptizing six new believers, who gave good evidence of a change of heart, and there were a number of "seekers of the way," whom we hope to have added to the church ere long. Mr. Kaneko spends this winter on the field to follow up the work of the summer, expecting next fall to resume his studies in the seminary. His wife, a devoted Christian woman, is ably seconding his efforts, and they report good meetings, a flourishing Sunday-school and a growing interest among the people.

The month of August I spent with Brother Bennett at Chōfu in the summer school that was held there for the Japanese evangelists in that part of the empire, but the change from the mountains to the seashore affected me so unfavorably that the help which I could contribute was almost merely nominal.

With the above exception I have to be grateful for a good degree of health during the year, and for much enjoyment of the life and work which the Divine Goodness has allotted me.

Mr. Dearing, for the work in the Theological Seminary, reports:

The past year in the seminary has been a very prosperous one. In April we graduated a class of four excellent men. This was the first graduation exercise under my charge. The exercises were arranged to come just before the annual conference, which met in Yokohama and thus was largely attended by the missionaries from the more distant stations, as well as by both Japanese and missionaries and friends residing nearer. The young men acquitted themselves with credit and have gone out to do good work. One has settled over the Yokohama Baptist Church; one was called to take charge of the Kobe Baptist Church; one at once entered upon the work of Japanese editor of the native Baptist paper, and also was in charge at the same time of certain evangelistic work; the fourth went at first to Sendai to work with Mr. Hamblen, but a vacancy in the Morioka Church has been lately filled by his being placed in charge of the work there. Thus all four are filling some of the most important positions in our denomination in Japan today. That they are doing this work well speaks for their training as well as for themselves. Certainly the training such men for such positions of trust and influence is a wise expenditure of time, even if it takes several of us to do the work in the thorough manner that the exigencies of the case seem to demand.

Six new men were received into the seminary in the fall. Two of these are men who have spent more or less time in America. One as a student of Mr. Moody's school at Mt. Hermon for two years, and later sent back to Japan for his education, is supported by Dr. Dixon's Church of Brooklyn. Another was in America for some years, where he was offered an education by friends who were willing to support him, which he refused. He has spent some time in Hawaii and in Japan since his return in faithful preaching, but he has of late felt more and more a need for deeper knowledge and training in the Bible, and has come to us and is doing excellent work. I speak at length of these two men, as they are evidence that we are doing what it has been the purpose of the seminary to do: provide a satisfactory education for young men, so that there shall be no necessity for the greater expense of going to America. We are not only still certain that we can provide young men with a better training more adapted to their wants than they can get in America, but we are glad to see that the young men themselves are realizing the fact as well.

The seminary is fast making a reputation for itself that is creditable to the denomination. The harmony and good spirit that has prevailed during the year has been a ground of joy. A profitable session of summer school was held under the auspices of the seminary at Chōfu, by invitation of the brethren in that part of the field. Mr. Bennett and Mr. Harrington represented the seminary. By this means the influence of the seminary is extended and the usefulness of the teachers increased. It must be remembered that no one of the teachers is by any means limited in his work to the time which he gives the seminary. Each one is otherwise employed during the summer, and to a greater or less extent carries on other work during the term time also.

We contemplate a special session for evangelists during January in connection with the

regular session of the school. Such a school promises to be useful, but fuller reports will follow when we have seen the results. Lectures have been frequently provided for the students during the year, and prominent men passing through Japan have been brought before them as much as possible. We strive in every way to give the students as broad a Christian training for their future work, both mentally and spiritually, as possible. The social needs are not forgotten, and the development and growth of Christian character has been most gratifying.

Very valuable work was done during the summer by the students in different parts of the country. During term time as well each one is responsible for some evangelistic effort. This is undertaken not as a task, but with heartiness and love. The training given by the Japanese teacher in delivery and literary style has been very profitable and practical. Great improvement has been seen in the removal of mannerisms. The aid received from Mrs. Bennett and Mrs. Dearing has been of great value to the school. I have to record the cordial and sympathetic support that has been received during the year from all the teachers. Great credit is due to each one for the devotion to the school, which in individual labor for the seminary is marked. Without such support what has been accomplished by the school would have been impossible, and to the united fidelity of all is due the credit for the measure of success attained. Said one recently, a member of another Mission Board: "You are to be greatly congratulated on having associated with you a corps of such able teachers, each of whom is admirably adapted to the work which he is doing. Your school cannot fail to accomplish great things for Japan." I pass on the remark to the Board whose wisdom has made possible the combination referred to.

Country Work.— I was able to take two tours in the country during the summer. On these tours the condition of the field was found to be most promising. Three were baptized, and the people were especially ready to listen. I sent three student evangelists to different parts of this country during the summer vacation. One who labored at Tiara and vicinity was very successful. That church has had some trying experiences, but they were gathered together again, and much encouragement came from the students' efforts. A preacher is needed there, and frequent visits from a missionary. Other missions have sent evangelists there recently who have somewhat endangered our work. Apparently aid from the Missionary Union is needed but little longer to make this church self-supporting, but the present is a critical period. Christianity has a good report in that country, and in many towns around Taira good and immediate results should follow wise effort. It has been purely Baptist ground for so long that it especially appeals to us for help at the present time. A student at Makabe was especially successful in this new town. The little band of believers here are very zealous, and they have made a good beginning. These country believers appeal to one strongly, on the one hand by their weakness and ignorance of the truth and need of help, and on the other hand by their earnest faith and the thought of what they might do and become with proper training and help from without. In my country district work has been done during the year in some twelve towns where a beginning has been made, and in many of which there are some Christians. In many others there is an opening for the gospel. Miss Claggett has done some very valuable work in opening up some new towns in the southeastern part of the district. The opportunities become more apparent in this country work the more one sees of the work. So great are they that they blind one's eyes to the reasons for gratitude for the results already realized. No part of my work wears on me more than this field with its pressing needs, which I seem so unable to supply. The people hungering for the gospel and dying without it; the little band of Christians scattered with little strength and great

hopes and capable with help of doing so much, all make me yearn for more hands and the power to help them as it seems that a missionary might do. It does seem to be one of the grandest opportunities that I know for one to obey the great commission.

City Evangelization.—My preaching places in Yokohama have been open during the year. The students have helped in these during term time with good effect. They are largely places of seed-sowing, but the Yokohama Church has received some additions from this work. Mrs. Dearing has continued Sunday-school work in these places, and good has been accomplished. There are peculiar difficulties in connection with such efforts in the open ports that are not realized in the interior. There the people live a more quiet life, and are more ready to listen and to believe the gospel. Here they are harder to reach, and often the sins of foreigners prove a hindrance in the way of the truth. The masses need the gospel, however, and a blessing comes with preaching it to them. Personal work both for the Christians and for the unsaved alike brings peculiar rewards. The more one can get in touch with the Japanese heart the more one can do to uplift and help. Some of our most encouraging experiences during the past year have come through these unreportable experiences, when we have been permitted to know that we were of real help to some who needed sympathy and aid. The longer one is in Japan the more are the ways of advancing the Master's kingdom which are open to one.

I need not speak of treasury work, or of work done for seamen in the American Naval Hospital, which have both taken some time, but of which little more need be said than that they seem important parts of my work, and are given the portion of time they require.

As I write the country is in great political excitement through the difficulty of forming a new cabinet, which shall comprise just the men who ought to be brought together at this momentous occasion. A diet dissolved on the first day of meeting adds to the gravity of the time. The whole East is in excitement over the condition of affairs in China, and the possibility of a European war in the Pacific which shall involve Japan and China as well. In the midst of all this, however, it is more and more evident that the influence of the Christian church is permeating the life and morals of the nation. Japanese are waiting before God during this week of prayer in a way which shows that they are not blind to the fact that not in prowess in war but in God does true strength lie, and from God must help be sought. This spirit is growing. Though it is now far from universal, yet one cannot fail to read in the signs of the times encouragement to aid heartily in bringing about the grand and much desired consummation when all shall know the Lord.

TOKYO — 1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett, Miss M. Antoinette Whitman in America.

Mr. Brand writes:

During the last year the work has gone on as in former years. We preached the gospel to unbelievers, cared for the flock, visited the members in their homes, attended prayer-meetings and distributed tracts, and we believe God has blessed and will continue to bless this work.

I have baptized and received into our church in Shiba, Tokyo, fifteen persons — ten men and five women. The members of the church continue to grow in Christian character, and they are contributing of their means towards the expenses of the church and for

benevolent purposes. The collections for the year are a little over 110 yen. In December another member of our church entered the Theological Seminary, making three students from our Shiba Church.

In the fall we spent five weeks in the city of Kofu, ninety miles from Tokyo. We had while there a series of very interesting meetings. Some nights as many as seventy men came in and stayed through all the services. One night a man sprang to his feet at the close of my address and declared he had never heard such wonderful words before in all his life, and he said very excitedly : " I am indeed *troubled* ; I don't want to go to hell ! "

A crowd of young men from the high school came very often with their teacher, a Christian man who was taught by Mr. Poate many years ago in Tokyo. Three of these young men raised their hands in one of the meetings, thus expressing publicly their desire to become Christians.

In a little village, the evangelist's native place, five miles from Kofu, we had some good meetings, more than two hundred persons coming one afternoon and staying two hours. At another meeting all the chief men of the village came, which shows that the evangelist who preaches in this place every week, in his father's house, is not without influence.

At one of these meetings a young man who had been hearing for some time spoke to me privately and said he wanted to be baptized, that he had received joy and peace one day, or rather one night while praying, and he had since decided to profess his faith openly, though his relatives had begged him not to give up the religion of his family.

The evangelist Matsuma san has during the year baptized three in Kofu, and others have asked for baptism.

Professor Clements reports for the Tokyo Baptist Academy :

The year 1897 has been one of less rapid but steady growth. The number of students in attendance has not increased much ; it has fluctuated here and there between twenty and twenty-five, of whom all but four or five have been in the boarding department. The *personnel* of the faculty has changed some, always for the better, so that we are able to announce with great pleasure that every teacher is a Christian, while every student is either himself a professing Christian or from a Christian family. The students have kept up faithfully the preaching and Sunday-school services in Shintorin Chō, and were rewarded with the first conversion — of a man about fifty years old. He and afterwards his two daughters became members of the Third Baptist Church, and one of the daughters has entered our Suruga Dai Seminary. During the year six of the students have been baptized. The Young Men's Christian Association, reorganized along the line of the World's Student Christian Federation, has been a means of spiritual activity.

The most exciting event of the year was, of course, the typhoon which on Sept. 9 unroofed our school building and rendered it uninhabitable. Fortunately we were able to secure temporary though not very convenient quarters, so that the work of the school was not seriously interrupted.

The last four months of the year were to me a period of illness and convalescence, during which I was able to do but little work for the school. Professor Topping, however, faithfully performed my duties in addition to his own, so that the school did not suffer. The principle of self-support has been maintained, and its scope has been widened by the organization of a boarding-club, all the work of which is performed by students. A great advance has also been made in the direction of self-government in the dormitory.

In spite of some afflictions and discouragements, we are thankful for many blessings and tokens of divine guidance in the work of the Tokyo Baptist Academy.

Professor Topping also writes:

It is with a deep sense of gratitude that we review the year 1897. God is good; his grace has been sufficient day by day, and blessings have been multiplied to us. Especially in the work of the church in our charge have we felt his presence with us.

The work of the church has widened and deepened remarkably. With but six resident members and very little interest a year ago, we have been quickened and enlarged and united in spirit. The simple record of twenty-three baptisms has a world of meaning to us. These are the first fruits, our joy and crown, and the earnest of the Holy Spirit's presence with us. That this little church is a member of the body of Christ we cannot doubt when we notice their fellowship with him in self-denial and persecution, and their obedience to the great commission. Two of them, a government clerk and a school teacher, knew they were likely to lose their positions by professing Christ in baptism. Each had a family depending on him for food, and the struggle was sharp, but they decided to trust God and obey. The event proved that their fears were not unfounded; however, neither was left without proof of the Father's care. New positions opened unexpectedly, and we all have been strengthened in faith with them.

Variously we have reached a much needed unity of feeling. Our young pastors have made continuous effort for unity, not only in the church but among the Baptist churches of Tokyo. Workers' meetings for united prayer have brought all closer, and this union of Japanese Baptists has itself held special evangelistic meetings in the various churches.

In church kindergartens, in Sunday-schools, and in woman's meetings Miss Rolman and Miss Fife have been untiring. We wish to publicly express our sense of their ability and zeal and fitness for the work they have in hand. Their coming to Tokyo has been a great help and blessing in many ways.

Much time has been taken up by "Gleanings," I hope not without some benefit to the cause.

The greater part of my time and thought, as usual, has been given to the academy. During the first two terms of the year there were special advanced classes in English Bible which kept up my hours of teaching to twelve and fourteen per week. During the fall term only classes in regular course were taught, but an even larger number were taught, owing to Professor Clement's sickness.

This larger experience in class work has been of benefit to me in gaining a better knowledge of details and therefore of the school as a whole. All this has given more insight into the work and a sounder basis for estimating its needs.

So far as the internal workings of the school are concerned, the year has been one of uneventful harmony between the faculty and the students, and also between the members of each body. We hope the present body of teachers may serve the school for a long time.

Miss Kidder of the Girls' school writes:

The people appear to be coming more and more to understand that Christ's religion must be of the heart and life; that purpose and action must correspond with belief; and that a disciple of Jesus must be, in motive and aspiration, different from men and women who follow any of the old faiths of this country. Comparing this with some other years, we find that many individuals are more quietly considering what claims the Christian religion has for them personally; and if there could be found earnest, consecrated men and women to sit down with these thoughtful ones, might we not expect a harvest far in advance of what we have been accustomed to gather.

Much joy and comfort we are having in one of the native Christians, who is taking the Bible as God's word to him personally, and is so moved and enlarged that with gratitude and great acceptance he is preaching daily, as opportunity offers, the divine message to men.

We have had a week of meetings that seemed to start the people in the neighborhood; six new ones have begun to pray. Ten asked for prayers—a very unusual thing for Japanese. There are twenty-two now—a larger number than at any one time since the church was formed—who seem to acknowledge what the religion of Christ demands of them, and yet they are halting, afraid or unwilling to surrender. If we had workers who could keep the chapel always open, and there could always ring out the story of the cross and its messages of reconciliation, we should reap more abundantly, I fully believe. The places where preaching is heard day after day and night after night are where most hear, and where the largest numbers believe.

I have no doubt but that all who are interested in the world's redemption pray much for missions, but some way it is laid on me, and it seems as if I must reach out and beseech you to pray; to cast the burdens for missions on the Lord; to ask great things for Zion this year, and not to let go your hold on the Almighty arm till the church—body, soul and property are Christ's, to use as he will for the salvation of the ends of the earth. “Thy people shall be willing in the day of thy power.”

KOBE—1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft, and Mrs. Taft in America.

Dr. Rhees reports:

In sending my report for the year ending Dec. 31, 1897, I am constrained to report both light and shadow. We have had on the field under my immediate charge both sowing and harvest. In some of my outstations the disciples have seemed to be greatly quickened, in others they seem to have gone to sleep. One thing we have to contend with is the unstableness, the fluctuation of the population, especially as to the young male portion of the people. We no sooner gather a little company of believers in a place than they begin to scatter. Government officials will be removed to some other point; by becoming Christians and keeping the Sabbath they lose their situations, and must go elsewhere in search of employment. All these things seem to be against gathering a good working force. Also, the lack of solid conviction on the part of evangelists; the “do demo yoi” (anything is good) spirit, which makes them amenable to offers of better pay from other missions, or to the hope of more distinction from connection with some denomination which makes more showing than does ours. We have all these disadvantages to contend against during the past year. Nevertheless, we are constrained from a consideration of all the leadings of our Heavenly Father, to “Thank God and take courage.”

Himeji is thirty-four miles by rail from Kobe. Here we have an organized church, good meeting-house, and an ordained pastor, the first graduate of the Theological Seminary. Here also is located the Hino Moto Jogakko, of which Miss Ella R. Church is the efficient principal. During most of the year the pastor was wholly supported by mission funds, but on receiving the circular from the rooms in regard to organized churches having ordained pastors, I at once communicated with the church and pastor, and informed them that from and after the first of October I could only help them as they helped themselves; that in addition to the ordinary expenses they must raise all they could toward the

support of the pastors; that aid from mission funds would only be given in proportion to what they themselves raised. This seemed to be a poser for both pastor and people; but personal and written exhortation prevailed to induce them to make an effort, and the inertia of long dependence was overcome, and they found they could raise one-half the pastor's salary in addition to the running expenses. The church and pastor both feel better, and judging from the pastor's report for the month of January, greater blessing and success is attending the work of pastor and people, as many having been baptized in this one month as in all of the year, for which report is now being made.

Fukumoto.—This is a small village about twenty miles from Himeji, and about fifty-four miles from Kobe, reached by rail and jinrikisha, or on foot from the station. For a long time I was not able to have an evangelist resident in the place, the one who had been there removing to Kobe. The work seemed at a standstill. The disciples were like children deprived of their mother, or students without any teacher. In the spring about May, however, by the good hand of God upon us I was able to send an earnest, spiritually minded man and his family to reside among them, and the result is seen in the revival of interest among the disciples and in the conversion of sinners. Miss D. D. Barlow also contributed not a little to the building up of the disciples, during a short visit which she made to the place in the summer. We have there now a little band of believers, poor in this world's goods, but rich in faith who will, I believe, become a church of the living God.

Ikuno.—This place is between six and seven miles from the last place and twenty-six or twenty-seven miles from Himeji. It is also called Ginzan (the silver mountain), being the location of one of the largest and most productive silver mines in the empire. Here also are located large smelting works. The work has been very difficult in this place. Workers in the mines or in the smelting works coming under the influence of the gospel, being converted and baptized, have lost their places from keeping the Sabbath, or have been deterred from making an open profession by fear of being discharged. These disciples who have been discharged have had to seek employment elsewhere, and thus the work has seemed to be nugatory. Nevertheless several, as shown by the statistical table at the end of the report, have been won for Christ.

Toyo-oka.—This place is about fourteen ri or thirty-five miles from Ikuno, sixty-two miles from Himeji, and ninety-six miles from Kobe; from Kobe to Ikuno by rail, from Ikuno to Toyo-oka by basha (one-horse stage) or jinrikisha. It is a very wearying ride, whether by stage or jinrikisha. Any one taking the ride for the first time will probably think he has ridden fully seventy-five miles since he left Ikuno. In this place there has been an effort made by the evangelist to repeat the Himeji episode of 1886, and carry the work and disciples bodily to another denomination.

Nothing has so grieved me since the Himeji affair. With my small force of evangelists, the loss of even one is a serious matter, and I can only pray that the Lord of the harvest will undertake for these believers who are left as sheep having no shepherd. Toyo-oka is so far from me, and in winter is inaccessible by reason of bad roads, much snow, etc., so that I cannot get to them in person, and only by letter (a most unsatisfactory method) can I help the disciples. Pray for them, that they may be kept "steadfast, immovable, always abounding in the work of the Lord."

Kumi Hama.—About three and one-half ri or eight and three-quarters miles from Toyo-oka, the road lying over quite a high mountain, is situated upon a little land-locked bay, having a narrow passage into the Northeast Sea. From the beginning of our work here we have had considerable encouragement, and quite a number have been won for

Christ. But the difficulty mentioned in the beginning of this report has been experienced here. The disciples have removed, one after the other, either being promoted in office and sent elsewhere, or being compelled to remove in order to obtain employment. Miss Church during the summer rendered efficient aid by work among the women and children. I do not intend to abandon the place; the one solitary disciple remaining may be as the seed which will produce under proper cultivation of the field and the power of the Holy Spirit, an abundant harvest.

Fukuchiyama.—By the flood of 1896 this place, which is twenty-three ri or fifty-seven and a half miles from Kobe, was well-nigh destroyed, and a most encouraging work hindered. The preaching place was so flooded that everything that would float floated off; the tatami (mats) were damaged to such an extent that it was felt to be unwise to attempt to repair and refurnish. Then the place became so unhealthful that the evangelist and his family became sick and had to be removed. Only two disciples remain, but as often as possible they are visited either by an evangelist or myself, that they may be encouraged to “stand fast in the faith.”

Had I an evangelist and money to support him, I should speedily resume work in this place; as it is, all that can be done is the occasional visit and preaching.

Tozaka.—This place is seven ri, or seventeen and a half miles, from the last place. Here we have only one disciple at present, but he opens his own house for meetings, and entertains the evangelist or missionary, or both, if together. Occasional visits are made during the year as time and funds permit. My experience is that this is very unsatisfactory. Continuous labor is the only kind that results in fruit and in building up of the disciples on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

Narimatsu.—Here we have but three disciples remaining. The place is about sixty-two miles from Kobe, twenty miles by rail and forty-two by jinrikisha. Only occasional visits have been possible during the year, lack of workers and funds precluding regular work. However, we find that the disciples are not retrograding, if not progressing very much. They seem when visited to rejoice at the presence of missionary or evangelist, as children at the coming of a father.

Kobe.—I have had no work in Kobe for some time. I have given it over to my colleague and his wife. Occasionally at the request of the unordained pastor, I have preached and administered the ordinances of baptism and the Lord's Supper. The present pastor succeeded Mr. Yoshikawa in May upon his graduation from the seminary, where he had taken the full course. He is a good preacher, a spiritually minded young man, and with his young wife, one of the graduates of the school at Himeji, is doing a good work.

The total at the outstations receiving baptism at my hands was twenty-six, and with those at Kobe, twenty-nine. The whole number baptized so far as reported to me, thirty-eight. There have been other baptisms on the field connected with Kobe station which Mr. Thomson will doubtless report.

Mr. Thomson writes of the work under his care:

The past year has been one of the most trying years in missionary work in this country. Many causes have been at work to hinder the progress of the work. Among others might be mentioned the intense commercial activity which has turned the attention of the people from Christianity, and led astray a few who had given their lives to the Master. It might not be supposed that this would have such an effect, but this people very easily swing

from one thing to another, and it does not take much to distract their minds. Again, the great financial stringency which took place towards the close of the year, together with the much-increased cost of living under which all classes have suffered—more especially the lower middle class—has tended to divert the minds and thoughts of the people from the preaching of the gospel. At the same time a truer idea of the real claims of this new teaching and of Christian living seems to be dawning upon the minds of many in this country, and this has kept not a few from coming out on the Lord's side. As one inquirer said to me not very long ago: "This religion which you teach is very good, but I cannot accept it, because it demands too much from me in the way of self-denial." Another cause of indifference, especially among the Christians, has been the spread of "liberal thought," so called, and rationalistic theology. This has caused many to stumble and fall, as well as blighted the zeal and faith of others; but we have cause to be thankful that among our own people we have so little of this liberal thinking to complain of. It may be owing to the fact that we have very few highly educated men among our native ministry; but if the two go together, then we pray that we may never have such, except the higher education be that of the Holy Spirit. With the Japanese, as with the European, nine-tenths of this liberal thought is nothing more or less than "pride of intellect," and if we had less of it on the mission field there would not be today so much cause for mourning the defection of so many from the faith once for all delivered to the saints. I would not for a moment underrate the value or the necessity of a good education for our young men; but would that the end for which the education is given be constantly kept in mind, and that the higher and more important education of the heart be not sacrificed for that of the intellect. What our Japanese churches and workers need above everything else is a baptism of the Holy Spirit and to be filled with the mind and spirit of Christ.

The work in Kobe has not been as successful as we had hoped for. Yoshikawa San, the late pastor of the church, preached self-support and independence a little too much to please some of the brethren, so they went to work to get rid of him. There was nothing against his character, but the cry was raised that they could not support him and they wanted a cheaper man, so they gradually ceased contributing towards his support until he was compelled to resign. He is a strong and able man in every way, and I have a great respect for him as a worker. His departure from Kobe is greatly to be regretted. In this, the center of our work, we need a strong man to fill the church and to represent us among the other churches, and this was a reason why he was most useful here. We have no ordained man now in the church, but simply an evangelist. The care of the church therefore falls upon Dr. Rhees and myself. In addition to this I have two preaching stations right near, one in Hiogo and one in Onohama where Mrs. Thomson has her kindergarten. Regular preaching services are held twice a week at each place, and the results from this work are added to the church membership in Kobe. There have been nine baptisms here during the past year.

The work at Ikeda continues to grow and is the brightest spot for encouragement in all our field. The young Japanese preacher whom I had at work there got homesick and left last summer for the United States, where he had been previously. My experience of Japanese workers who have been in America has not been a happy one; when they return here they are of very little use. I have had three or four at different periods, and they have never been able to settle down to steady work. They generally return to America after a while, and it is my positive conviction that many of them had better stay

there. They can go off and leave their wives and debts behind them with very little scruple, and impose upon the brethren in the home churches in an astonishing degree. The zeal which consumes them while in America to get back to their own people for work does not last very long, and they are a source of worry while here to the work and workers. At present we have no settled evangelist at Ikeda, but the work is growing and the believers are doing nobly. This year seven have been baptized and there are eight or ten waiting for baptism, but the brethren are careful about the admission of new members. There have been twenty-six baptized here since the opening of the work, but owing to transfers and removals there are now only seventeen resident in the place. This past year these contributed \$94.86 Mex. to the work and none of them could be considered well-to-do. Three government school teachers have been baptized, but two of them have been transferred to other places. Our preaching place is right on the main street of the town, and in the opinion of one of the government officials it is too public. At least this is the reason he gave for leaving our meetings and going to the Presbyterian meeting place, which is in a back street and does not attract notice. If all our people gave of their means as consistently as those at this place, we would soon see a self-supporting work in Japan. Miss Barlow has made Ikeda her headquarters for evangelistic work since the end of November and seems to be gaining the favor of the people, as the believers are much pleased with the self-denying spirit which causes her to live in a small, uncomfortable Japanese house, and to so cheerfully go about teaching the women and children.

In April last, just two weeks before Mr. Taft left, he rented a preaching place in Kioto with a view to opening work in that city. He had no native evangelist in his employ to locate there, and I would have been at a loss to get one for the place, but just at this time Mr. Yoshikawa resigned his position in Kobe as pastor, so I sent him there. He is doing a good work, but it is a very hard place for evangelistic effort, notwithstanding the fact that Christian work has been going on there for so many years. One prominent worker in Kioto, belonging to another denomination, told me that there had been more preaching of the gospel in that city than in any other place in this empire; and that now out of a total of over six hundred church members, not more than two hundred attend regular church services. This is not altogether because they have lost all faith, but partly because they do not like the teachings they now receive from their native pastors. As might be expected in a city of so many temples, the people are very strongly Buddhistic. It is a general center for the various sects of Buddhism and a stronghold of priests. The people of Kioto are a very conservative class, and so suspicious of innovations that it is a very difficult matter to reach them. Two have been baptized this past fall.

The work in Liu Chiu continues to grow, and Hara San has held on faithfully to this station ever since it was opened. Preaching services are held both at Napha and Shuri, the capital, five times a week, and during the past year four have been baptized while ten are now waiting for examination. The preacher has been very sick this year, and I have had to send one of my best helpers, Tanabe San, to his aid. I very much desire to put another man at work here, as two men ought to be on this large island, but it is so difficult to get good men now to enter the work of the gospel.

In addition to my regular evangelistic work and the care of these stations I kept up the evening school which Mr. Taft opened in Kobe, until near the close of the year, but was compelled to close it because of not being able to get sufficient Japanese help in the teaching staff. I hope sometime to be able to reopen it.

At the last meeting of the Baptist missionaries it was agreed to adopt the *Kyoho, The Japan Baptist Recorder*, as the organ of all our work among the churches, to which I was

appointed editor. This means a good deal of extra work, but it is also a grand opportunity of reaching the people, and the paper is filling a need among our churches, keeping them in touch with each other, as well as reaching out to the unconverted. I trust that in the near future it will become fully self-supporting. In the meantime some of our missionaries are helping nobly, both in articles and money, towards its support.

Thus our hearts and hands are kept so full that we have little time to grow discouraged from pessimistic views; the rather we rejoice that the Lord has so abundantly blessed the work on this station during the year as to give a total of fifty-six additions to our church membership. We thank God, and take courage.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead in America, Miss Annie S. Buzzell.

Mr. Jones writes :

Our stations, Kisenuma, Shizagawa, Tome, Yanagitsu, Kiushii and Shiogama, with six other intermediate places of call, have been regularly visited during the year. At Kiushii three have been baptized into the membership of the little church, there. The believers at that place have been growing in grace and earnestness. They are now gathering funds to build a house of worship. The deacon of the church, who very efficiently leads this little band, has given a tract of woodland to the building fund. It is worth about ninety yen, which would be equivalent to a gift of \$900 in America. The other believers who are heads of families give, some six or seven of them, ten yen each to the fund. So the next report will see this plucky little church with a modest church building built by their own efforts. None of these places get any help, except the occasional visits of myself and the one evangelist. The Sendai Church has during the year called a pastor, and has paid his salary and the expenses of the church with their own money. The young pastor has been doing good work, and it seems that a new era has opened for this mother church. Baptisms have been six in Sendai and three at Kiushii, making nine for the Mu-yagi ken field.

The ladies, Misses Mead and Buzzell, have helped greatly in the work in the city in the Sunday-school, at the church, and in some six or seven schools in various other parts of the city. Mr. Hamblen, too, has carried along work at the Tachi Machi preaching place with one helper, holding meetings two or three times a week, reaching a large number of soldiers and others who stand from twenty to forty at a time, to hear at each meeting.

Mr. Hamblen writes :

The conditions under which work in Japan has been carried on during the year 1897 have remained practically the same as in the few preceding years. The Japanese, as a whole, have shown no increasing eagerness for the gospel of Christ. The great desire for national development and the great eagerness to build up a name among the nations of the earth has claimed their attention and effort to the exclusion of religious matters. And yet an increasing attention seems to be given to Christianity on the part of those of broad outlook who see what it is doing for Christendom, and who realize that Japan's religions do not suffice for her awakened hopes and for a solid foundation, either morally or religiously. This condition of affairs is arousing the leaders among the churches and the earnest lay workers to the necessity of a revival of pure religion and undefiled, and to

increasing consecration to Christ, that believers may indeed be the lights that cannot be hid, and that apathetic listeners may become active inquirers and zealous children of the kingdom.

The Morioka field has in reality two centers, Morioka and Hachinohe, in each of which is an organized church. For several years now an evangelist has been resident in each center, with a view to the upbuilding of the spiritual life of the believers and to ease of communication with the surrounding outstations, of which three are associated with Morioka and five with Hachinohe. It has been the aim to visit one or more of the outstations during the week and to return to the center for the Sabbath. The year ends, however, with but one evangelist in the field, with his residence at Morioka.

The changes began in May, when evangelist Nakajima severed his connection with the society and left Morioka to become the pastor of the Sendai Church, which had, to the joy of all, arrived at the independent and self-supporting stage of its history. Brother Jones' evangelist, Date, was transferred to Morioka, and the Hachinohe evangelist, Haraguchi, took Date's place in the outstations of the Sendai field. Morioka had been without an evangelist two months, and Hachinohe has been without one since that time. Date was to work in both places, dividing his attention between them and visiting the outstations as he was able; but another change was imminent, for soon he wished to be relieved to return to his home in Tokyo. It seemed wise to accede to his request, and Onomura, my personal helper and mainstay in the preaching-place work in Sendai, went to take his place immediately upon its being vacated in November. He is one of the last graduating class of the seminary, and is a fine example of the good work the seminary is doing. He proved himself of true worth while with me in Sendai, and is entering upon his work in the Morioka field with bright prospects.

The Hachinohe Church has been for some time and continues to be a source of anxiety. The residence of an evangelist with them did not seem to inspire them to effort; they were content to let him do the work. Neither does his absence seem to awaken them to the fact that their lights should be burning brightly; they seem to be in a state of apathy, if not lethargy, and to be exceedingly hard to rouse. Neither a sense of responsibility nor of their privilege as God's children characterizes the church. The family of evangelist Haraguchi still remains in Hachinohe and still holds the little body together somewhat, but the faithlessness of the many is a severe drag upon the faithfulness of the few, with the result that the church life is at a low ebb. Stated meetings are held in the home of Haraguchi's wife, but only a few attend.

Tono, in the eastern part of Iwate province, and some forty-four miles from Morioka, is the only outstation in which we have a hopeful work. In some of the others are *Kyūdōsha* (seekers of the way), but in most of them no impression has been made. They are truly virgin soil. In Tono, however, the work of several years, fragmentary as it has been, is beginning to bear fruit. Ours is still the only Protestant work in that section.

The work of the Sendai preaching place has been carried on along the old lines through the co-operation of all, both members of the mission and Japanese brethren. Its weekly preaching services, Sunday-school, and woman's meeting are doing a work that, I trust, will one day be revealed as of great help in the establishing of the Master's kingdom. One soldier has been immersed, as direct result of the preaching-place work. The indirect results cannot be measured.

While the experience of the year indicates that in general the attitude of the people toward Christianity is one of apathy, yet it has revealed the fact that there are many who are thinking deeply about it and its relation to themselves and to their land. This encour-

ages us, for it shows that the truth is gaining ground ; that, to change the figure, the little rill is trickling through the dike, and will one day carry it away with mighty power.

SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports :

The work under my charge has been devoid of particular incident, and not marked by any special features worthy of extended report.

As there was no hope of being reinforced it did not seem wise to continue all the work laid out on this field for two men. Therefore there are not so many evangelists and outstations at this date as reported last year. There has been a lack of well-qualified and aggressive evangelists. One man who has worked with the missionaries for years retired during the year to seek his fortune in Formosa. A promising student who was expected to enter the seminary last September has also entered business life, owing to the failure of his health. One other man I took from active work and sent to Yokohama for study, feeling that additional training was essential to his usefulness.

With a view to help our preachers I united with the brethren of the Southern Baptist mission, in inviting the seminary to hold a summer-school on this field. The school was held during August at Chofu, with considerable appreciation on the part of the students. Brethren Bennett, Harrington and McCollum did the teaching. Several large evangelistic services were also held in connection with this summer gathering.

I am glad to report progress in the Chofu Church, both financial and spiritual. Eight have been baptized here, five of them substantial men, one of whom was an ordained preacher from the Methodist Episcopal Church, and who is now in charge of our work at Shimonoseki. Though the membership seems quite large according to statistics, really many are absentees. Besides the school girls and orphans, we have not more than a dozen resident members in Chofu. The church members have contributed about six yen per month towards the preacher's support, which in view of their ability is very encouraging. We are glad also to report a revision of the church lists, which resulted in a needed reduction of fifty-three.

Personally I have tried to be of service directly, in teaching an English class two evenings a week and a class studying the Bible on Sundays. For the latter I have of course had an interpreter. Several of those baptized have been reached in this way. My main time and strength have been given to the study of the language, in which I have found the care of the general work a great hindrance. I have also been interrupted by sickness of myself and family. But I hope soon to be prepared for more active work than in the past.

NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

Mrs. Carpenter writes :

Our third little church of eight members was formed in June in Wakkanai, the most northern town of this island. Their little Sabbath-school of fifteen they hope will be permanent.

At Shibetsu the evangelist through whose labors chiefly the church of twenty-one members has been gathered there during the past five years, has this year given up his

secular work and gives his whole time to religious work, about half the time in and near Shibetsu; the other half to the villages lying along the seashore both this side and beyond Shibetsu for ten or fifteen miles. When the winter is past he expects to extend his trip as far as fifty miles. He has asked for and received a light magic lantern and slides, especially to interest those who are utterly ignorant of the teaching.

At Nemuro, the oldest church, the young preacher has been enlarging his circle of acquaintances and friends. He has been enabled to walk and talk so carefully and lovingly as to gain the confidence of his own church members and those of other churches, as well as an increasing number of unbelievers. The attendance at meetings, however, is pitifully small. On Dec. 21 their new little church, which was dedicated only a year and a half ago, was a second time consumed in a fire that swept over the center of the town again. The contents of the church and of the preacher's rooms just in the rear, however, were all saved. The houses of two other of the male members of the church were also burned.

Mr. Parshley of the Theological Seminary at Yokohama devotes his vacations when in Japan to labor in the Nemuro field, and writes regarding this work:

The work in our field is not so well in hand as it was before the fire of 1895, which destroyed our mission plant and broke up our residence on the field. Since then the work has been carried on largely from a distance; native Christians have been more or less scattered, and our congregations have been small. Of course the work has gone on. All of us were on the field during the summer of 1896, and Mrs. Carpenter was there during the summer of 1897, attended part of the time by Brother Jones of Sendai, who administered the ordinances and assisted in the organization of a church during my absence.

The past year has been eventful: First, there has been organized a new church of eight members at a town called Wakkanai, in the extreme north of our field. Second, our deacon who has been largely instrumental in gathering the church at Shibetsu, has become a paid evangelist, giving his whole time to the work. This has been in part a disappointment to us, as his church was an admirable example of self-support. He has been for some time very desirous of giving himself entirely to the work, but we had discouraged him. Finally the increase of business in the office where he was employed made it impossible for him to assume the responsibility of stated services even on Sunday. However, if he is effective proportionally to the increased time for work we shall not deeply regret the change. Third, Nemuro has again been visited by fire and our new church laid in ashes. What we shall now do is a problem. It must be confessed that these fires have been a serious blow to our work as human eyes see it.

And yet there are compensations. Ten have been baptized during the year, and some have made notable progress in the Christian life. Thus through alternations of sunshine and shadow God is leading us on according to the good purpose of his will.

OSAKA — 1892

Rev. William Wynd, Mrs. Wynd, Rev. J. H. Scott, Mrs. Scott,
Miss Mattie Walton in America.

Mr. Wynd writes:

As in former years, my work during the past year has been chiefly evangelistic, first in the city, second in the suburbs where Mr. Halsey used to work, and thirdly in the island of Shikoku. I have also, as usual, been running a night school, partly as a means of obtaining a passport, but chiefly as a means of reaching the young business men.

I am sorry to say that in comparison with former years our work last year, as far as reaping is concerned, does not show well. For the whole year only two conversions, and one of these after a few months joyful Christian life passed away; so that as far as members are concerned we are practically where we were at the close of last year; but while the number of conversions indicates but little progress in this field, without doubt there has been much done that will lead to a large harvest in the no distant future.

Taking lessons from past experience, both Mr. Scott and myself have been slow to receive new members. That fact alone in a great measure accounts for the paucity of results that can be made to appear in black and white. In my own work I have at the present time more who are under instruction, and who to all appearances are earnestly seeking the light, than at any previous time since I came to Osaka. In former years many of them would probably have been received ere now, but although still waiting I am confident that the spirit of God has begun his good work in their hearts. With regard, therefore, to increased numbers at our meetings, getting the ears of the people, and arousing the interest of not a few in the word of God, I am thankful to say much progress has been made.

As an example of how the Holy Spirit has been working, I may mention that three young men of my night-school, after a short period of opposition to the gospel, were so impressed that one after the other they bought Bibles, and commenced a most earnest study of its pages. Finally one of them came and asked if I would not give up one of my English classes and start in its place a Bible class, as he had become very anxious to know the way of salvation. The one did not know that the other was anxious until they all met at the class, when it turned out that each of them had the same feelings about the matter. That spirit of inquiry is spreading, and in a place where indifference is so universal is to us a sign that the spirit of the Lord is working, and that a large harvest is in prospect.

With regard to the believers in the church, I think there has been a marked growth in grace. Some of them have begun to throw their homes open for meetings, inviting their friends, and succeeding in stirring up in their neighborhood opposition on the part of some and deep interest on the part of others.

We have been pushing the question of self-support, and at one time I seriously thought of withdrawing from Shikoku if the believers did not bestir themselves in the matter of giving. I am more and more impressed with the idea that even from the beginning the believers can do much. If they are poor they can at least open their houses for services, and save the rent of preaching places. During the coming year I shall emphasize that more and more, for I believe in these little house-to-house more than in the chapel meetings. Shall we be able to bring the gospel home to their hearts? At the same time the work here is not far enough advanced to dispense with the hearty co-operation of the home churches.

Mr. Scott writes:

While the year under review has not been as fruitful in visible results as was hoped, still we have abundant reason for thanksgiving to the kind Father who has not left us without constant tokens of his presence.

The many changes which have taken place and are still taking place, especially since the Japan-China war, affect very materially mission work, and render frequent changes in mission methods necessary. The people do not come in such numbers to the home of the missionary as in former years. There is now an intense desire for wealth almost unknown

in old Japan, and the self-esteem and self-assertion of the people is now more manifest, perhaps, than ever before.

Osaka being the commercial metropolis of the empire, these unfavorable conditions are severely felt. In the city I have in charge two preaching places, Kogawa Cho and Kiyohori Mura, in each of which an evangelist lives, but also doing work in other places. These places are well situated for work, and during the year we have had good interest and attendance; especially encouraging has been the increase in interest and attendance at these Sunday-schools. At Sakai also we have had an encouraging year; where lives a very faithful evangelist who devotes part of his time to Kishiwida, in which important city the outlook is hopeful. We expect soon to open work in two or more places which we have visited occasionally during the past year. We are especially favored in having evangelists whose wives are capable, devoted and active in the work. Their earnest efforts have been a constant joy. The evangelists themselves have been earnest and faithful; there has been a very commendable spirit of devotion and sacrifice on the part of some of the members, and they made encouraging though small advance toward self-support. The members have not all been free from persecution. Two of them especially because they were faithful to Christ have been turned from home and obliged to suffer great privations, but they remain faithful.

The departures of Mr. Halsey and Miss Walton were occasions of deep regret. However, the health of the other members of the Osaka station has been very good.

We rejoice in the many tokens of encouragement, and realize that the difficulties before us call for more consecration, more zeal, more Christlikeness. We are profoundly grateful to God for the many blessings of the past and for the privilege of being in Japan, called to the Lord's work at this time; and we look forward with hope to the new year, praying that ere long we may see a large ingathering of precious souls.

Mrs. Scott writes of woman's work in Osaka:

The California Society kindly continued to me the appropriation made for the work. The oversight of the Koawacho and Kiyohori Mura Sunday-schools has fallen to me, and I have enjoyed this work very much. The Japanese helpers have been kind and considerate to me and faithful and earnest in their teaching work, the wives of our two evangelists being especially helpful. Attendance upon these two schools, with that on two Japanese preaching services and one foreign service, has given me a full Sabbath's work during the year. A weekly woman's prayer-meeting and two children's meetings have been kept up in the city and the interest well sustained.

Part of the year one afternoon each week has been spent at the chapel in Sakai, where a woman's meeting and a children's meeting were held the same afternoon. These meetings, with an attendance upon three and sometimes four week-night preaching services, with occasional work as required in the night school, constitutes the work attempted.

More work could have been attempted and accomplished could I have secured the services of a consecrated native helper, who would have been able to have given all her time to the work. Only a small part of the year have I been able to secure such an one, and we long for the time when the schools of our own denomination can fully meet the demand and send out earnest, consecrated, educated helpers. The two girls under my care in Himeji have done faithful work during the past year. Their progress intellectually and spiritually has been commendable. The kindness of the Board of the California Society to us during the year, the very substantial gift made to me, and their words of sympathy and cheer, have aided us much in all the work attempted.

We look forward with hopefulness to the year to come. We hope during it to welcome Miss Walton again to her work; but whatever of joy or sorrow is before us, we desire above all things the help and guidance of the loving Father.

AFRICA

The past year has been one of transition and reorganization in the Congo mission, as will be inferred from the reference already made to the work here. There have not been wanting, however, abundant tokens of the divine favor. Large numbers have put on Christ by baptism at Palabala and Banza Manteke. At the latter station the communicants now number over one thousand, located in more than forty villages. The work is in a large measure self-supporting. The whole surrounding district is being leavened by Christianity, and is assuming more and more the orderly aspect of Christian communities at home. Any who may be tempted to be doubtful or despondent with regard to the Congo mission will do well to consider that in Banza Manteke the Lord has honored our denomination in the gift to us of one of the most prosperous missions in the Dark Continent, and the end is not yet. There have been great sacrifices and large expenditures incident to a strange and pioneer work; but who dare say, with the record of Palabala and Banza Manteke, that they have been in vain. With the introduction of currency in all exchanges, and the completion of the railway to Stanley Pool now in full operation, the painful and costly experiences of the past will not be repeated. A new day is dawning for the Congo mission, full of promise and hope. The time is come to lay aside wavering and to throw the whole force of denominational confidence and sympathy and support into the maintenance of the work. Let this now be done, and it is no rash prediction that ere long no star will shine clearer in our bright missionary constellation than the Congo mission.

PALABALA — 1878

Rev. C. H. Harvey.

Mr. Harvey resides at Palabala, twelve miles from the port Matadi, but has the oversight of the work at both stations, combined with that of Treasurer of the mission. He reports for Palabala:

This year has been a very eventful one in the history of this work, for it has seen the reestablishment and reorganization of the church. For some years the work here was under a heavy cloud, owing to the want of reality in the profession of those who had been baptized and formed the church. The improved state of things is due under God to the labors of two evangelists from Banza Manteke who were sent there during my absence at home on furlough. God has greatly blessed their testimony, and souls have been brought from darkness into light.

I have been able to visit this place from time to time and have examined and baptized the candidates. Great care had to be (and still has to be) exercised in receiving them, owing to the former state of things when so many were self-deceived. I could easily have baptized hundreds instead of the forty who were enrolled this year had I been contented with a profession of faith merely, but that I cannot be, having so often witnessed

the evil results of want of care in this matter. "Can any forbid water," said Peter, "that these should be baptized who have received the Holy Ghost as well as we?" That is the true test, I take it. But however it may have been in apostolic times, nowadays it is the every-day life that must demonstrate this one way or the other, and that is what we try and find out. Does the life correspond with the profession? If so, in the mouth of the two witnesses (the confession with the mouth and the belief demonstrated by righteousness in the life) the right to baptism and church fellowship is established. But the test of the life has to be waited for. It is best to wait for it, however, for it is surprising how much evil even one unregenerated church member can do; and should there be many such, God help the poor church.

There are nineteen ready to be baptized on Sunday next, and a large number besides are coming on and will, I hope, eventually be received. At Nqoki, a district some eight miles away, there is a spirit of inquiry. I trust that during the coming year we shall be able to send an evangelist to live there. There are quite a large number of villages in that neighborhood, all of them accessible and many of them anxious for teachers. There are several other places properly in the Palabala district which I hope to visit when my other duties allow. At several of these places they have heard something of the gospel, and would like to hear more. Altogether we have much to thank God for.

BANZA MANTEKE — 1879

Rev. H. Richards, Mrs. Richards, W. H. Leslie, M.D. (and Mrs. Leslie in America), Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mabie, M.D., under appointment, Miss Francis A. Cole (in England).

Mr. Richards reports:

All who are interested in the salvation of the Congo people will rejoice with us over the work that has been accomplished at Banza Manteke during the year 1897. Life has been manifested in the growth of Christian living, in preaching, in teaching, and in giving. Our God has blessed the whole work with its many ramifications. An advance has been made on the strongholds of Satan, and hoary heathenism with all its abominations has received its death-blow for many miles around us and is fast disintegrating. Conversions have been reported weekly and often daily. Two new populous districts have been opened, and about seventy profess faith in Christ and suffer for the Name. We hope soon to baptize some of those who were converted early in the year. Three other smaller districts have also welcomed the gospel message, and the preachers report many conversions. We have Christians in more than forty villages and towns, and there are signs of greater blessings to come.

Baptisms.—The record has been broken in the number of baptisms by the fact that 250 have been immersed on the profession of their faith in Jesus. The present standing membership connected with this station is 1,005.

Self-support.—A great advance has been made in this direction, and I bear testimony to their liberality, considering their poverty. The church contributions, which are chiefly used for paying preachers and teachers, amount to 1,490 francs. Villages supporting their own preachers and teachers paid in value 700 francs; 1,255 francs were given towards the medical work. The amount contributed for all purposes was 3,445 francs, nearly twice as much as the previous year. A number of other small villages pay some one who knows a little more than themselves for a part of his time to teach them. At our outstations the people build their own chapels and schools. Quite a number of good

buildings have been erected during the year. All this has not been accomplished without difficulties. The financial pressure at home was frequently brought before the native Christians, and they seemed quite determined to do what they could to help.

Bible School.—The term began March 16 with sixteen students and closed Dec. 13 with fifteen. Eleven are now at work in the villages where they were much needed. One is helping Mr. Welles in the printing-room. The remaining four were not regular students, but they will be able to help the work in their own towns, though I did not deem them sufficiently qualified to be on the regular staff. They are not supported by mission funds. During the term I gave the students an analysis and an exposition of the Epistle to the Romans, and the examination papers of the twelve sent out showed that they had worked hard, and obtained a good grasp of the subject. I also translated and gave them the outlines of the life of Christ. The other subjects were taken by H. M. Stevens. I hope, however, that Mr. and Miss Welles and Dr. Leslie will soon be able to help in this very important branch of the work.

Medical Work.—The dispensary and hospital were in Mrs. Richards' charge for nine months of the year, and many thousands of patients were treated. The death-rate was the lowest on record, though the "sleeping sickness" still prevails in some places. Here on this hill we have a membership of about one hundred, and there have been six deaths and twenty-one births among them. The population in the older Christian villages is increasing. Eight years ago this place was considered the worst place for "sleeping sickness." We are glad to have Dr. Leslie back to carry on this work and to help us in other departments. The school and medical work have made the year a hard one for Mrs. Richards. As our God's smile is still upon us we go forward, expecting another year of great blessing. How I wish you could come out, see for yourselves, and get some of the blessing.

This is the barest outline of the year's work, but sufficient to show that God is commanding the light to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Dr. Leslie writes:

We reached home about the end of August much refreshed physically, mentally and spiritually from our furlough in America, and ready for a long term of uninterrupted service if such be the Master's will regarding us.

There are but four months of work for us to report, as Mrs. Richards had the medical work in her care during our absence, whose report will appear elsewhere; but that an idea of the magnitude of this branch of the work may be presented, we will take the liberty of quoting some few figures as they appear in that report in connection with those of our own. During the eight months that the work was under the direction of Mrs. Richards there were 10,778 patients registered in the dispensary, and during the latter four months of the year we have recorded 6,800, making a total of 17,578 in twelve months. In a single day we have treated 225 patients. From September to January over sixty patients have been treated for a longer or a shorter time in the hospital, many patients visited at their own homes whose villages are near the station. These statements may be hurriedly read over in a few minutes, but it will need very careful consideration to estimate the lives saved, the sufferings relieved, sorrows averted, the health and with it the usefulness restored that these figures represent. To accomplish all of this only twenty li of the funds of the Union have been used, or about one-half of one cent for each patient; and if we reckon the patients in the hospital, the out-patients and patients that were treated at the dispensary out of the regular hours, and those that were given medicine at the house, we will considerably aug-

ment the total number of patients and lower even this low average. Nor do these figures represent single doses of medicine, for many of the people come from long distances, so must carry back from one to seven days' supply. Do not think that the appropriations from the Union covered the expense of the work; it only paid the extras, while the gifts of the people paid for the medicines, which amounted to nearly three times the amount we received from home. This development of the faculty of self-help among the people is the brightest of the many bright sides of our work at this place. Their growth in this direction must be limited by their extreme poverty, but we wish to bear testimony that to the extent of their ability have they given, and we are expecting they will do quite as well for the year on which we have now entered.

The extension of the gospel work means also an extension of the medical work, even greater than that of the gospel; for when a few people in a district have forsaken their idols and turned to Christ they come to us for medicines when they are sick. The heathen about them, being neither fools nor infants, soon arrive at the conclusion that the treatment of sickness by the white man is somewhat better than that of the native *nganga*, and then they come to us in their trouble (the very time we want them). We win their confidence, disarming them of their prejudice and opposition, thus opening a door for the gospel. Our district has now become so large that there is no possibility of my visiting some parts of it more than once or twice in a year. The only way to reach it will be to train young men to do the more simple things in medical work, supply them with a few of the staple remedies and send them to these places. We have three bright young fellows at work in the dispensary and hospital now, but they are necessary for the work here, and although they altogether do not cost \$10 a month, we do not feel that we could bear the expense of any more at present.

The Sunday-school which we teach numbers — well, as many as can crowd in usually, oftentimes upwards of 125 children from ten to sixteen years of age. Of them we are shaping and seasoning timber for our future church and work.

We are translating every day, and have the Gospel of John nearly finished.

MATADI — 1880

Mr. Thomas Hill, Mrs. Hill.

Mr. Hill has moved from place to place, as the exigencies of the transport service required, but has resided chiefly at Lukunga the past year. Mr. Harvey, who has had the oversight of this station, writes:

I need not say much about this place, for there is a great sameness in one's experiences at a depot and transit station such as this. It is the same unromantic plod, month in and month out: Cargoes to receive, goods to store, carriers to load up, accounts to keep, letters to receive and answer, etc. Nevertheless, there have been some attempts even here towards the extension of the Redeemer's kingdom. Besides the daily meetings for the boys for worship and instruction, there have been Sunday services for both natives and English-speaking people. These latter services have been shared in by the other Protestant missions in the neighborhood. One cheering thing in connection with this work has been the building by the colored English-speaking people of a small chapel situated in the immediate vicinity of their quarters. All the work in connection with the erection of the chapel they did themselves, besides contributing almost the entire expense. Considering that most of these men are only out here for two years at the outside, it is very noble of them to work so hard and give so liberally, not so much that they them-

selves but that others similarly situated may be able to hear the gospel and worship in the way that many of them are used to at their own homes. Matadi is a very wicked place, everybody says, but this is a rift in the cloud. May the truth proclaimed in this little sanctuary be the illumination of many !

LUKUNGA — 1882

Rev. Thomas Moody, Mrs. Moody, Miss Clara A. Howard (in America).

The work at this station has been greatly broken up since the leaving of Mr. Hoste, and in the absence of a regular missionary Mr. Frederickson of Kifwa has had general oversight of the work during the past year, and now Mr. and Mrs. Moody have come to reside at Lukunga, removing from Irebu on the upper river. The Christians have shown great stability in the trying situation in which they have been placed without a missionary to lead them, and Mr. Frederickson baptized more than thirty.

MUKIMVIKA — 1882

F. P. Lynch, M.D., in America, Rev. W. A. Hall, Mrs. Hall in America.

Mr. Hall, who was transferred from Irebu to Mukimvika in August, reports:

During the first quarter of the past year I attended regularly to the services at Irebu when it was my turn, both on Sundays and week-days.

We have had two or three services each Sunday at Irebu and Bosende, and three daily during the week on the station. The evening services were conducted by the Christian young men by turn. The women often took part in prayer, and their childlike faith in Jesus was not only a joy but a help to me.

On Wednesday evenings we had an inquirer's class conducted by Mr. Moody or myself. Two or three of the lads applied for baptism, but Mr. Moody did not think it wise to baptize them.

We had finished a native house for school and services at Bosende, and in January I established a day school there, with two advanced scholars from Irebu school as teachers under my supervision. We began with an enrollment of eighteen, and at the close of the school in September our register showed forty-five names on the roll, with an average daily attendance of twenty-eight. Some of these children had begun to read and write, and the outlook was very encouraging. The Christians at Irebu contributed \$5.00 toward the support of this school and \$5.00 toward the Locakani school.

In April I accompanied Mrs. Hall to Tumba on her way home, and on returning I had a fever which lasted for nearly two months.

In August I was asked to come and relieve Dr. Lynch at this station (Mukimvika). I left Irebu in October and arrived here Nov. 4, since which time I have charge of the services on the station and in the towns around. The outlook at the beginning was not at all inspiring, but the people are beginning to attend the services in the chapel in larger numbers now. I have paid sixteen visits to the more immediate towns since I came, and there is a decided improvement both in attendance and attention.

May the Lord help us to do what we do for him in the best possible way, and so as to be most likely to produce the best results. May we regard souls as infinitely more important than spoils, think more of our Master than ourselves, seeking more the promotion of Messiah's kingdom and glory than our own personal exaltation.

LEOPOLDVILLE — 1883

A. Sims, M.D.

Dr. Sims reports :

There have been candidates for baptism all the year, but I could not conscientiously present them to the church for acceptance. Services have been held twice daily, as usual. The Sunday congregation has been better than in past years: soldiers, policemen, artisans, and young people, not of us, have been frequent attendants, and in some cases communicants. The religious tone and *morale* of Leopoldville has certainly improved. Many are being legally married, and can therefore come without shame.

School has been continued without a break since Mr. Adams' return home. With two or three exceptions all can read simple scripture, and a most touching sight it is to see these Africans reading and enjoying the scriptures. I am much encouraged to go on in this department of the work. Combined with manual labor, it is the true method of doing the African good. I notice that after fifteen years of arduous carrying, and the reception of much money, the carrier remains just the same undeveloped man as before.

I am glad to say that the locomotive will arrive at Kinchassa, on the Pool, in a week from now (9th of March); the end, as it were, of the vast carrying system — one hundred thousand loads a year. It will give the carriers the necessary repose to hear the gospel and the opportunity to put their young people to school. Now is the time for our efforts in their behalf.

The congregation have thoroughly repaired their church, and while other buildings are left alone for want of funds, the church has been taken care of.

I have no medical engagements whatever, and have given all my time to the mission. Sick people from far and near come all day long at all hours. In this department I have been able to do much good. Except the needy poor, they have contributed to paying for the medicines.

The Leopoldville railway station is just fifty yards or so from our ground.

BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom in Sweden, Miss L. C. Fleming, M.D.

No report has been received of the work at this station during the past year.

BWEEMBA — 1889

Rev. A. Billington, Mrs. Billington, Rev. C. B. Glenesk and Mrs. Glenesk in England, Mr. A. Christopher, Mrs. Christopher.

The missionaries at this station have charge of the mission steamer, "Henry Reed," and alternate in running the vessel on its trips to the various stations on the Upper Congo with supplies. The work has gone on as usual, but we are without a report.

KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, and Mrs. Nelson in America.

Mr. Frederickson reports :

"I have been out among the villages five months of the year. Out of these seven weeks were spent in visiting Lukunga churches, the other fourteen weeks were used to

visit the Kifwa district. Mrs. Frederickson was with me ten weeks out of the fourteen. We live in our tent, preach in as many villages as we can reach, to carriers on the road, or any others we meet on our way. We stay a day or two on our outposts to encourage the work and baptize any who confess conversion and faith in Jesus. Mrs. Frederickson gives medicine to the sick, speaks to the women, or helps to preach. She gave medicine to fifteen hundred in five months on our station.

The evangelists which I have been able to give sufficient to keep them with food, have done good work. Many villages have been visited, and much people have heard the word of life from their simple way of preaching.

The gospel is spreading and has taken more hold of the people. The villages around us have lost faith in their fetiches. We have calls now and then from places miles away to come to teach them and they will give us a house. Our great difficulty is to get preachers enough to send out to the villages twenty to thirty miles off.

We have a little evangelist school of six young men. They learn to read, write and teach; they can preach, but their knowledge is so limited, and without reading they can do very little when sent out to far-away places.

The school work has been in the care of Mrs. Frederickson, and some good work has been done; 182 are enrolled in the books in our four day schools, but the average attendance is small. It is a great difficulty to get the children to attend regularly, because of their trouble in getting food. Mrs. Frederickson has made a small primer and reading-book; it is modeled after the best and most popular First Reader in Norway.

We have 165 children enrolled in our Sunday-school. The last Sunday in the old year there were 70 children present in the Sunday-school held in our dwelling-house; at the same time I preached to a full house in our chapel. Our meetings are well attended, and many come four to five miles to hear the gospel. In a village twelve miles off, to which we sent an evangelist last June, four have been baptized and the work looks promising. During the year 48 have been baptized, 4 have died; the present membership is 85.

The Christians are doing well and take interest in the work; the contributions during the year were 331 francs, more than double what it was the year before. At Kinjila the little house of worship is too small and the Christians there have decided to build a chapel next dry season; they have a little money in hand and hope to gather more for that purpose. Kifwa Christians in their last church meeting chose two evangelists and decided to pay them themselves; they also agreed to gather money to build a new chapel. They wish if possible to build it of brick and put proper benches in it.

IKOKO

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne, Miss G. Milne in Scotland.

Mr. Clark writes :

During the course of last year the subject of baptism was frequently brought before me by a number of our young people. They had for a considerable time been professed followers of Jesus, and so far as I could see were doing well, their lives presenting a great contrast to those of the natives around them. I delayed baptizing them as I was anxious to test, as fully as possible, those to be first received here. After continued teaching and examination I finally accepted five, and baptized them the first Sunday of this year.

For three years we have steadily labored day by day here, often with very much to cast us down, but yet God has been with us and helped us to press on even when all our work has seemed on the point of destruction. War has raged around us, and threats of attack have repeatedly been made, but amid all God has kept us in peace and safety.

And now our hearts are glad that even a few of those young people have for so long a time been enabled to resist the innumerable temptations that surround them. When you consider that they are of a people who can only laugh at immorality, and who can openly and without shame arrange for it and discuss its profits, you can have some idea of what they have to withstand. But no one can truly gauge the trials of natives that would follow Christ among such surroundings, who has not lived among these people.

Another pleasing thing about those who have been received here as church members is that all have pledged themselves to give a tenth of their income to the Lord. Two are sawyers, and they have instructed Mr. Milne to debit their wages account with one-tenth. Both Frank and Vinda, my Lower Congo helpers, do the same, and out of their allowance for rations they also give weekly. One Christian left by Mr. Moody at Irebu has also expressed his desire to give a tenth, as the others are doing. Of course their incomes are small. Wages in some cases are only half a dollar a month, and allowance for rations sixty to eighty cents per month; but so long as they give in proportion to their income they do well. The other day one came to me with ten cents. I asked what it was for, and he replied: "It is God's money. I received a dollar from Mrs. Clark for rearing ducks for her, and this is the portion for God." Another did the same about a shirt he had sold.

During the year our school work has been carried on regularly; but Miss Milne's return to Scotland, after nearly three years' service, lessened our staff. Her school duties were shared by Mrs. Clark and myself, and other parts of her work were taken up by Miss Lena, from whom we have had great help with our school and large family of native girls and boys.

EUROPEAN MISSIONS

FRANCE — 1832

Rev. Ruben Saillens of Paris sends the following interesting report:

WORK IN THE PROVINCES

The churches of our three Associations (Paris excepted) are the following:

Western Association: Rouen, Niort, Chatellerault.

Eastern Association: Montbéliard, Valentigney, Tramelan, Neuchatel, Chaux-de-Fonds.

Southern Association: Saint Etienne, Lyons, Toulon, la Seyne, Nice, Marseilles, Nimes, Alais.

Of these sixteen churches three belonged originally to the older mission (Saint Etienne, Lyons, Montbéliard); the remainder were founded in the last few years; of these, four are due to the personal efforts of M. Sainton (Niort, Chatellerault, Nimes, Alais).

I. OLDER CHURCHES — Saint Etienne, Lyons, Montbéliard.

1. *Saint Etienne.*— The oldest Baptist Church in France, founded about sixty-five years ago by a gentleman of social standing, M. de Joannis. His views were very strict, and in some respects resembling those of the Campbellites. Taken up by our mission in 1868, when Pastor Cretin visited the little flock without a shepherd, a revival took place: eleven were baptized on the same day in the River Loire. It was at first an annex of Lyons, and became a separate church under Pastor Ramseyer. Under M. Philémon Vincent that

church had a time of revival. His brother Samuel succeeded him. M. Habrial, the present pastor, is a convert and a son-in-law of the late M. Ramseyer. We have only one place of meeting, for which we pay only \$80 a year. The city of Saint Etienne is the fastest growing of France. It has gone up from five or six thousand to 125,000 inhabitants in the course of fifty to sixty years. Membership, 35; one baptism lately; average attendance: Sunday morning, 25; Sunday afternoon, 10; communicants, average, 21; collections during the year, 281-10 francs.

2. *Lyons*.— There were a few baptized believers in Lyons previous to M. Cretin's settlement in 1868. Pastor Cretin organized the church. He brought to our views a distinguished Free Church pastor, M. Paul Besson, who is now doing excellent work in Buenos Ayres. Under M. Andree the church made some progress, then under M. Ramseyer. Lyons is a fast-growing city of 450,000 inhabitants. The McAll mission had a large work in Lyons, which was under the management of Pastor Dubus, a Baptist. On account of financial difficulties and also of the fact of Mr. Dubus' ecclesiastical opinions, the McAll mission three years ago decided to withdraw from Lyons. We took up at once M. Dubus, who became the pastor of the church.

Our place of worship, located in a courtyard, is not attractive. We need an evangelistic hall in the center of the city, otherwise there is no hope of progress.

In the distant station of St. Didier meetings are conducted each Sunday by the members themselves; the pastor visits them every third Sunday of the month.

3. *Montbéliard*.— Church founded in 1871 by Pastor Cretin invited by a native, who had become a Baptist in America. A number of baptisms took place, and the church was organized under the late Pastor Boileau, who built a nice chapel. The work extended to all the district; the present pastor, M. Colin, visits twenty-three different places where our members are scattered. The largest of these is Beaucourt, a town of five or six thousand, where fifteen or more of our members live and meet every Sunday. An independent church will have to be organized there. At the general monthly gathering eighty persons attend. From thirty to fifty attend the Lord's table. Membership, 90; collections, about 900 francs.

II. CHURCHES RECENTLY FOUNDED.

1. *Valentigney*.— A little town in the "Pays de Montbéliard," ten miles from the capital; five thousand inhabitants, all workingmen; chapel built by one of the converts in his own garden; church founded seven years ago by a few members of the Montbéliard Church, with a proper letter of dismissal. Pastor Louijs was baptized in America; is working as clerk in a factory; much respected by his employers and colleagues, and by the Lutheran pastor. A family of that church have just gone to North Africa as missionaries. Membership, 36; communicants, average, 30; average attendance, 30.

2. *Tramelan*.— A thriving Swiss town, all Protestants, of five or six thousand inhabitants. A branch of the Montbéliard Church with fifteen members existed here for many years. An evangelist named M. Juillerat came to Tramelan about ten years ago to do temperance work. He adopted Baptist views, and most of his friends followed him. It was my privilege in January, 1893, to see the large body connected with Brother Juillerat (about one hundred and fifty people) join the small Baptist Church, which for so many years had stood as a forlorn hope.

This church is the jewel of our country churches. It has a fine place of worship, with pastor's residence. It draws a small sum only from our treasury, and will soon be able to do without it.

Sunday-school: scholars, 140; regular attendance, 105; Sunday morning service, average, 120; Sunday evening service, average, 150; Bible class (Tuesday), average, 40; young men's meeting, average, 20; ladies' meeting, average, 12; Temperance Society, members, 70; Singing Society (all members of the church), 25; religious class for children from 14 to 15, 14; baptisms for 14 months, 34; membership, 200; collections, etc., 4,927 francs.

"The present prospects," says the pastor, "are most encouraging, and the future is full of promise. The church has many children; families with twelve children are not scarce among us, so that we may hope in a few years, if the watchmaking trade keeps up, for a great increase from our own children, besides those who will come to us from outside."

3-4. *Toulon and la Seyne*.—Toulon is our largest military port, a city of 105,000 inhabitants. La Seyne, across the bay (four miles), with twelve thousand inhabitants, is a ship-building place, where the largest yards of France are situated. Thousands of French and Italian workmen live there. We own in la Seyne a small chapel, which was built by the founder of the work there, M. Massis, who was working on undenominational lines. He left the work in charge of M. de Robert, who invited me to visit him in 1892, with the result that I baptized him and sixteen others, and that the church was constituted. Eventually the property (with only 3,000 to 4,000 francs) was handed over to us. From la Seyne the work extended to Toulon, where a Christian woman was doing excellent work among the soldiers. When she and her husband became Baptists the reading-rooms became the meeting-place of a small Baptist Church which was then organized in Toulon. Outside the city we have a mission hall at a place called Mourillon.

The work in Toulon and la Seyne is most encouraging. The pastor and his wife, M. and Mme. Jeanneret, were formerly captains in the Salvation Army. They are energetic and hard-working. Madame Martin, in her soldiers' department, is also invaluable. Many Italians converted and baptized at la Seyne have returned to their country and strengthened the hands of our Italian brethren.

Statistics of Toulon and la Seyne: Toulon—membership, 29; regular communicants, 25; average attendance at meetings, 38; average attendance at children's meetings, 20; average attendance at ladies' meetings, 6; average attendance at girl's meetings, 8. La Seyne—membership, 24; communicants, 23; average attendance at meetings, 35; average attendance at children's meetings, 5; average attendance at women's meetings, 9; collections, both churches, 800 francs.

5. *Nice*.—A beautiful city of one hundred thousand inhabitants, on the farthest south-east frontier. The native population, originally Italians and having a language of their own, are difficult to reach. All Protestant work in Nice is among the new population, come from all parts of France, which has trebled the size of the city since its becoming French. The church was founded in 1892, when I was put in correspondence with an evangelist who lived in Nice, M. Long, and who had come to adopt Baptist views. His health had compelled him to settle there with a young family, and his mother-in-law, widow of a well-known reformed pastor. He came to Paris to be baptized and stayed a month with us. We thought much of him. When he returned to Nice he baptized a few converts and organized the church.

He has had to stand against tremendous difficulties. Forty-six baptisms have taken place during those five years, of whom 32 were Roman Catholics. Present membership, 33; average number of communicants, 15; average attendance at worship, 35; average attendance at evening meetings, 30.

"We have learned lately," says the pastor, "that the late C. H. Spurgeon, who spent so many winters in our neighborhood at Mentone, often prayed that a Baptist Church

might one day be established on the Riviera. His prayer has been heard, though we are yet a very feeble church.

6. *Marseilles*.—A growing city of 450,000 inhabitants. Church founded in 1892 by a number of members of the Free Church (seventeen) who left that church on account of its unfaithfulness on the baptism question. To those original seventeen, seventy-three have been added in the course of these five years, mainly by baptism. But Marseilles is a shifting place. Many have left to go to other cities; eleven have died, some have gone back to the other Protestant churches. The present membership, however, is forty-six. The place of worship is a little shop not badly situated and well fitted up; but Pastor Sagnol is crying loud for at least one mission hall in some other part of the city. Average attendance at meetings, fifty. The church gave last year about 800 francs.

7. *Rouen*.—Founded in 1892, with a few members who formerly belonged to the Paris Church. Rouen is a town of 100,000 inhabitants, three hours by railway from Paris. M. de Robert, the present pastor, has had a painful task. Notwithstanding all drawbacks he has held the fort; two genuine conversions of a remarkable type have cheered him lately. Still the soil is hard in Rouen, a city wholly possessed, as it were, by the *dévil*, drink. We have ten members. We have just changed our location, and will make a new trial. If it be shown that Rouen will not yield a harvest, we shall sorrowfully remove from it. Yet is it possible that a large city like this should be barren? I do not believe it.

8. *Neuchâtel*.—Pastor Juillerat's short report: At present for various causes our work meets with much opposition; our name of "Baptists" is a scarecrow to many. However, we are progressing. During the last year we have gained fifteen members, of whom we baptized twelve, three having previously been baptized. Membership, seventy-five, of whom thirteen are living at Landeron, a small Catholic town ten miles from Neuchâtel. We should have the means to hire a hall in that place. Collections last year, 1,600 francs.

9. *Chaux-de-Fonds*.—A place of thirty-five thousand inhabitants, two hours' railway from Neuchâtel, full of watch factories like Tramelan, which it resembles in all respects. The church was founded in 1894, with a few members of Tramelan, who lived here. Now it has grown to forty-one members, with Pastor Bieler. They give about 700 francs per year. Average attendance at worship, 30; average attendance at week meetings, 20; at Couterets (outstation), 25; at Vallenoron (outstation), 20; at Renan (outstation), 20.

The remaining churches were founded by M. Sainton. He reports:

10. *Niort*.—Founded in June, 1893, with five members (including the founder). Since then about thirty have joined the church by baptism. Twenty live in Niort, the others are in villages at a distance. The Sunday service is attended by all the members living in the town and its immediate suburbs. At the evening meetings there are from twenty-five to seventy people. An interesting work is carried on by means of colportage in the country. We have thus established an outstation at Preuilly, near Poitiers, a village all Catholic. The Free churches of the district—Matha and Moncoutant—have been penetrated by the practice of believer's baptism. Several of their members have been baptized, and there are scarcely any among them who retain the tradition of infant's aspersion. One of their former pastors, now a missionary in Madagascar, was baptized four years ago. Thus at the very start our principles have had an efficacious action, by means of that little church, on all the western region. The church of Niort is as necessary in that district as the star in the night.

11. *Chatellerault*.—There have been in this town ten baptisms so far, but the church

has not been constituted yet. The region for sixty miles around is entirely Roman Catholic. It is therefore an important missionary center; but various causes, especially the poor health of our evangelist there, imposes on us the duty to reduce our activity there, and Chatellerault is only an annex of Niort or Paris. We shall give a stronger impulse when our means allow it and when the time seems more propitious.

12. *Alais*.—Church founded June, 1896. Town of 23,000 inhabitants, of whom 6,000 are Protestants. The environs are full of Protestants. The Cévennes is the French district where there is left the greatest amount of religious life. Fifteen miles from Alais is the large Free Church of St. Leon-on-Gard, where most of the members are immersed. The Alais Church now numbers twenty-six members, of whom fifteen live in the town and eleven in the villages. We have from thirty to eighty at the services. Evangelization is easy in that region. The doors are opened in most villages.

13. *Nîmes*.—Pastor J. Carlier. The Baptist Church in Nîmes was inaugurated June 23, 1895, with four members, including the present pastor. During these two years and four months thirty-three baptisms were celebrated, twenty-nine of whom have remained in the church. Moreover seven believers, already baptized, have joined us. We have a total of thirty-three members. Our audiences vary from fifteen to forty. The Sunday morning worship gathers from twelve to eighteen communicants on an average. The church evangelizes the city and district by colportage work and open-air meetings. We sell about two hundred copies of our evangelistic paper, *La Cloche d'Alarme*; that selling from door to door in the city and suburbs by the pastor and his friends, is a means of opening new doors. We hold familiar meetings in various quarters, in the houses of our friends. Apart from the direct work of our church, we rejoice of our influence on other denominations. The baptism of our dear brother and colleague, Pastor Lorbsch of the Free Church of Nîmes, followed by thirteen baptisms of members of his own church, is a striking result of our activity. God has greatly encouraged our church by giving us in the course of the year among our new members, a young schoolmaster, very devoted to the Lord since his baptism, and gifted for the ministry of the word, and a young lady who, without any stipend, gives all her time to the work as Bible-reader. Both are zealous in the management of our Sunday-school.

Professor Passy writes regarding the work at Rue de Lille:

The year 1897 has been for the Baptist Church worshipping at 48 Rue de Lille, one of reorganization, and also deepening of inward life rather than of rapid growth. At the beginning of the year the church was still in a somewhat unsettled state from the recent disruption, and had no regular officials except Brother Sainton as its pastor, and he was obliged very often to answer special calls from the provinces.

In March, 1897, it was felt necessary to organize matters more firmly, especially as Brother Sainton felt himself more and more called to specially evangelistic work in the south and west of France, and to help the newly formed church at Alais. Accordingly the church was called upon to appoint elders, one of them to have more especially the pastoral charge during the absence of Brother Sainton. Brothers Passy, Dez, Vignal and Bentz-Audéoud were appointed; Brother Roman was afterwards added to the number. Brother Passy was to have the specially pastoral charge. No deacons have been appointed as yet; but the elders had the help of Sister Alice Chazot as Bible-woman, and when she was obliged to leave for six months on account of impaired health her place was taken by Sister Emily Gibson.

The plan seems to have worked fairly on the whole, even though Brother Sainton had

to stay away even more than was expected, and indeed has hardly been here at all. The services at the chapel have been held regularly, the attendance increasing gradually. The evangelistic meetings have continued at Neuilly and Rue de l'Ancienne Comédie, as also the little services at Mesnil-Saint Denis and Gare d'Ivry; the hall at Rue Blomet has been closed, and replaced by one at Montrouge, outside Paris.

During the year 1897 there have been nine baptisms, and five members come from other Baptist churches. On the other hand, we lost one member by death; one left us to join another Baptist Church; four were dropped from the list; one was cut off on account of immoral behavior. The net gain was thus eight. The complete number at the end of December was 102.

The receipts during the year were 2,377-95 francs; the expenses, 2,006-10 francs. It must be remembered that three of the elders and Miss Gibson work unpaid, except for their expenses.

Rev. Mr. Vincent reports the work in the north of France :

At Denain we are much encouraged in spite of some failures. We have a large Sunday-school with ten teachers, a Young Men's Union, a Girls' Union, both of which hold meetings for Bible study and prayer. Our audiences number from two hundred to two hundred and fifty persons, sometimes more, every Sunday. It was three hundred last Sunday, when Pastor Cadot paid us a visit. He was astonished at the large number of listeners and the warm welcome he received after the service. May God bless the seeds sown!

At Peruwelz we are also encouraged, the audiences growing. Several neighboring villages are visited by Mr. Rafinesque. They have good meetings; the Sunday-school is encouraging. Six persons have been baptized during the year; several others profess to be converted.

At Preseau there is no increase, but the friends are faithful and have meetings and Sunday-school every Sunday. We walk by faith.

At Doneby several of our brethren hold meetings in the house of one of our sisters.

At Flines a brother renders the same service; the little group maintains itself.

At Roubaix, a town of 120,000 inhabitants, in the hall held by brave Sister Dinoir, we have from sixty to seventy persons every Sunday and from twenty-five to thirty-five in the week. Mlle. Dinoir conducts a Sunday and Thursday school, and beside a working-meeting of about a dozen women every Monday.

At Lourches, a village almost entirely Catholic, we have a Sunday-school composed of thirty-five children; most encouraging. Our friends remain firmly attached to the gospel. The audience from forty to fifty persons is constantly changing, so that the good news is spread in many families.

At Anzin, a new station, a town of about nine thousand inhabitants, where I have just hired a house for 450 francs a year, we have there forty persons and have established a Sunday-school.

We still continue at Faubourg, Paris, and at the Bleuse-Borne, in a friend's house during the week. We are full of hope and we rely in God. Our church is a mission. We have eight stations where they have meetings every Sunday.

We have had twelve baptisms during the year. We shall have six or seven next Sunday. We have had two additions and we have other conversions. Although composed of poor workmen, the church has given more than 2,600 francs for different needs, of which 1,000 francs are for the support of the pastor. The church has promised to give 1,200

francs during the year 1897-98. We end the year with 255 members, scattered in twenty towns and villages.

GERMANY — 1834

Professor J. G. Fetzer of the Theological Seminary at Hamburg, sends the following condensed report of the extensive work of the Union under the general name of the German Baptist mission:

Concerning the work in general it can be said without in the least boasting, that in spite of the obstacles and hindrances put into the way of many of the workers, not only in the outside German states, the work of the Lord is progressing. The churches are multiplying and growing in ability, so that quite a number are now self-sustaining; the preachers, too, are multiplying and the preaching station increasing. But as the churches increase and the field expands the needs grow, so that though quite a number of churches are maintaining themselves, these are not able to do much besides. Something indeed is being done by them in the way of assisting weaker churches, through the different associations, but that is not sufficient to maintain the brethren at their posts, much less does it enable the churches to extend the work, and here is where your committee is continually called upon to render assistance.

The office of your committee is a twofold one. In the first place it has to help with the means put at its disposal, such churches as are worthy and in need of being helped, and in the second place to try and occupy new places opening to them in different parts of the large and populous but destitute fields. If, however, we are to do anything like this and to carry on the missions in Bohemia, Austria, Hungary, Bulgaria, etc., the committee must be reinforced with money. To attack such cities as Munich, Nuremberg, Karlsruhe, Maunheim and others is at the present almost entirely out of the question. Your committee will be glad if, no further reductions being made, it will be able to maintain its present position. It would therefore kindly make the following request: that for the present no further reductions in the appropriation be made; rather if possible increase it.

Missionary Work.—Your committee now assists twenty-seven brethren in Germany and eleven in other countries, thirty-eight in all. The aid some of them receive is indeed not large, from \$45 up to \$450. This latter sum is given to the brother in Strasburg because the city is as a mission field of the highest importance and the number of members there still quite feeble. Of the eleven last mentioned four are in Switzerland, six in the Austrian empire and one in Bulgaria. The one in Bulgaria is Brother Keusseff at Lampalonka. Each one, especially those in Austria, Bohemia and Galicia, have their own peculiar difficulties to labor under, but they are not left without encouragements. The Lord is blessing them in their efforts in converting sinners and in giving them the necessary endurance, patience and faith to hold fast even under tribulations, trials and persecution.

In Hungary dissensions and strife have, during the last years, greatly hindered the work, hence we are not at all able to report anything definite as to members and churches.

In Austria proper the work of the Lord cannot be carried on so easily as in Hungary, there being so many restrictions put upon the brethren. Still our good Brother Koch at Vienna is holding fast and working hard; the result is, he is permitted to see how the Lord is prospering them in different ways. Their hall which they now occupy is much more adapted to the work; the attendance at the divine service, though restricted, is good, and what is best, sinners are being converted.

In Bohemia the political strife has been hotter than anywhere else in the many-tongued empire; still our brethren, though composed of Slavs and Germans, have been united and working lovingly side by side with each other. There are now three brethren in Bohemia; two of them are aided by your committee, Brethren Nowotny and Kraliçek at Prague and Raudnitz respectively, while a third, Brother Capek, has begun work at Brümm, the chief city of the Markgraviate Moravia. With the exception of the work done by these three brethren among the Slavs and by Brother Keusseff among the Bulgarians, all the mission work is among German-speaking people. This of course does not include the work of our Hungarian brethren, who are working among their people, the Magyars.

In Galicia Brother Massier is working among a population of seven million, the only man. He prays for the time when others may come to his assistance among that benighted people.

Leaving the large empire southeast of Germany and entering Germany we come into Saxony, the land of the Reformation and the land of Luther. One would imagine that here more than anywhere else the workers for Christ should be enjoying as large a liberty as anywhere. But this is in fact not the case. Persecutions, trials, fines, etc., are imposed upon our brethren there. The chief sufferer has been our Brother Mascher, who is stationed at Dresden, the capital.

Fortunately it is not everywhere as it is in Saxony, though our brethren are being molested here and there in one way or another. In most cases the clergy are the (sometimes secret, sometimes open) cause for the molestations imposed upon our brethren. Still as will be seen below, the work does not suffer materially through these experiences; the men learn to look to God for aid, and he has never failed them when trusting him. His word, "According to your faith be it done unto you," has been often proved.

Time fails me to speak of the work done in the different places. May it suffice to say that there is progress made in nearly every direction in the missionary work. The work in Saxony on the whole is advancing; five or six new churches have been organized; in Prussia, especially in Eastern Prussia, the churches are multiplying; in Berlin there are besides the two churches on Schmidt and Gubener streets, several large preaching stations which are about to organize into independent churches. This should have been done long ago, and there would be now no doubt at least half a dozen self-supporting churches. But the brethren did not have courage and faith enough to thus advance. In Western Prussia the cause of the Master is also prospering. Large numbers are being gathered into the fold. The most difficult part of the German field seems to be Southern Germany and the Northwest. While the cause is here also making progress, it is not so rapid as in other parts, but perhaps more firm and constant.

Publishing Work.—In our last report mention was made of the fact that at the triennial conference to meet in August, 1897, the question as to the future location of the German Baptist Publishing House should be definitely decided. After considering many questions, *pro* and *con*, the committee in charge of the question previous to the meeting decided to ask the conference to vote for Cassel as the future seat of the publication house. When the matter was brought before the conference it readily assented to the proposal; hence the house for years to come will be located in Cassel. Accordingly, a lot was purchased, and the building has begun. It may be well to let Brother Bickel, the business manager, speak for himself. He writes to some questions proposed to him as follows:

"We have 100,000 marks cash, and hope for some five to ten thousand more from our churches. The building will cost 150,000 marks and the grounds cost 60,000. The

front building will have four stories and a mansard, of which the first two floors will be used as stores and offices: the two upper stories are to be rented, and later on will be used for our own purposes. The factory for printing and binding occupies a main rear building with a wing, each having three floors and a mansard.

"Aside of the amount for grounds and buildings, we need 90,000 marks more to put in an electric plant, heating apparatus, steam engines, and new printing presses and machines for the bindery, a small electrotypes outfit, and an elevator. This will fully equip us, and make our establishment a thoroughly modern printing house. By the aid of the rents in the main building we are able to carry our debt, and the plant will cost us no more in running expenses, with all the new and large rooms, than at present, in an altogether unsuitable rented building.

"The building in Cassel, which will be built very durable and nearly fireproof, is progressing rapidly, so that we hope to begin the removal of our factory by the 15th of September of the current year."

From this it will be seen that the Baptists of Germany will ere long have a very respectable publishing house. It would be well if the Union and the Baptist churches in the United States helped in the building of the house. The earlier the debt is lifted, the earlier will the establishment be able to help maintain other missionary enterprises.

Concerning the periodicals published under the chief editorship of our brother, Dr. Bickel, the following may be of interest: The *Wahrheitszeuge* has 8,400 subscribers; *Tahea*, 3,000; *Wort und Werk*, 2,200; *Führer*, 2,000; *Friedensbote*, 33,180; *Morgenstern*, 15,400. The first is a weekly denominational paper; the two following serve the interests of the young men and young women; the fourth is devoted to Sunday-school work. These three appear monthly. The last two named are, the first of a missionary nature adopted to extensive circulation, the second is published in the interest of the "Little Ones."

It is well known that for nearly twenty years Dr. Bickel has been at the head of the Bible work of the National Bible Society of Scotland in Germany. Under his direction there were distributed during the year 1897, 23,105 Bibles, 31,438 copies of the New Testament; in all 54,543 copies. When the question was proposed to the Bible Society, whether it would object to a removal to Cassel with its headquarters, they, desirous of remaining in connection with Dr. Bickel, consented to a removal thither, though they would rather have the main depot at Hamburg.

Much of this work of distributing the word of God is being done by colporters. These are partly in the employ of the Bible Society and partly in the employ of the churches; and it is a real benefit to many of our churches if they can have a colporter assisting the pastor. The latter class of colporters had to be reduced, however, owing to the fact that the financial depression in the United States caused the Executive Committee to cut off the appropriation heretofore given for that purpose. Dr. Bickel writes: "Beg them not to make another reduction in Bible or publishing work, at least not this year. I felt the 'cut' more keenly than I let anybody know."

Educational Work.—This has been carried on as usual. The seminary has proved to be a blessing to our churches and our work on the whole. The number of students at present attending classes is now as large as ever. While last July eleven graduated and entered the harvest field, fourteen new men entered the following September. These, together with the twenty-nine of the first class, give us the respectable number of forty-three. The nationalities to which they belong are the same as heretofore; we have at present two Dutchmen, two Swiss, one Czech (a son of Brother Nowotny in Prague) and

six from different parts of Russia. The rest are Germans. We trust that those who do not enter a foreign field among the heathen will go back to work among their own people.

The teaching force is the same that it has been. However, one change may become necessary, inasmuch as one of our tutors is about to enter the state schools, and then we are sorry to say will very likely be obliged to give up at least a part, if not a whole of his work at our seminary. In that case we shall be very sorry, for we know that he will not be so easily replaced.

Benevolent Work.—In connection with the work in Germany we have several funds for benevolent purposes; namely, a Chapel Building Fund, an Invalid's Fund, a Widow's Fund, and a Jubilee Fund. The latter was collected in the year 1884, when the Baptist churches celebrated their fiftieth anniversary. This amounts to 28,751 marks, while the Invalid's Fund is 23,110 marks, and the Widow's Fund 38,801 marks. These three funds are destined to aid invalids, widows, and orphans. The invalids receive from 225 to 450 marks; widows, 200 marks; and orphans, 50 marks; half orphans, 25 marks, annually. Since the whole fund amounts to scarcely 90,660 marks, the assistance rendered cannot be large, but still it is in some instances quite an efficient help, and it is the endeavor to increase the amount so as to be able to allow invalids, widows, or orphans a greater annuity.

Another fund is doing good service; viz., the Chapel Building Fund. Though not large, it has been helping many a church. The money is loaned to the churches at very low interests. In the course of ten years it is expected that the churches pay back with interest in ten annual payments the entire amount loaned. The fund is not large, only about 74,000 marks; if it were as large again it would be a great help to our work in Germany, for we have so many places where chapels or churches are a great necessity, but the want of the necessary means to begin with hinders them in many ways. As it is they have to pay high rents and still have inadequate and unsuited localities. Sometimes the rent is so high that they could well pay the interest on a sum needed to build a suitable house.

Some Statistical Notices.—With these notes concerning the status of our churches numerically we will close this report: In Germany we now have eight associations with 134 churches. In these there were baptized during the year 2,121. After deducting the deaths, the excluded, the withdrawal, the emigrated, there is a net gain of 1,141, making the total number Dec. 31, 27,991. In the Union including the churches outside of Germany, there have been: total baptisms, 2,465; net gain, 1,195; total membership, 32,245. The number of preaching stations: 737 in Germany; 837 in all. Sunday-schools, 397 in Germany; in all 489. (Some of these are necessarily very small, still our people always make an effort to get hold of the young, in spite of the pastors of the state churches.) In these there are 18,034 scholars; in all 21,418. The reported contributions for different purposes are: for Germany, 519,195 marks; in the entire Union, 630,516 marks, equal to about 19½ marks per member, or nearly \$5.00. Surely not quite so bad, after all, considering the wages the people get, especially in those regions where the Baptist cause is numerically the strongest. Still it may safely be assumed that not all that is given goes through the appointed channels, hence a larger sum no doubt has been given than indicated in the numbers given.

For all that is being done and has been done we thank God, and we pray him that in spite of the necessary changes here and there, and the vacancies caused by death or removal, the cause may continue to prosper till the truth as we hold it is known and believed in Germany and the adjacent countries. To bring about this end we ask our friends in the United States to continue to help and to pray for all engaged in this self-denying but glorious work.

Brother Keusseff writes of the work in Bulgaria :

Our church here is very poor. During the last year we have raised 1,250 francs. Out of this sum we have supported partially a colporter at the rate of 50 francs per month, 600 francs per annum ; the rest is for the building of our future chapel. Out of this sum we have also contributed to the German Chapel Building Society, the German Tract Publication Society, the Hamburg Theological School and the Romano-Bulgarian Baptist Union. For a few months we have not had a colporter, but we shall soon have one. A colporter in connection with our church here is an absolute necessity ; and our people being used to having a colporter are very anxious to have one. So they cannot support me.

The number of our membership here for the last year was forty-two, twelve of these residing out of town in six different places. The average of our attendants lingers between thirty-five and forty. In winter season the congregation is much better than in summer. In winter in many cases our present building is not large enough to hold our listeners. It has but sixty seats. In summer the attendants are fewer, because many are out of town in their fields working for months.

We have not yet purchased a lot for our chapel, but we shall soon have one. There is a very good place, one thousand square meters, for which they charge 4,000 francs. We have resolved to have that place, and are ready to give this sum, but are trying to get it cheaper if possible. So that the place is practically ours.

Regarding our church at Kazanlik I have learned the following : There are now ten members, and have been as many for many years. They are very zealous Baptists, and very strict. They have been very active in publishing Baptist literature in Bulgaria. When I was there and visited some houses I found many persons who were deeply interested in religious things. One woman got converted. I believe that if work be begun there seriously by a devoted minister there will be a great success. My impression is also that what is necessary is a special minister, but if that is not possible some good could be done by occasional visits. According to my mind two more preachers we need, one in Sofia and one in Kazanlik. The brethren in Kazanlik have a chapel of their own.

The outlook for the future is very good. They no longer persecute us here. Everybody is calm, and we are gaining influence. There is no danger because of the political situation of these parts of the world. Neither the Bulgarians nor the Bulgarian government are so Rusophil as they are supposed to be from outside. The present political relation between Russia and Bulgaria is not natural, and cannot last long. So we are not afraid of Russian influence.

As for me I am ready to sacrifice everything for the Lord's work here. May he help me and strengthen me.

SPAIN—1870

At the last annual meeting of the Board of Managers of the Union, a vote was passed authorizing the Executive Committee to discontinue the mission in Spain, if in their judgment it seemed to be advisable. This mission has had a checkered history. Established by an eminent scholar from America, it prospered to a considerable extent for several years ; churches were established in Madrid and Valencia, but owing chiefly to defection of native workers the work came to nothing. The present work of the Missionary Union in Spain has no connection with the former mission, and was established and carried on in Barcelona and other regions of

Catalonia, the Rev. Eric Lund of Sweden being the chief figure. With him is associated Rev. Manuel C. Marin, a native of Spain, but educated in America, and a graduate of Colby University and Newton Theological Institution. On learning the decision of the Board of Managers, who referred the matter of the continuance of the mission to the Executive Committee, Mr. Lund came to this country, and after full conference with him, and in consideration of all the circumstances, the committee decided that it did not seem wise, in the providence of God, to abandon the mission in Spain, and made an appropriation for its continuance. This was before the beginning of the troubles which resulted in the war with Spain. Mr. Lund has inaugurated a plan of missionary work which involves the establishment of small churches in country villages, where the people are more ready to listen to the gospel. These little churches have leaders appointed of their own number and conduct services by themselves. There seems to be promise in this movement of an effective and established evangelical mission among the Spanish people.

SWEDEN — 1855

Rev. A. Drake, D.D., reports for the work in Sweden :

Increase.—With this year we have passed the boundary of another thousand, now counting 39,134. The number of baptized, reaching 2,032, exceeds that of the previous year. In three associations, those of West of Sweden, Jemtland and Bleking, it amounts to about ten per cent of the membership, which gives us great cause for thanksgiving and praise to the Lord of the harvest.

The Sunday-school has continued to grow, scholars keeping their place in number beyond that of members. It exceeds that of the previous year by nine hundred. But the Established Church exerts itself to the utmost to counteract our Sunday-schools. At clerical conferences, hardly any allow even Lutheran Sunday-schools taught by laymen. Some wish to replace them by clerical services for the young once a quarter. But most clergymen want simply to stamp the Sunday-school out of existence, without any substitute, relying altogether on the religious instruction imparted in the day-schools.

Preachers.—Up to this time our churches have reported preachers, ordained and unordained, all in one number. This year they have given in a separate column, preachers who give their whole time to the work as 222, while out of the total, 703, there remain 479 lay-preachers. Most of these last named preach only occasionally at outstations; some few, however, do a good deal of work. At all events, our 564 churches are but scantily served in the gospel, several small churches being obliged to have a common preacher, the sparse population in many parts of the country making a great obstacle to anything better.

The total contributions amount to 524,516 crowns, equal to \$141,761, including the local expenses of all our churches, besides missionary contributions of all kinds. The increase for the year is \$14,979, but that includes the cost of erecting seventeen new places of worship. Our 338 places of worship are valued at 5,500,000 crowns, or \$690,000, with a debt, however, resting upon them of \$215,000. It will be a hard pull to pay off that sum while at the same time increasing contributions for evangelization.

RUSSIA — 1887

No report has been received from Russia the past year, but the situation is not materially changed from that presented in the report of last year. Severe prose-

cutions continue against the Stundists and Baptists, a number of whom have been banished to the dreary village of Gerusi in the Caucasus, where it is impossible for them to obtain any means for sustaining life. A little help is afforded by contributions of friends, but the sad fact remains that in this desolate spot many brethren and sisters in Christ are slowly dying of hunger and disease for their faith in Jesus. Yet the pure gospel flourishes in Russia amid persecution and repression. Some indications are given that the Emperor has taken decided steps toward greater religious toleration, and it is hoped a brighter day is dawning for dissenters of all classes in Russia.

FINLAND—1889

Rev. E. Jansson reports for the work in Finland :

General Mission Work.—Though no great revival has occurred here in the year under review, the work has gone forward, and not a few sinners have been saved. Even if our work develops but slowly, every step is still a joyful occurrence.

During the year our seven gospel workers have continued on the field. Besides these there have been twenty-one of our native brethren at work from one to five months during the first part of the winter. In this manner we get many opportunities to carry the gospel into many remote places ; but the work is hardly begun. The baptisms have been about the same as the year previous ; here at Petalax thirty-nine were baptized. Contributions have increased nearly four thousand marks. Two Finnish-speaking churches have been organized, one at the city of Wiborg, the other one at Ulcaborg. The little church at the last-mentioned place ventured at once to the noble enterprise of buying a house and lot for gospel use. By some alteration the house will be transformed into a respectable chapel. At Wasa (Nikalaistad) where the church has been for many years needing a house of worship, a neat little chapel has been fitted up from a house which the church in that city bought last summer. A third chapel was erected by the church at Hankmo, lying about twenty-five miles north of Wasa.

The prospects seem bright at present. Good news comes mostly from all parts of the field. From our last missionary meeting the brethren started out in different directions of the country. Revivals have broken out both south and north from here. On the 13th inst. eighteen persons were baptized at Jakobstad, and on the 20th inst. five more.

DENMARK—1891

Rev. August Broholm sends a report of Baptist progress in Denmark :

In looking over the statistics from our churches for the year 1897 and comparing them with the preceding years it will be seen that we continue to go forward, and the blessing of the Lord has rested upon our mission during the year. I will point out a few facts concerning our Baptist progress in 1897 :

Increased Membership.—During the year we baptized 256 and had a net increase of 139, or nearly twice the number we gained in 1896. One new church was organized at Svendborg, a city with some of the most beautiful surroundings we have in this country. We have now 28 churches and a membership of 3,588. One reason for our large net increase has been that only five members emigrated through the entire year. Some years more than fifty have emigrated, and though they have gained thereby, our work at home has suffered, as it is the young and strong members who leave us in this way.

Renewed Combatants.—Our old Baptist warriors are passing away. It can be seen year by year in the death-list. Sixty passed away last year, and thus it has been for some years. It is the generation from 1840–60 which are being called home from the battle-field. We have had many old members, men and women, who stood firm and fought bravely during the time of persecution at the early part of our history. Now they are going to their reward, but the Lord gives us new combatants. In the last five years we have baptized 1,138, and the greater part of these new members have been as new blood for our denomination. Besides we have a very promising school of recruits, having more than four thousand children in our Sunday-schools, and from this source the Lord is continually giving us new converts who are founded in the word of life and firm in Baptist principles.

Enlarged Equipments.—By this I mean more chapels, more money, more educated ministers and more missionary literature.

1. *We have more chapels* to accommodate the people. Last year we dedicated four new chapels. In the last five years we have built fourteen new and handsome chapels; two more are being erected this summer, thereby making thirty-seven Baptist chapels in Denmark.

2. *Our people are giving more* liberally to the mission cause. In 1887 they contributed per member ten kroner, 1892 thirteen, and in 1897 sixteen kroner. The whole amount of our contributions during the past year were \$15,291.79.

3. *In the Missionary Training-school* which was started three years ago ten brethren have been studying this year. Some of them had preached several years, but never had any opportunity for attending a Theological school; now we trust that they are better equipped for their ministerial work.

4. *The Baptist Literature* we publish has been enlarged the past year with some missionary pamphlets by which we seek to interest our countrymen for our Baptist missions at home and abroad. Three have been published; viz., “Three Years in Africa,” a sketch of our late brother E. Broholm’s work in the Congo mission of the American Baptist Missionary Union. “Life of John Bunyan,” and “The Lone Star,” or our glorious Baptist mission in Telugu. These have met with success and two more are to follow; viz., “China and the Chinese,” and “Life of Andreas Wiberg.”

In conclusion I could easily point out some facts about our Baptist opportunities in 1898, but it will suffice to say that open doors are everywhere before us, and we are at present gathering in precious souls in many of our churches.

NORWAY—1892

In the absence of a report from Norway, doubtless due to a change in the staff of workers, we will state that there is at present an encouraging outlook on this field just at the present time. Brother Myrland, who was sent to Christiania last year, has assumed charge of the church in that city, and the work is going forward. We are pleased also to note a growing sympathy and interest on the part of the Norwegian brethren in the United States, both in the work for their countrymen and in the general work of the Union. They have recently given material evidence of this latter spirit in their promise of added contributions to send out and support Rev. Christian Nelson in Africa.

GENERAL TABLES.

A marked increase, notwithstanding a less expenditure, is the result all along the line, in native workers, baptisms and self-support. A slight decrease in members is reported, due to a correction of figures. All the fields we are working are apparently in a healthy condition. The prospects for a rich ingathering the coming year are very bright.

EUROPEAN MISSIONS.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS	CONTRIBU- TIONS.
Sweden.....	703	564	2,032	39,134	43,905	\$141,761
Germany *.....	249	169	2,836	34,167	22,482	124,183
Russia.....	399	106	980	19,103	6,244	16,000
Finland *.....	28	28	153	1,570	547	10,765
Denmark.....	79	28	256	3,588	4,013	15,291
Norway *.....	24	26	170	2,171	1,272	6,000
France *.....	30	19	215	2,115	858	4,900
Spain*.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,518	950	6,668	102,963	79,321	318,900
MISSIONS TO HEATHEN....	1,204	870	6,529	98,904	34,041	71,849
GRAND TOTALS.....	2,722	1,820	13,197	201,867	113,362	\$390,749

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1898

MISSIONS IN BURMA

RANGOON

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent and schools.....	2,825 00
passage to United States of Mrs. Kelly and child.....	423 57
salary of Miss E. F. McAllister.....	500 00
her mission work.....	359 56
salary of Mrs. A. T. Rose.....	500 00
her mission work.....	50 00
salary of Miss R. W. Ranney.....	400 00
her mission work.....	50 00
salary of Miss H. Phinney.....	400 00
her mission work, rent and school.....	593 00
salary of Miss E. L. Chapman.....	500 00
her mission work and school.....	950 00
salary of Miss J. C. Crafts.....	500 00
her mission work, including \$4.48 collected in the field last year.....	54 48
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent, including \$7.44 collected in the field last year.....	650 44
salary of Mr. Herbert Vinton.....	500 00
salary of Rev. D. L. Brayton.....	1,200 00
salary of Mrs. Julia H. Vinton.....	500 00
her school work.....	450 00
salary of Miss H. N. Eastman.....	500 00
salary of Rev. W. F. Armstrong.....	1,200 00
his mission work, rent, Telugu and Tamil work.....	2,037 33
salary of Rev. D. A. W. Smith, D.D.....	1,500 00
his mission work and expenses of Theological Seminary, including \$1,182.87 collected in the field last year.....	2,304 68
salary of Rev. F. H. Eveleth.....	1,500 00
his mission work, including \$130.92 collected in the field last year.....	798 42
salary of Rev. W. F. Thomas, estimated, eleven and one-half months.....	1,150 00
special grant.....	125 00
his mission work.....	1,082 00
his allowance in United States to Sept. 1, 1897.....	333 33
passage to Burma of Mr. Thomas and family, estimated.....	700 00
salary of Rev. J. N. Cushing, D.D.....	1,500 00
salary of Rev. H. H. Tilbe.....	1,200 00
his mission work.....	100 00
salary of Prof. L. E. Hicks and additional for 1896-97.....	1,107 17
his mission work and expenses of college.....	2,641 67
salary of Prof. E. B. Roach.....	1,200 00
repairs on house.....	100 00
salary of Rev. W. O. Valentine.....	600 00
his mission work.....	46 67
salary of Rev. J. H. Randall, estimated, seven months.....	466 66
his mission work.....	50 00
his outfit \$150, passage self and wife, estimated \$500.....	650 00
salary of Rev. W. F. Gray.....	1,000 00
his removal expenses from China to Burma, estimated.....	200 00
F. D. Phinney, Mission Treasurer's expenses, repairs on mission property, taxes and legal expenses.....	2,211 16
exchange on miscellaneous appropriations for Burma.....	1,127 00
Less saved in appropriations of last year.....	\$41,237 14
	1,590 95
	<u>\$39,646 19</u>

MOULMEIN

For salary of Rev. E. O. Stevens.....	\$1,500 00
his mission work.....	666 66
salary of Miss S. E. Haswell.....	600 00
her mission work.....	409 89
salary of Miss M. Sheldon.....	500 00
her mission work.....	925 00
salary of Miss E. E. Mitchell.....	500 00
salary of Miss M. E. Carr.....	500 00
her mission work and purchase of property.....	683 34
salary of Miss L. M. Dyer.....	500 00
her school work.....	500 00
Telugu and Tamil school, care Mrs. Armstrong.....	450 00
salary of Rev. W. Bushell.....	1,200 00
his mission work, including \$737.48 collected in the field last year.....	1,432 73
passage to United States, Miss E. J. Taylor, estimated.....	300 00

For allowance in United States, Miss E. J. Taylor.....	\$245 84	
her school and mission work	551 66	
salary of Rev. F. De M. Crawley	1,000 00	
his mission work	130 50	
allowance in United States of Miss S. R. Slater	300 00	
salary of Miss Alice L. Ford	500 00	
her mission and school work	650 00	
salary of Miss L. B. Hughes	500 00	
her school and mission work	516 67	
allowance in United States, Mrs. C. H. R. Elwell	300 00	
passage to United States of Miss Annie Hopkins, estimated	268 65	
allowance in United States of Miss Annie Hopkins, six months to April 1, 1898	150 00	
passage to Burma, Miss C. E. Putnam, estimated	350 00	
salary of Miss C. E. Putnam, estimated	433 33	
	<u>\$16,564 27</u>	
Less saved in appropriations of last year	83 59	\$16,480 68

TAVOY

For salary of Rev. H. W. Hale	\$1,200 00	
his mission work, including \$49.66 collected in the field last year	582 99	
salary of Rev. D. Gilmore, estimated, one year	1,000 00	
his mission work and school	1,307 60	
his allowance in the United States to Aug. 1, 1897	200 00	
passage of Mr. Gilmore and family, estimated	500 00	
passage to United States of Rev. and Mrs. Morrow	549 18	
allowance in United States of Mr. and Mrs. H. Morrow to April 1, 1898	424 42	
	<u>\$5,764 19</u>	
Less saved in appropriations of last year	200 00	\$5,564 19

BASSEIN

For salary of Rev. B. P. Cross	\$1,200 00	
his mission work, schools and repairs, including \$35.96 collected in the field last year	1,077 63	
five days' salary abroad of Rev. E. Tribolet	16 67	
allowance in United States of Rev. E. Tribolet	800 00	
salary of Rev. C. A. Nichols	1,200 00	
his mission work	333 34	
the B. S. K. N. Institute supported by income of funds	934 56	
salary of Miss I. Watson	500 00	
her mission work	25 00	
salary of Rev. L. W. Cronkhite	1,200 00	
his mission work, school and school furniture, including \$148.80 collected in the field last year	1,320 30	
salary of Miss L. E. Tschirch	500 00	
her mission work and school, including \$593.03 collected in the field last year	1,338 46	
passage to United States of Miss M. C. Fowler	233 86	
	<u>\$10,679 82</u>	
Less saved in appropriations of last year	150 94	\$10,528 88

HENZADA

For salary of Rev. J. E. Cummings	\$1,200 00	
his mission work and school, including \$46.83 collected in the field last year	858 50	
passage to United States of Rev. N. D. Reid	213 98	
collections on the field last year	11 61	
salary of Rev. W. I. Price	1,200 00	
his mission work, including \$1,573.89 collected in the field last year	2,232 22	
salary of Miss M. M. Larsh	500 00	
her school work	133 33	
additional cost of passage to United States of Miss J. V. Smith	19 00	
passage to United States of Mrs. L. Crawley	253 48	
allowance in United States of Mrs. L. Crawley, six months to April 1, 1898	150 00	
	<u>\$6,772 12</u>	
Less saved in appropriations of last year	597 18	\$6,174 94

TOUNGOO

For salary of Rev. W. A. Sharp	\$1,000 00	
his mission and school work and new dormitory, including \$102.23 collected in the field last year	1,192 23	
passage to United States of Rev. H. P. Cochrane and family, additional	75 00	
allowance in United States of Rev. H. P. Cochrane	800 00	
special grant	100 00	
salary of Rev. E. B. Cross, D.D.	1,200 00	
his mission and school work, including \$1,767 collected in the field last year	2,183 67	
salary of Rev. A. V. B. Crumb, including three days last year	1,210 00	
his mission work and repairs, including \$46.50 collected in the field last year	652 02	
passage of Mrs. Crumb to Burma	275 00	
passage to United States of Miss E. R. Simons, estimated	300 00	
allowance in United States of Miss E. R. Simons	260 83	
salary of Miss Julia A. Parrott	500 00	
her mission work, school and removal expenses	430 15	
passage to United States of Rev. A. Bunker, D.D.	222 95	
allowance in United States of Rev. A. Bunker, D.D.	1,200 00	

For salary of Mr. C. H. Heptonstall.....	\$800 00
his mission work and rent, including \$489.09 collected in the field last year.....	3,086 59
allowance in the United States of Rev. T. Johnson, M.D.....	800 00
salary of Rev. E. S. Carst, M.D.....	800 00
his mission work.....	116 67
passage to United States of Miss J. Anderson, estimated.....	300 00
allowance in United States of Miss J. Anderson.....	233 33
salary of Miss Thora M. Thompson.....	500 00
her mission work and school.....	545 45

\$18,783 89

Less saved in appropriations of last year.....	1,372 13
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\$17,411 76

SHWEYGYIN

For salary of Rev. E. W. Harris.....	\$1,000 00
his mission work and repairs, including \$9.81 collected in the field last year.....	1,245 14
salary of Miss H. E. Hawkes.....	500 00
her mission work.....	16 67
salary of Miss Kate Knight.....	500 00
her mission work.....	111 67

\$3,373 48

Less saved in appropriations of last year.....	129 71
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\$3,243 77

PROME

For salary of Rev. L. H. Mosier.....	\$1,000 00
his mission work and school, including \$81.26 collected in the field last year.....	647 93

\$1,647 93

Less saved in appropriations of last year.....	70 92
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\$1,577 01

THONGZE

For salary of Mrs. M. B. Ingalls.....	\$600 00
her mission work, including \$62 collected in the field last year.....	443 67
salary of Miss Kate F. Evans.....	500 00
her mission and school work, including \$29.45 collected in the field last year.....	476 05

\$2,019 72

ZIGON

For salary of Miss Z. A. Bunn.....	\$500 00
her mission and school work, including \$27.09 collected in the field last year.....	662 09

\$1,162 09

THARRAWADDY

For salary of Miss S. J. Higby.....	\$500 00
her mission and school work.....	429 36
mission work, care Rev. W. F. Thomas.....	166 67

\$1,096 03

BHAMO

For salary of Rev. W. H. Roberts.....	\$1,200 00
his mission work, repairs and schools.....	1,168 33
salary of Rev. Ola Hanson.....	1,000 00
his mission work and printing, including \$15.78 collected in the field last year.....	253 77
salary of W. C. Griggs, M.D.....	1,000 00
his school, medical and mission work, and buildings.....	1,856 67
allowance in United States of Miss E. C. Stark.....	300 00
salary of Miss M. M. Sutherland, estimated, ten months.....	416 66
her mission work.....	50 00
her passage, estimated.....	350 00
salary of Miss L. Eastman, estimated, ten months.....	416 66
her mission work.....	50 00
her passage, estimated.....	350 00

\$8,412 09

Less saved in appropriations of last year.....	172 17
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\$8,239 92

MAUBIN

For salary of Rev. M. E. Fletcher.....	\$1,000 00
his mission work.....	385 00
Miss C. E. Putnam's allowance to Oct. 15.....	162 50

\$1,547 50

Less saved in appropriations of last year.....	117 58
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\$1,429 92

THATONE

For allowance in United States of Miss E. Lawrence.....	300 00
passage to United States of Miss S. B. Barrows.....	240 24
allowance in United States of Miss S. B. Barrows.....	300 00

\$840 24

Less saved in appropriations of last year.....	306 81
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\$533 43

MANDALAY

For salary of Rev. J. McGuire.....	\$1,000 00	
his mission work, repairs and school, including \$57.35 collected in the field last year.....	1,520 69	
salary of Mrs. H. W. Hancock, and balance of 1896-97.....	553 77	
her mission work, including \$18.00 collected in the field last year.....	218 00	
salary of G. H. Richardson, M.D.....	800 00	
his mission, medical work, and new buildings.....	1,200 00	
allowance in United States of Miss E. E. Fay.....	300 00	
salary in United States of Miss A. E. Frederickson.....	500 00	
her mission and school work.....	805 80	
allowance in United States of Miss F. E. Ayers, six months.....	150 00	
salary of Miss Cora M. Spear, estimated, ten months.....	416 66	
her mission work.....	50 00	
her outfit, \$150, passage estimated, \$300.....	450 00	
		\$7,964 92

THAYETMYO

For salary of Rev. B. A. Baldwin.....	\$800 00	
his mission work and school, including \$280.34 collected in the field last year.....	1,139 92	
allowance in the United States of Rev. A. E. Carson.....	800 00	
		\$2,739 92

MYINGYAN

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission and school work, including \$27.56 collected in the field last year.....	486 23	
		\$1,686 23

PEGU

For salary of Miss E. H. Payne.....	\$500 00	
special grant.....	50 00	
her mission work.....	776 73	
		\$1,326 73

SAGAING

For salary of Rev. F. P. Sutherland.....	\$1,200 00	
his mission work.....	309 40	
		\$1,509 40

SANDOWAY

For salary of Rev. C. L. Davenport.....	\$800 00	
his mission work and repairs, including \$3.88 collected in the field last year.....	2,280 01	
salary of Miss A. M. Lemon.....	500 00	
her mission work and school.....	456 67	
passage to United States of Miss M. Carr, estimated.....	350 00	
allowance in United States of Miss M. Carr, four months, to April 1.....	100 00	
her mission work, collected in the field last year.....	36 67	
	\$4,523 35	
Less saved in appropriations of last year.....	40 91	
		\$4,482 44

MEIKTILA

For salary of Rev. J. Packer, D.D.....	\$1,200 00	
his mission work and school, including \$46.50 collected in the field last year.....	333 17	
	\$1,533 17	
Less saved in appropriations of last year.....	231 65	
		\$1,301 52

THIBAW

For salary of Rev. W. M. Young.....	\$1,000 00	
his mission and school, including \$419.14 collected in the field last year.....	2,212 31	
salary of Rev. George T. Leeds, M.D., estimated, seven months.....	466 66	
his mission work, \$50; medical outfit, \$50.....	100 00	
passage of Dr. and Mrs. Leeds, estimated.....	600 00	
outfit of Dr. and Mrs. Leeds.....	300 00	
	\$4,678 97	

MONE

For salary of A. H. Henderson, M.D.....	\$1,000 00	
his mission work, transport and medical work, including \$31 received in the field last year...	1,070 17	
salary of Robert Harper, M.D.....	500 00	
his mission work.....	100 00	
his outfit \$150, passage estimated \$250.....	400 00	
salary of Mrs. H. W. Mix.....	500 00	
her mission work, transport and medical work.....	505 00	
		\$4,075 17

NAMKHAM

For salary of Rev. M. B. Kirkpatrick, M.D.....	\$1,200 00	
his mission work, building and transport, including \$1,048.11 collected in the field last year...	3,431 45	
passage to Burma of Mrs. Kirkpatrick.....	300 00	
salary of Rev. W. W. Cochrane.....	1,000 00	
his mission work, school and transport.....	883 34	
		\$6,814 79

MYITKYINA

For salary of Rev. Geo. J. Geis, fourteen months.....	\$1,166 66	
his mission and school work, including \$37.36 collected in the field last year.....	334 03	
his allowance in United States April 1 to June 14.....	164 41	
allowance for family during passage.....	50 00	
his passage to Burma, estimated.....	300 00	
	\$2,015 10	
Less saved in appropriations of last year.....	21 16	
		\$1,993 94
Total appropriations for Burma.....		\$153,682 56

ASSAM MISSION

For salary of Rev. C. E. Petrick.....	\$1,200 00	
his mission and school work.....	791 00	
salary of Rev. A. K. Gurney.....	1,200 00	
his mission work and repairs.....	533 34	
salary of Rev. P. H. Moore.....	1,200 00	
his mission work, and printing New Testaments.....	1,115 62	
expenses connected with treasury department.....	334 32	
salary of Rev. P. E. Moore.....	1,000 00	
his mission work.....	116 67	
salary of Rev. J. M. Carvell.....	800 00	
his mission work.....	100 00	
salary of Miss A. Sumner, and balance 1896-97.....	508 34	
her mission work and school.....	330 30	
additional cost of her passage to Assam.....	44 07	
salary of Miss L. Daniels, and balance 1896-97.....	508 34	
her mission work.....	30 30	
additional cost of her passage to Assam.....	4 82	
salary of Rev. C. D. King.....	1,200 00	
his mission work, including \$55.52 collected in the field last year.....	227 19	
salary of Rev. C. E. Burdette.....	1,200 00	
his mission work.....	383 33	
salary of Miss H. F. Morgan.....	500 00	
her mission work.....	78 33	
salary of Miss I. Wilson.....	500 00	
her mission work.....	103 34	
salary of Rev. A. E. Stephen.....	1,000 00	
his mission work, including \$6.67 collected in the field last year.....	340 00	
salary of Rev. S. A. D. Boges.....	1,000 00	
his mission work and new buildings.....	473 16	
salary of Rev. M. C. Mason, and balance of 1896-97.....	1,220 00	
his mission work, including \$11.55 collected in the field last year.....	949 55	
additional passage expenses to Assam of Rev. M. C. Mason and family.....	72 62	
salary of Rev. E. G. Phillips.....	1,200 00	
his mission work and school, including \$9.30 collected in the field last year.....	790 88	
salary of Rev. William Dring.....	1,000 00	
his mission work, including \$8.00 collected in the field last year.....	224 73	
salary of Miss A. J. Rood.....	500 00	
her mission work and school.....	340 00	
salary of Rev. I. E. Munger, and balance 1896-97.....	818 33	
his mission work and school, including \$3.49 collected in the field last year.....	566 83	
additional passage expenses to Assam of Mr. Munger.....	188 19	
allowance in the United States of Miss Stella Mason.....	300 00	
salary of Rev. E. W. Clark.....	1,200 00	
his mission work, repairs and printing.....	483 33	
salary of Rev. S. A. Perrine.....	1,000 00	
his mission work, schools and transport.....	960 00	
salary of Rev. S. W. Rivenburg.....	1,200 00	
his mission work, including \$166.22 collected in the field last year.....	499 55	
salary of Rev. J. Firth.....	1,000 00	
his mission work, including \$418.50 collected in the field last year.....	597 50	
salary of Rev. O. L. Swanson.....	1,000 00	
his mission work.....	346 17	
salary of Rev. F. P. Haggard.....	1,000 00	
his mission work and buildings.....	871 67	
salary of Rev. J. Paul.....	939 62	
his mission work.....	171 00	
salary of Rev. W. Pettigrew.....	800 00	
his mission work, transport and buildings.....	416 66	
additional passage expenses to Assam of Mrs. Pettigrew.....	163 17	
additional for exchange on miscellaneous appropriations.....	277 00	
	\$37,914 27	
Less saved in appropriations of last year.....	464 90	
		\$37,449 37

TELUGU MISSION

For salary of Rev. D. Downie, D.D.	\$1,500 00
his mission work and schools	1,816 83
sundry expenses on general mission business	490 11
salary of Rev. F. H. Levering	1,000 00
his mission work, and Mrs. Levering's medical and mission work	1,104 67
salary of Miss Kate Darmstadt	500 00
her mission work and schools, including \$31 collected in the field last year	1,446 00
salary of Miss Mary Faye	500 00
her mission work	227 67
salary of Rev. J. E. Clough, D.D.	1,500 00
his mission work, including \$3,375.59 collected in the field last year	5,602 31
salary of Mrs. Ellen Kelly	500 00
her mission work and schools	371 67
salary of Miss Sarah Kelly	500 00
her mission work	1,896 43
salary of Miss A. E. Dessa	450 00
her mission work and schools	1,586 84
salary of Miss Bertha Kühlen	500 00
her mission work	62 00
salary of Prof. L. E. Martin	1,000 00
his mission work, college expenses and new buildings	6,611 67
salary of Rev. J. M. Baker	800 00
his mission work	83 33
salary of Rev. J. Heinrichs	1,200 00
his mission work and expenses of theological seminary and new buildings, including \$463.22 collected in the field last year	2,927 37
salary of Rev. W. L. Ferguson	800 00
his mission work	66 67
salary of Rev. W. S. Davis	1,000 00
his mission work	715 67
salary of Rev. W. B. Boggs, D.D.	1,200 00
special grant	200 00
his mission work, including \$10.70 collected in the field last year	623 20
salary of Miss R. E. Pinney	500 00
her mission work and schools	585 45
salary of Rev. W. A. Stanton	1,000 00
his mission work, schools and building	1,339 17
allowance in United States of Mrs. A. T. Morgan	400 00
salary of Rev. A. H. Curtis	1,000 00
his mission and school work	1,694 99
salary of Rev. T. P. Dudley	1,000 00
his mission work and rent	558 34
allowance in the United States of Mrs. L. M. Hadley	400 00
allowance in the United States of Mrs. L. Jewett, fifteen months	500 00
salary of Miss M. M. Day	500 00
her mission work and schools	1,170 00
salary of Miss S. I. Kurtz	500 00
her mission and school work	325 00
salary of Rev. J. S. Timpany	1,000 00
his mission and school work, including \$24.24 collected in the field last year	1,282 58
allowance in the United States of Rev. W. H. Beeby to March 1, 1898	550 00
salary of Rev. J. Newcomb	1,200 00
his mission and school work, including \$67.10 collected in the field last year	1,780 15
salary of Rev. F. Kurtz	966 66
his mission and school work, including \$9.31 collected in the field last year	975 98
salary of Miss E. Bergman	500 00
her mission work	162 50
salary of Rev. W. Powell	1,200 00
his mission work, schools and buildings, including \$69.21 collected in the field last year	1,702 54
allowance in the United States of Mrs. C. A. Burditt	400 00
salary of Rev. W. C. Owen	1,000 00
his mission work and schools	1,988 54
salary of Rev. W. R. Manley	1,200 00
special grant for children	200 00
his mission and school work	2,447 81
salary of Rev. E. Chute, estimated, ten months	1,000 00
his mission and school work	1,141 66
his allowance in United States to Aug. 25, 1897	320 00
special grant for children	100 00
passage to India of Mr. and Mrs. Chute, estimated	700 00
salary of Rev. W. E. Hopkins	1,000 00
his mission work, including \$139.02 collected in the field last year	1,641 98
mission work of Rev. A. Friesen, including \$1,702.08 collected in the field last year	3,635 41
salary of Miss L. M. Breed, M.D.	500 00
her mission, school and medical work	965 00
salary of Miss E. F. Edgerton	500 00
her mission work	55 00
salary of Rev. G. H. Brock	1,000 00
his mission work and school, including \$24.24 collected in the field last year	2,464 77
salary of Rev. J. McLaurin	1,200 00
his mission work and rent	760 00
salary of Rev. E. Bullard	1,200 00
his mission work	633 33
salary of Rev. W. Boggess	1,000 00
his mission work	166 67

For salary of Rev. I. S. Hankins.....	\$1,000 00	
his mission work, including \$139.02 collected in the field last year.....	521 00	
salary of Rev. A. C. Fuller.....	800 00	
his mission work, including \$541.38 collected in the field last year.....	2,342 71	
salary of F. W. Stait, estimated, ten months.....	666 66	
his mission work.....	133 33	
outfit of Mr. and Mrs. Stait, \$300. Passage, estimated, \$600.....	900 00	
salary of Rev. W. E. Boggs.....	1,000 00	
his mission work, including \$51.33 collected in the field last year.....	484 56	
salary of Miss L. P. Pearce.....	380 00	
her mission and school work, including \$9.30 collected in the field last year.....	602 01	
salary of Rev. C. R. Marsh.....	1,000 00	
his mission work, school, well and buildings, including \$37.32 collected in the field last year.....	986 64	
salary of Rev. J. Dussman.....	1,000 00	
his mission work.....	404 49	
allowance in the United States of Miss I. A. Skinner.....	400 00	
passage to the United States of Miss L. H. Booker, estimated.....	300 00	
allowance in the United States of Miss L. H. Booker.....	195 00	
allowance in the United States of Miss H. D. Newcomb.....	195 00	
passage to the United States of Miss H. D. Newcomb.....	291 39	
donations for famine sufferers.....	959 82	
exchange on miscellaneous appropriations.....	386 00	
	\$103,834 58	
Less saved in appropriations of last year.....	2,018 81	\$101,815 77

SOUTHERN CHINA MISSION

For salary of Rev. Wm. Ashmore, D.D.....	\$1,500 00	
his mission work.....	1,096 67	
allowance in the United States of Rev. S. B. Partridge.....	800 00	
salary of Rev. W. K. McKibben.....	1,200 00	
his mission work, including \$163.72 for care of property.....	1,223 06	
salary of Rev. W. Ashmore, Jr.....	1,200 00	
his mission work, including \$313.25 collected in the field last year.....	1,738 92	
salary of Rev. J. M. Foster, eighteen months.....	1,800 00	
his mission work, including \$4.06 collected in the field last year.....	395 72	
his passage expenses in part to Swatow.....	58 50	
allowance for his family in the United States.....	66 66	
salary of Dr. A. K. Scott, seven months.....	291 67	
her mission work, including \$108.60 collected in the field last year.....	750 92	
salary of Miss M. K. Scott, seven months.....	291 67	
her mission work, including \$18.77 collected in the field last year.....	293 77	
allowance in the United States of Miss M. E. Magee.....	400 00	
salary of Miss H. E. St. John.....	500 00	
her mission work.....	315 00	
salary of Rev. Geo. Campbell.....	1,200 00	
his mission work, rent and land.....	753 34	
salary of Rev. G. E. Whitman.....	1,000 00	
his mission work and rent.....	427 67	
passage to China of Mrs. Whitman.....	256 32	
passage to United States of Edward Bailey, M.D.....	506 89	
allowance in United States of Edward Bailey, M.D., six months.....	400 00	
allowance in United States of Miss Elia Campbell.....	170 83	
passage to United States of Miss Elia Campbell.....	229 11	
salary of Rev. J. W. Carlin.....	1,200 00	
his mission work, including \$362.74 collected in the field last year.....	1,497 54	
salary of Rev. A. F. Groesbeck, ten months.....	666 66	
his mission work.....	66 67	
his outfit \$300, and passage, estimated, \$500.....	800 00	
salary of Rev. H. A. Kemp.....	1,000 00	
his mission work, rent and schools, including \$17.39 collected in the field last year.....	408 06	
salary of Rev. J. Speicher.....	800 00	
his mission work and buildings.....	3,094 66	
salary of Miss J. M. Bixby.....	500 00	
her mission work and building.....	545 59	
	\$29,439 90	
Less saved in appropriations of last year, including exchange.....	2,243 68	\$27,196 22

EASTERN CHINA MISSION.

For salary of Rev. J. R. Goddard.....	\$1,500 00	
his mission work, schools and printing.....	1,017 99	
passage to China of Miss Goddard.....	205 00	
allowance in the United States of J. S. Grant, M.D.....	800 00	
salary abroad to April 30, 1896, J. S. Grant, M.D.....	690 00	
salary of Rev. C. F. Viking.....	1,000 00	
his mission work.....	833 34	
passage to China of Mr. Geo. Warner, estimated.....	175 00	
salary of Mr. Geo. Warner.....	800 00	
his mission work.....	83 32	
allowance in the United States of Mrs. L. A. Knowlton.....	400 00	
passage to the United States of Rev. W. H. Cossum.....	206 00	

For allowance in the United States of Rev. W. H. Cossum, five months.....	\$333 34
salary of Miss H. L. Corbin.....	500 00
her school work.....	443 33
salary of Miss E. Stewart.....	500 00
her mission work, including \$130.72 collected in the field last year.....	360 72
salary of Miss Ella M. Boynton.....	500 00
her mission work.....	90 00
salary of Rev. H. Jenkins.....	1,500 00
his mission work and Theological Seminary.....	480 00
salary of Rev. W. S. Sweet.....	1,000 00
special grant.....	100 00
his mission work, rent, taxes, schools and buildings, including \$35.50 collected in the field last year.....	938 59
salary of Miss L. Snowden.....	500 00
her mission work.....	86 00
salary of S. P. Barchet, M.D.....	1,200 00
his mission work.....	500 00
salary of Rev. T. D. Holmes.....	1,000 00
his mission work.....	376 68
salary of Miss C. E. Righter.....	500 00
her mission work, including \$5.43 collected in the field last year.....	172 10
salary of Miss L. Verne Minness, estimated.....	433 33
her mission work.....	66 67
her passage estimated.....	350 00
salary of Miss Stella Relyea, estimated.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. G. L. Mason.....	1,200 00
his mission work, including \$30 collected in the field last year.....	631 66
salary of Rev. C. H. Finch.....	1,000 00
his mission work.....	260 00
salary of Rev. R. Wellwood.....	1,000 00
his mission work.....	200 00
salary of Rev. C. A. Salquist and balance, 96-97.....	950 00
his mission work, including \$7.57 collected in the field last year.....	107 57
outfit of Miss Erickson.....	150 00
passage of Miss Erickson to China, estimated.....	250 00
salary of Rev. J. S. Adams.....	1,200 00
special grant for children.....	300 00
his mission work and buildings.....	838 28
passage of Miss Adams to England.....	196 18
salary of Rev. G. A. Huntley, M.D.....	800 00
his mission and medical work.....	117 00
his outfit \$300, and passage, estimated, \$500.....	800 00
salary of Miss A. L. Crowl.....	433 33
her mission work.....	66 67
her passage, estimated.....	350 00
salary of Rev. W. F. Beaman.....	1,000 00
his mission work and repairs, including \$34.67 collected in the field last year.....	837 34
salary of Rev. F. J. Bradshaw and balance, 96-97.....	950 00
his mission work.....	100 00
salary of Rev. W. M. Upcraft and balance, 96-97.....	900 00
his mission work and building, including \$41.74 collected in the field last year.....	679 65
salary of Mr. H. J. Openshaw.....	600 00
his mission work.....	100 00
outfit of Miss Vanvalkenburg.....	150 00
passage of Miss Vanvalkenburg, estimated.....	250 00
Rev. W. F. Gray's mission work.....	1 50
Miss L. J. Wyckoff's mission work.....	6 25
salary of Rev. H. Copp, one-half month.....	41 67
his mission work.....	75 26
salary of Rev. J. T. Proctor, estimated, eight months.....	533 33
his mission work.....	50 00
his outfit \$300, passage, estimated, \$600.....	900 00
	\$38,511 10
Less saved in appropriations of last year, including exchange.....	2,880 04
	\$35,631 06

JAPAN MISSION

For salary of Rev. A. A. Bennett.....	\$1,200 00
his mission work and rent.....	745 33
salary of Rev. C. K. Harrington.....	1,200 00
his mission work.....	200 00
salary of Rev. J. L. Dearing.....	1,200 00
his mission work, theological seminary and rent, including \$22.33 collected in the field last year, taxes on mission property and treasury expenses.....	1,600 66
salary of Rev. F. G. Harrington.....	84 45
his mission work and rent.....	41 67
passage to United States of Rev. W. B. Parshley.....	706 66
allowance in United States of Rev. W. B. Parshley to April 1.....	434 62
salary of Miss M. A. Hawley.....	622 22
her mission work and school, including \$5.06 collected in the field last year.....	500 00
passage to United States of Miss C. A. Converse.....	1,590 71
allowance in United States of Miss C. A. Converse.....	229 37
salary of Rev. C. H. D. Fisher.....	300 00
	1,200 00

For his mission work.....	\$585 00
salary of Rev. J. C. Brand.....	1,200 00
his mission work and rent.....	1,208 67
salary of Prof. E. W. Clement.....	1,000 00
his school rent and mission work.....	2,666 66
school and mission work, care Mrs. W. J. White.....	276 69
salary of Prof. H. Topping.....	800 00
special grant.....	250 00
his mission work and rent.....	450 00
salary of Miss A. H. Kidder.....	500 00
her school and mission work.....	965 78
salary of Miss M. A. Whitman to Oct. 12, 1897.....	15 24
passage to United States of Miss M. A. Whitman, estimated.....	300 00
allowance in United States to Miss M. A. Whitman to April 1, 1898.....	114 11
salary of Miss A. M. Clagett.....	500 00
her mission work.....	229 34
salary of Miss E. L. Rolman.....	500 00
her mission work, rent and school.....	666 00
salary of Miss N. E. Fife.....	500 00
her mission work, school and buildings.....	716 66
salary of Rev. E. H. Jones.....	1,200 00
his mission work, including \$5.09 collected in the field last year.....	371 76
salary of Rev. S. W. Hamblen.....	1,200 00
his mission work and rent.....	859 90
salary of Miss L. Mead.....	500 00
her mission work and schools, including \$80.63 collected in the field last year.....	920 63
salary of Miss Annie Buzzell.....	500 00
her mission work.....	340 00
Miss H. M. Wetherbee's mission work.....	30 00
	\$32,380 46
Less saved in appropriations of last year, including exchange.....	3,825 10

\$28,555 36

WEST JAPAN

For salary of Rev. H. H. Rhees D.D.....	\$1,200 00
his mission work and rent, including \$174.75 collected in the field last year.....	2,108 08
salary of Rev. R. A. Thomson.....	1,200 00
his mission work.....	2,627 67
passage to the United States of Rev. G. W. Taft.....	681 39
allowance in the United States of Rev. G. W. Taft.....	800 00
special grant to Oct. 1, 1898.....	265 00
salary of Miss Ella R. Church.....	500 00
her mission work and school.....	663 33
her passage expenses, additional.....	36 68
salary of Miss D. Barlow.....	500 00
her mission work.....	115 00
passage to the United States of Rev. W. E. Story and family.....	661 61
allowance in the United States of Rev. W. E. Story and family.....	466 67
salary of Rev. G. W. Hill.....	1,000 00
his mission work.....	933 33
allowance in the United States of Miss H. M. Browne.....	150 00
passage to the United States of Miss O. M. Blunt.....	283 59
allowance in the United States of Miss O. M. Blunt.....	260 00
salary of Miss L. Cummings.....	500 00
her mission work and school.....	632 80
passage to the United States of Rev. R. L. Halsey.....	303 47
allowance in the United States of Rev. R. L. Halsey.....	400 00
salary of Rev. W. Wynd.....	1,000 00
his mission work and rent.....	781 67
salary of Rev. J. H. Scott.....	1,000 00
special grant.....	200 00
his mission work and rent.....	1,186 66
passage to the United States of Miss Ora Scott.....	187 84
salary of Miss F. A. Duffield.....	500 00
her mission work and rent.....	408 32
passage to the United States of Miss M. Walton.....	181 47
allowance in the United States of Miss M. Walton.....	375 00
	\$22,109 58
Less saved in appropriations of last year, including exchange.....	3,785 02

\$18,324 56

FRENCH MISSION

For Rue de Lille. Salary of Pastor Sainton.....	\$772 00
general mission work.....	1,495 75
Rue St. Denis. Salary of Pastor Saillens.....	1,042 20
general mission work.....	2,846 75
special donation for Mr. Saillens' work.....	250 00
Rouen. Salary of Pastor de Roberts.....	434 25
general mission work.....	270 20
Niort and Chatellerault. General mission work.....	743 05
Lyons. Salary of Pastor Dubus.....	694 80
general mission work.....	608 66
Marseilles. Salary of Pastor Saynol.....	868 50
general mission work.....	497 94

For St. Etienne, Evangelist Habrial	\$463 20	
general mission work	86 85	
Nimes. Salary of Pastor Carlier	521 10	
general mission work	57 90	
Alais. General mission work	250 90	
Toulon la Seyne. Salary of Pastor Jeanneret	260 55	
general mission work	550 05	
Nice. Salary of Pastor Long	403 20	
general mission work	193 00	
Neuchatel. Salary of Pastor Guilleret	434 25	
Cramelau. Salary of Pastor Revel	173 70	
Valentigney. Salary of Pastor Louis	77 20	
Montbelliard. Salary of Pastor Colin	405 30	
La Chaux de Fonds. Salary of Pastor Beiler	414 95	
salary of mission treasurer, publications, and general expenses	916 75	
general mission work in the north of France	4,367 00	
		\$20,250 00

GERMAN MISSION

For salary of Rev. P. Bickel, D.D.	\$1,000 00	
salary of Rev. J. Fetzter, D.D.	1,050 00	
salary of Rev. Mr. Myer	400 00	
Theological School	1,050 00	
translation and travelling expenses	150 00	
salaries under direction of German committee	5,350 00	
		9,000 00
donations received for the Cameroon mission	3,333 85	
		\$12,333 85

SWEDISH MISSION

For salary of Rev. K. O Broady D.D.	\$1,200 00	
salary of Rev. T. Truve	300 00	
salary of Rev. A. Drake	600 00	
salaries of evangelists and preachers	1,100 00	
salary of Rev. E. Jansson and assistant	1,800 00	
salary of Miss Askerland	200 00	
		5,200 00
Less saved in exchange last year	35 68	
		\$5,164 32

SPANISH MISSION

For salary of Rev. Eric Lund	\$1,000 00	
salary of Rev. M. C. Marin	900 00	
general mission work, including \$9.68 collected in the field last year	719 78	
		\$2,619.78

CONGO MISSION

For salary of Rev. H. Richards	1,050 00	
support of children	300 00	
his mission work	1,250 00	
salary of W. H. Leslie, M.D.	1,050 00	
passage to Congo of Dr. and Mrs. Leslie, estimated	500 00	
passage to United States, Rev. A. L. Bain and wife, estimated	500 00	
allowance in United States, Rev. A. L. Bain and wife, to April 1, 1898	367 50	
passage to England of Miss F. A. Cole, estimated	300 00	
allowance in England of Miss F. A. Cole	300 00	
salary of Rev. Thomas P. Hill	1,050 00	
his mission work	200 00	
salary of Rev. C. H. Harvey	700 00	
general mission purposes, estimated	1,062 35	
allowance in United States of Miss Clara Howard	150 00	
salary of F. P. Lynch, M.D.	700 00	
passage to United States of F. P. Lynch, M.D., estimated	250 00	
salary of Rev. A. Sims, M.D.	700 00	
passage to United States of Rev. Thomas Adams, estimated	250 00	
allowance in United States of Rev. Thomas Adams	490 00	
salary of Rev. C. B. Banks	1,050 00	
support of children	400 00	
allowance of Rev. E. Sjoblom	490 00	
salary of Rev. A. Billington	1,050 00	
salary of Rev. C. B. Glenesk	1,050 00	
support of children	400 00	
expenses of steamer "Henry Read"	700 00	
salary of Mr. A. Christopher	1,050 00	
passage to Congo of Miss Vigor, estimated	156 80	
salary of Rev. P. Frederickson	1,050 00	
support of children	300 00	
his mission work	200 00	
salary of Rev. C. Nelson in United States	735 00	
salary of Rev. Thomas Moody	1,050 00	

For salary of Rev. W. A. Hall.....	\$1,050 00	
school work.....	75 00	
passage to United States of Mrs. Hall.....	250 00	
salary of Rev. J. Clark.....	1,050 00	
support of children.....	500 00	
his mission work.....	330 00	
salary of Rev. R. Milne.....	700 00	
school and missionary work of Miss G. Milne.....	140 00	
passage to England of Miss G. Milne, estimated.....	300 00	
allowance in England of Miss G. Milne.....	300 00	
additional passage expenses to United States of Rev. W. M. Biggs.....	14 95	
salary of Miss L. C. Fleming, six months to April.....	125 00	
allowance in United States of Mrs. B. C. Gleichman.....	300 00	
balance of salary of Rev. and Miss Wells.....	120 00	
	26,106 60	
Less appropriation for sanitarium cancelled.....	2,000 00	
		\$24,106 60

DANISH MISSION

For salaries and mission work.....	1,500 00
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RUSSIAN MISSION

For salaries and mission work.....	1,500 00
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NORWAY MISSION

For salaries and mission work.....	1,600 00
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GREECE

For mission work.....	200 00
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PUBLICATIONS

For 1,000 copies of Eighty-third Annual Report, and extra expense of July magazine containing it, missionary tracts, leaflets, and the Hand-Book.....	\$1,278 70	
	1,748 55	
		3,027 25

ANNUITIES

Paid sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	24,459 37
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DISTRICT SECRETARIES AND AGENCIES

For salary of Rev. W. E. Witter.....	\$2,000 00	
his office and travelling expenses.....	576 52	
salary of Rev. C. L. Rhoades.....	972 21	
his office and travelling expenses, including \$300 for rent of office.....	734 23	
salary of Rev. A. H. Burlingham, D.D., thirteen months.....	866 70	
salary of Rev. O. O. Fletcher, D.D.....	2,000 00	
his office and travelling expenses.....	706 30	
salary of Rev. F. S. Dobbins.....	2,000 00	
his office and travelling expenses.....	1,607 81	
salary of Rev. T. G. Field.....	1,700 00	
his office and travelling expenses.....	499 70	
salary of Rev. J. S. Boyden.....	1,200 00	
his office and travelling expenses.....	669 86	
salary of Rev. C. F. Tolman, D.D.....	2,000 00	
his office and travelling expenses.....	1,103 67	
salary of Rev. I. N. Clark, D.D.....	1,600 00	
his office and travelling expenses.....	698 52	
salary of Rev. F. Peterson.....	1,500 00	
his office and travelling expenses.....	624 90	
salary of Rev. J. Sunderland, D.D.....	1,800 00	
his office and travelling expenses.....	511 11	
salary of Miss Ella D. MacLaurin.....	600 00	
her travelling expenses.....	378 29	
travelling expenses of executive officers, and others in agency work.....	447 36	
		\$26,788 18

EXECUTIVE OFFICERS

For salary of Rev. S. W. Duncan, D.D., Foreign Secretary.....	\$4,000 00	
salary of Rev. H. C. Mabie, D.D., Home Secretary.....	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00	
salary of Mr. E. P. Coleman, Treasurer.....	3,000 00	
clerk-hire in Secretaries' departments.....	3,326 19	
clerk-hire in Treasurer's department and shipping department.....	3,415 00	
		20,241 19

GENERAL EXPENSES

For rent of rooms and electric lights.....	\$1,973 52
porter and care of rooms.....	782 34
postage, telegrams, cables, express and exchange.....	1,258 81
printing, books, stationery and office supplies.....	482 41
insurance, taxes and legal expenses.....	350 24
library, furniture, and fixtures.....	282 91
telephone, packing and shipping department.....	194 73
collection boxes, circulars and envelopes.....	556 73
expenses of honorary life membership certificates.....	17 43
travelling expenses of executive officers and others, under direction of Executive Committee, miscellaneous.....	1,608 34
	204 40
Balance of interest account.....	\$7,712 10
	3,716 10
Total appropriations.....	\$557,873 70
Debt April 1, 1897.....	292,721 32
	\$850,595 02

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1898

Donations reported in the Missionary Magazine.....	\$287,355 09
Legacies.....	42,445 24
Woman's Baptist Foreign Missionary Society.....	70,094 17
" " " " " of the West.....	26,255 33
" " " " " of California.....	3,466 92
" " " " " of Oregon.....	400 00
Bible day collection.....	1,312 83
Donations for joint debt.....	293,828 95
" " Union debt.....	7,824 79
" " for missionary reinforcement.....	1,075 40
	\$734,058 72
Income of funds:	
Axtell.....	\$10 75
Alpha.....	647 30
Ambler memorial.....	680 00
Abbott endowment.....	682 08
Allen memorial.....	6 00
Ambler scholarship.....	30 00
Angus scholarship.....	30 00
Ambler, A. T.....	91 97
African Medical.....	155 96
Bradford.....	41 32
Barney.....	469 20
Brownson.....	1,179 34
Bucknell.....	22 00
Bishop.....	1,837 58
Bostwick.....	4,010 00
Bailie.....	26 66
Crozer.....	165 00
Carpenter scholarship.....	491 92
Colby, M. L.....	100 00
Cheney.....	65 85
Dean.....	22 00
Dunbar.....	35 00
Davis.....	300 00
Eldredge.....	7 00
Eastburn.....	5 80
Eldredge.....	60 00
Fiske.....	30 67
Glover.....	234 49
Hovt.....	1,376 72
John.....	30 00
James.....	45 50
Karen S. B.....	493 18
Kelly scholarship.....	30 00
Kimball.....	1,500 00
Lees.....	28 50
Lewis.....	22 84
Logan.....	3 34
Merrill.....	20 00
Merrick.....	2,182 60
Nason.....	136 05
Native preachers.....	36 91
Norcross.....	27 50
Ongole.....	5,977 10
Owen.....	613 50
Putnam.....	158 75
Permanent.....	3,469 73
Pease.....	35 88
Roberts.....	350 00
Rangoon.....	65 00
Rockwell.....	23 08

Income of funds—continued.

Rogers	\$550 00
Robinson	95
Ruth	181 87
Sheldon	12 50
Swaim	381 68
Sweet	184 00
A friend	60 00
Sheldon	12 50
Toungoo	198 52
Thomas	78 75
Van Husen	120 00
Whiting	57 58
Warne	695 12
Ward	200 00
Wade scholarship	82 34
Wormsley	273 67
William	30 00
Woolverton	172 50
Wells	14 70
	\$31,350 84
	9,753 51

Income sundry annuity bonds.....

Sale of Bolarum property in Telugu mission	\$41,104 35
Sale of Rev. J. Clark's mission boat, Congo	1,020 58
Indemnity paid by Chinese government	1,000 00
	5,290 52

Debt of the A. B. M. Union, April 1, 1898 ..

	\$782,474 17
	68,120 85
	\$850,595 02

In addition to the \$782,474.17 there has been added to the permanent funds and those on which annuities are paid \$67,003.49, making the gross receipts of the year \$849,477.66

FUNDS

Axtell	\$311 11
Alpha	15,000 00
Ambler memorial	13,000 00
Abbott endowment	13,669 50
Allen memorial	500 00
Ambler scholarship	600 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson Telugu Theological School	35,960 46
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Baillie, added during year	1,000 00
Crozer	1,000 00
Colby	3,000 00
Carpenter, C. H.	500 00
Carpenter scholarship	2,169 68
Colby, M. L.	7,600 22
Cheney	2,000 00
Dean	2,740 00
Dunbar	1,000 00
Davis	500 00
Eldredge	5,000 00
Eastburn	167 72
Eldredge	1,000 00
Fox	500 00
Fiske	2,404 73
Fry	2,189 61
Flint, added during year	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson scholarship	538 75
John	500 00
James	800 00
Karen, school book	7,935 40
Kelly scholarship	600 00
Kimball	25,000 00
Lees	475 00
Lewis	456 70
Logan	100 00
Merrill	523 40
Merrick	34,172 50

Nason	\$7,093 06
Native preachers	738 75
Norcross	500 00
Nowland, added during year	11 42
Ongole college	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam	3,400 00
Permanent	71,015 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price scholarship	538 75
Quincy	95 00
Rangoon	1,000 00
Roberts	4,000 00
Rockwell	461 80
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth, added during year	5,242 68
Sheldon	1,000 00
Swaim	10,000 00
Sweet	10,000 00
A friend	1,000 00
Sheldon	500 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward trust	4,000 00
Wade scholarship	1,638 75
Wormsley	5,000 00
William	500 00
Woolverton, added during year	5,000 00
Wells, added during year	2,000 00
Sundry annuity bond accounts	\$532,184 54
	309,438 93
	\$841,623 47

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 11, 1898.

The Auditing Committee hereby certify that they have examined the cash-book of the Treasurer each month during the past year and have found the balances correct, the payments being properly vouched for. They have also examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSBOTT, }
SIDNEY A. WILBUR, } *Auditing Committee.*

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

PRESIDENT

HON. ROBERT O. FULLER, Mass.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Mass.

HON. H. KIRKE PORTER, Pa.

RECORDING SECRETARY

REV. HENRY S. BURRAGE, D.D., Portland, Me.

BOARD OF MANAGERS

REV. WILLIAM N. CLARKE, D.D., *Chairman*.

REV. MOSES H. BIXBY, D.D., *Recording Secretary*

CLASS I. TERM EXPIRES 1899

MINISTERS

W. T. Stott, D.D., Franklin, Ind.
H. M. King, D.D., Providence, R. I.
W. T. Chase, D.D., Philadelphia, Pa.
George C. Lorimer, D.D., Boston, Mass.
E. M. Poteat, D.D., New Haven, Conn.
Wayland Hoyt, D.D., Philadelphia, Pa.
John Humpstone, D.D., Brooklyn, N. Y.
B. L. Whitman, L.L.D., Washington, D. C.
Edward Judson, D.D., New York, N. Y.
Rev. C. H. Hobart, Oakland, Cal.
W. P. Walker, D.D., Huntington, W. Va.
J. S. Holmes, D.D., Terra Haute, Ind.

LAYMEN

P. Bonney, Portland, Me.
W. W. Keen, M.D., Philadelphia, Pa.
E. J. Davis, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
W. A. Stevens, L.L.D., Rochester, N. Y.
O. M. Wentworth, Boston, Mass.
Richard M. Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

WOMEN

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Caleb Van Husan, Detroit, Mich.
Mrs. William H. Spencer, Waterville, Me.
Mrs. E. W. Buckner, Philadelphia, Pa.
Mrs. J. K. Stickney, Washington, D. C.

CLASS II. TERM EXPIRES 1900

MINISTERS

W. N. Clarke, D.D., Hamilton, N. Y.
Rev. E. P. Tuller, Lawrence, Mass.
C. R. Henderson, D.D., Chicago, Ill.
J. F. Elder, D.D., Albany, N. Y.
Kerr B. Tupper, D.D., Philadelphia, Pa.
Rev. C. A. Cook, Bloomfield, N. J.
M. H. Bixby, D.D., Providence, R. I.
Wm. M. Lawrence, D.D., Chicago, Ill.
E. E. Chivers, D.D., Chicago, Ill.
Rev. C. A. Hobbs, Delavan, Wis.
H. L. Stetson, D.D., Des Moines, Ia.

LAYMEN

Hon. Julius J. Estey, Brattleboro, Vt.
Hon. R. O. Fuller, Cambridge, Mass.
William M. Isaacs, New York, N. Y.
Hon. J. Buchanan, Trenton, N. J.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, Ohio.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.
G. W. E. Barrows, Bangor, Me.

WOMEN

Mrs. J. E. Scott, Evanston, Ill.
Mrs. D. R. Wolf, St. Louis, Mo.
Mrs. Wm. Lindsay, Milwaukee, Wis.
Mrs. J. B. Hoyt, Stamford, Conn.
Mrs. W. R. Brooks, Morristown, N. J.

CLASS III. TERM EXPIRES 1901

MINISTERS

P. S. Henson, D.D., Chicago, Ill.
Lemuel C. Barnes, D.D., Pittsburg, Pa.
Rev. E. R. Bennett, Los Angeles, Cal.
Jacob S. Gubelmann, D.D., Rochester, N. Y.
Sylvester Burnham, D.D., Hamilton, N. Y.
Wallace Buttrick, Albany, N. Y.
Albert G. Lawson, D.D., Camden, N. J.
W. C. P. Rhoades, D.D., Brooklyn, N. Y.
R. M. Luther, D.D., Newark, N. J.
Claiborne A. Woody, Portland, Ore.
D. W. Faunce, D.D., Pawtucket, R. I.
Z. Grenell, D.D., Chicago, Ill.

LAYMEN

George A. Pillsbury, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
James L. Howard, Hartford, Conn.
Samuel A. Crozer, Upland, Pa.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Roger S. Greene, Seattle, Wash.
Isaac Carpenter, Omaha, Neb.

WOMEN

Mrs. E. R. Stillwell, Dayton, Ohio.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

EX OFFICIO

The President, Vice-Presidents and Recording Secretary of the Missionary Union and the Presidents of the four Women's Societies; also three members of the Executive Committee to be chosen by the Committee.

EXECUTIVE OFFICERS AT THE ROOMS

EXECUTIVE COMMITTEE

CLASS I. EXPIRING 1899

George Bullen, D.D.
D. B. Jutten, D.D.
Hon. J. J. Estey.
John Carr, Esq.
Dudley P. Bailey, Esq.

CLASS II. EXPIRING 1900

W. S. Apsey, D.D.
N. E. Wood, D.D.
George E. Merrill, D.D.
Charles W. Perkins, Esq.
George C. Whitney, Esq.

CLASS III. EXPIRING 1901

Henry M. King, D.D.
J. F. Elder, D.D.
T. S. Barbour, D.D.
George W. Chipman, Esq.
Ray Greene Huling, D. Sc.

CORRESPONDING SECRETARIES

Rev. SAMUEL W. DUNCAN, D.D.

Rev. HENRY C. MABIE, D.D.

TREASURER

E. P. COLMAN, Esq.

AUDITING COMMITTEE

D. C. LINSOTT, Esq.

SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S. C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,952 01
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,992 17
1827	Boston, Mass.	William Yates, India		11,463 39
1828	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,957 85
1836	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 06
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	65,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd, D.D., Ohio	1 Cor. i. 21	76,948 00
1845	Providence, R. I.	G. B. Ide, Pa.	Isa. xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 21
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhee, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, N. Y.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 36	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 70
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts. iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	D. D. Phelps, D.D., Conn.	1 Pet. ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 06
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 57
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,979 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D. D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,006 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,100 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	404,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dan. Boardman, D.D., Pa.	Eph. ii. 15	500,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xii. 6	766,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, L. Ill.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D.	Matt. vi. 10	782,474 17

* Board of Managers.

† Three years' receipts.

‡ Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1898.

Allen, Edmund T.

Benton, Edward R.
 Bingham, Rev. F. C.
 Bailey, Mrs. Maria A.
 Blewett, Howard Barnes
 Barker, Clara Evelyn
 Barnes, Fannie Bryant
 Beals, O. C.
 Bullen, Mrs. Maria J.
 Brown, Mrs. Clarissa L. D.
 Benton, Mrs. Annie C.
 Brimson, William G.
 Burdette, John W.
 Buck, Francis M.
 Burr, Rev. C. E.

Clausen, Alfred J.
 Carr, Mrs. Martha F.
 Colburn, Erastus T.
 Chase, Hezekiah G.
 Clafin, Daniel B.
 Colman, Rev. Charles
 Corlies, Rev. W. H. R.
 Corlies, Mrs. W. H. R.
 Conard, W. H., D.D.
 Crannell, Rev. Philip Wendell

Denison, Jephtha C.
 Damerel, Mary Wright

English, Mrs. Fannie D.
 Edmond, Mrs. Mary A.
 Eccles, Rev. Robert Kerr, M.D.

Foss, Mrs. Alice N.
 Forbes, Mrs. Louisa F.
 Fetter, Rev. N. C.
 Fuller, C. M.
 Fairbanks, Caroline M.

Gibbs, Mrs. Helen Frances
 Greene, Mrs. Natalia L.

Harris, Mary Jane
 Haynes, J. Paul
 Hartshorn, Mrs. Mary T.
 Haskell, Edward H.
 Hodges, Arthur
 Hyde, Josephine A.
 Hutson, Rev. J. S.
 Hunsicker, Rev. R. M.
 Hayes, Mrs. M. G.
 Hobbs, Charles A.

Jackson, M. Alice
 Jewett, Finnette C.
 Johnson, Julius A.
 James, R. H.
 Johnson, E. Adeline
 Jensen, H. P.
 Johansen, P.

Kendall, Henry H.

Lathrop, Grace Coleman
 Lindroth, Alfred

Moulton, Mrs. Nancy G.
 Manley, Mrs. Augusta
 McNiven, Mary E.
 Mason, Mrs. Lelia S.
 Mathews, Jonathan B.
 Mills, Mrs. Mary S.
 Montague, Mrs. Mabel S.
 McClure, Mrs. Lester

Ottesen, Mrs. Jens
 Ottesen, Jens

Prior, Mrs. Matilda B.

Parmenter, Chas. Edward
 Pierce, Louisa
 Patten, Christopher C.
 Phelps, Dryden Linsley
 Phelps, Miss Celeste
 Phelps, Mrs. Annabel Hubbard
 Patton, Anna

Russell, Henry
 Ring, Mrs. Eliza F.
 Robinson, Alice M.
 Redmond, Clarence Howard

Sharp, Rev. W. A.
 Stantial, Mrs. Charlotte
 Smith, Mrs. Mary White
 Smith, Appleton W.
 Stevens, Edward F.
 Smith, Albert L.

Thompson, Mrs. Lucretia V.

Very, Alpha O.
 Vinal, Mrs. Helen F.

White, Rev. Chas. L.
 Williams, Rev. Henry
 Wilkins, Lewis N.
 Woodside, Mrs. Wm. A.
 Woodworth, Marguerite R.
 Whittemore, Samson D.
 Whittemore, Mrs. Annie G.
 Walworth, Mrs. Mary F.
 Warren, Mrs. George
 White, Charles L.
 West, Rev. William Ward
 Williams, Rev. C. W.

York, A. Maude
 Young, Charles S.

CONSTITUTION.

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:
All missionaries of the Union during their term of service.
All life members and honorary life members.
Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:
Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.
The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.
Three members of the Executive Committee, to be chosen as hereinafter provided.
The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two-thirds of the members present and voting.

American Baptist Missionary Union

EIGHTY-FIFTH

ANNUAL REPORT

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING

HELD AT SAN FRANCISCO, CAL.

MAY 29 AND 30, 1899

BOSTON
MISSIONARY ROOMS, TREMONT TEMPLE
1899

doors. Those islands are the great central station for the defence of the Pacific Coast at a distance from your own ports. "Too much stress," says Captain Mahan, "cannot be laid upon one particular, and that is the immense disadvantage to us of any maritime enemy having a coaling station within two thousand five hundred miles, as the Sandwich Islands are of every point of our coast line from Puget Sound to Mexico. Shut out from these islands, an enemy is thrown back for fuel seven to eight thousand miles." The children of the seven missionary families that were sent there eighty years ago (1819) saved the islands for us.

Last year we were in great peril. Before they knew of Dewey's victory the Government of Hawaii tendered to the United States the use of their ports for repairs and coaling stations. Please remember that we are indebted to missionaries for the Sandwich Islands being under our flag today.

In May, 1843, Fremont started to explore a route to the Pacific. It was then an unknown region; now there are ten lines of railways across the country. You are the sons and daughters of Eastern parents. We have heard wonderful reports of your resources. Your skill and ability built the Oregon, which made the run of fourteen thousand five hundred miles without an hour's delay for machinery repairs, which Commodore Melville says is a "record wholly without parallel, the most remarkable ever made by any warship of any navy in the world," and then, by her splendid speed and gunpower, performed such battle service at Santiago, one of the most extraordinary naval battles in the world's history. The success of the navy was the result of foresight. Foresight brings success. The American Baptist Missionary enterprises have had remarkable success. It is the result of patient, faithful service. The Executive Committee have been wise, careful, prudent men; wonderful results have been accomplished with very limited means.

The Executive Committee have been hampered. Had the builders of the Oregon been limited to two-thirds of the amount needed to build her, would we be praising them today? No; that ship would have been a failure. The great question today with the Missionary Union is one of finance. The Executive Committee deserve credit for what they have accomplished. They want, they need your aid in pushing on this work. Shall we respond with a generous and regular support or with an implied censure by niggardly contributions?

Committees were appointed as follows:

Nominations: Henry M. King, Rhode Island; W. G. Partridge, Ohio; G. B. Illsley, Maine; G. H. Hubbard, New York; R. B. Lozer, Vermont; J. J. Muir, District of Columbia; P. M. Howell, Oregon; P. S. Roberts, Massachusetts; A. J. Griessemer, New Jersey; B. F. Kesler, Nevada; E. B. Hulbert, Illinois; E. R. Pope, Minnesota; H. B. Steelman, Utah; W. A. Stanton, Pennsylvania; S. P. Hawkins, California; E. E. Rosling, Washington.

Arrangements: E. A. Woods, California; L. B. Philbrick, Massachusetts; Geo. T. Ellis, Oregon; J. A. Francis, New York; E. P. Vining, California; Lewis Halsey, Arizona.

Enrolment: B. B. Johnson, Massachusetts; J. V. Osterhout, Rhode Island; W. F. Harper, California; R. E. Manning, Illinois; W. H. Swallow, Pennsylvania; Ray Palmer, Oregon; G. A. C. Rochester, Washington.

Place of Meeting: L. C. Barnes, Pennsylvania; G. W. Quick, Massachusetts; E. H. E. Jameson, Michigan; C. R. Stark, Rhode Island; George Brooks, Massachusetts; I. N. Clark, Missouri; Calvin Esterly, California; T. J. Cross, New Jersey.

Finance: E. M. Thresher, Ohio; D. P. Edwards; S. A. True, Maine; J. G. Brown, Massachusetts; B. F. Arnold, Rhode Island; Harry Hopper, Pennsylvania; Edw. Goodman, Illinois; M. D. Healy, New York; Mr. Whittemore, Massachusetts; E. P. Vining, California; James Farling, Oregon.

The report of the Executive Committee was presented by the Home Secretary, Rev. H. C. Mabie, D.D.

Prayer was offered by Rev. J. W. Fish, California.

The Committee on Arrangements reported the printed program with a single change of the hour of the evening meeting from eight to seven thirty. The report was adopted and program followed throughout the remaining sessions.

In the absence of the Treasurer, Mr. E. P. Coleman, the Treasurer's Report was presented by the Rev. Dr. H. C. Mabie, with the Auditor's Report appended.

The two reports of the Executive Committee and the Treasurer were accepted and adopted.

Rev. T. J. Morgan, D.D., moved a cablegram message to "The Hague Conference" as follows:

A million Northern Baptists represented in Annual Convention invoke upon your Conference the benediction of the Prince of Peace.

The President was directed to address the message to Ambassador White at The Hague.

President Fuller appointed E. E. Chivers of Illinois, J. J. Estey of Vermont and W. G. Partridge of Ohio, a committee to draft a minute with reference to the death of Rev. Samuel W. Duncan, D.D.

Adjourned after the benediction by Rev. George T. Ellis, California.

SECOND SESSION

The Union was called to order at 2.30 P.M. President Fuller in the chair.

The hymn "All Hail the Power of Jesus' Name" was sung. Scriptures were read and prayer offered by the Rev. L. S. Bowerman, Wash.

"From Greenland's Icy Mountains" was sung.

The following returned missionaries were introduced and addressed the Union: Rev. Ola Hanson, Burma; Rev. F. P. Haggard, Assam; Rev. R. R. Williams, D.D., Telugus; Rev. Alfred Fuller, Telugus.

Rev. Henry M. King, D.D., Rhode Island, delivered an address, "The Call by God's Providence to an Increased Activity in Christian Missions."

A. D. McMichael, Washington, the roommate of Rev. John E. Clough, D.D., in his school days at Burlington, Ia., was introduced and told in a few words the story of Dr. Clough's conversion.

The Committee on Nominations reported as follows:

PRESIDENT

HON. ROBERT O. FULLER, Massachusetts.

VICE-PRESIDENTS

HON. CHESTER W. KINGSLEY, Massachusetts.

HON. H. K. PORTER, Pennsylvania

Eighty-fifth Annual Meeting

RECORDING SECRETARY

E. M. POTEAT, D.D., Pennsylvania.

BOARD OF MANAGERS

Class III. Term expires 1902.

Ministers

W. T. STOTT, D.D., Franklin, Ind.
 H. M. KING, D.D., Providence, R. I.
 E. A. WOODS, D.D., San Francisco, Cal.
 GEORGE C. LORIMER, D.D., Boston, Mass.
 E. M. POTEAT, D.D., Philadelphia, Pa.
 WAYLAND HOYT, D.D., Philadelphia, Pa.
 JOHN HUMPHSTONE, D.D., Brooklyn, N. Y.
 B. L. WHITMAN, LL.D., Washington, D. C.
 EDWARD JUDSON, D.D., New York, N. Y.
 REV. C. H. HOBART, Oakland, Cal.
 W. P. WALKER, D.D., Huntington, W. Va.
 J. S. HOLMES, D.D., Worcester, Mass.

Laymen

P. BONNEY, Portland, Me.
 W. W. KEEN, M.D., Philadelphia, Pa.
 A. J. FOX, Detroit, Mich.
 CHURCHILL H. CUTTING, Brooklyn, N. Y.
 W. A. STEVENS, LL.D., Rochester, N. Y.
 O. M. WENTWORTH, Boston, Mass.
 RICHARD M. COLGATE, Orange, N. J.
 B. F. JACOBS, Chicago, Ill.

Women

MRS. HORACE A. NOBLE, Buffalo, N. Y.
 MRS. CALEB VAN HUSAN, Detroit, Mich.
 MRS. WM. H. SPENCER, Skowhegan, Me.
 MRS. E. W. BUCKNELL, Philadelphia, Pa.
 MRS. J. K. STICKNEY, Washington, D. C.

Class II. Term Expires 1901.

T. E. HUGHES, Minneapolis, Minn., to fill the vacancy caused by Hon. George A. Pillsbury's death.

The President appointed as tellers: Revs. A. W. Rider, T. J. Collins, J. F. Day, W. L. Freeman, George Taylor, A. P. Brown.

The Union proceeded to vote for officers.

The tellers reported the unanimous election of the officers named.

Adjourned.

THIRD SESSION.—MONDAY EVENING

President Fuller in the chair.

Selection by the choir.

Scriptures were read by Rev. Alexander Grant, California, and Rev. J. G. Gibson, California, led in prayer.

Selection by the choir.

After a stanza from "From Greenland's Icy Mountains" the Rev. George C. Lorimer, D.D., of Massachusetts, delivered an address, "The Golden Gates; or the Economics of Missions."

"My Life, My Love, I give to Thee" was sung, and the Union adjourned with the benediction by E. A. Woods, California.

FOURTH SESSION.—TUESDAY MORNING

President Fuller in the chair.

Scriptures were read and prayer offered by Rev. A. P. Brown, California.

"My Country, 'Tis of Thee" was sung.

Rev. Dr. George C. Lorimer presented the greetings of the Baptist Union of Great Britain, together with a communication from the Southern Baptist Convention, and the following resolution, which was adopted:

The Missionary Union sympathizes most deeply in the effort proposed by the Baptist Union of Great Britain and Ireland to obtain for our Stundhist brethren in Russia deliverance from proscriptive ecclesiastical interference, and hereby instructs the Executive Committee in conjunction with the Home Mission Society and the Publication Society to appoint a representative delegation to meet and act with the English Baptists.

Rev. Dr. H. C. Mabie, in pursuance of request of the Board of Managers, presented to the Union a letter from S. B. Thing, Esq., in which Mr. Thing proposed to transfer the Korean mission to the care of the Union.

Voted, That the matter be referred to the Executive Committee.

President Fuller reported the following cablegram from Ambassador White of the Peace Conference:

Fuller, Baptist Missionary Union, San Francisco: American Commission to Peace Conference deeply appreciates and sincerely thanks your convention for sympathy and good wishes.

WHITE, *President*; HOLLS, *Secretary*.

Rev. J. Sunderland, D.D., District Secretary for the Pacific Coast, read a paper, "The Pacific Coast in Fifty Years of Work for Foreign Missions."

A. J. Frost, D.D., conducted the discussion.

The report of the Committee on Finance was presented by E. M. Thresher, Esq., of Ohio, as follows:

In considering the question of ways and means for the coming year your committee is impressed with the importance of the issue confronting the churches which compose the constituency of this body. Shall the ground now occupied be held? Will it be possible to make a favorable response to any of the pressing calls for advanced movement which the providence of God has brought to us? Notwithstanding the fact that the past year has closed with a deficit, we believe that with the general revival of business, increased contributions for foreign missions may reasonably be expected, and we therefore recommend that the ground now occupied be firmly held, and that the Executive Committee hold itself in readiness for such advanced movement as the Hand of Providence may indicate and the means in hand make possible. We can suggest no new methods for raising money, but we urge the vigorous prosecution of those methods which experience has proved most effective. We desire to emphasize the fact that very large responsibility in this matter rests upon the pastors of the churches, and we earnestly call for their hearty coöperation in plans for urging the claims for foreign missions upon every member of every Baptist church.

Inasmuch as prayers and alms go up together before God, we also urge a faithful use of the monthly concert of prayer for missions in every church.

On motion the report was adopted.

"The Laymen in Foreign Missions" was discussed by Brethren Robt. O. Fuller, Massachusetts; J. J. Estey, Vermont; George C. Whitney, Massachusetts; B. B. Johnson, Massachusetts; John S. Stevens, California.

Rev. Dr. H. M. King announced the unanimous action of the Board of Managers in the election of Rev. Drs. H. C. Mabie and T. S. Barbour Corresponding Secretaries.

Rev. Dr. King presented the following resolutions :

Resolved, That we express our profound interest in the proposed ecumenical conference on foreign missions to be held in New York April 21-May 1, 1900, and that we invite the members of all our churches to join in earnest prayer that the blessing of the great Head of the Church may rest upon the meetings that are to be held, and that the conference may be the means under God of greatly advancing the cause of Christian missions of every denomination and in all lands.

Resolved, That we recommend to our people, in anticipation of the meeting of this conference, to inform themselves as to the labors of the devoted men and women who have toiled and are still toiling in foreign fields and as to the wonderful achievements of the Spirit of God through their instrumentality.

Resolved, That we encourage our people to assist in every way in their power to make the meeting of this conference a most successful one.

The resolutions were adopted.

The Rev. Dr. E. A. Woods presented a formal invitation from the Board of Trade of San Francisco to the Union, to visit the exhibition of California products maintained by the State Board of Trade.

Voted, That the invitation is received with thanks.

The Rev. L. C. Barnes, D.D., of Pennsylvania presented a communication from the Board of Managers as follows :

The Board of Managers recommends to the Union that the Foreign Secretary be expected to spend sufficient time on the foreign field to keep himself personally familiar with the needs of the field.

The recommendation was adopted.

B. B. Johnson reported for the Committee on Enrolment as follows :

The enrolment received May 29 shows delegates, life members and annual members present as follows :

	Delegates	Life Members	Annual Members and Visitors
Arizona	2	1	
Assam			1
California	32	19	139
Colorado	1		
Connecticut	1		2
District of Columbia	1	1	
Iowa	2	1	2
Illinois	1	2	1
Indiana	3		1
Japan	1		
Kansas	7		
Massachusetts	11	5	8
Maine	1	2	3
Michigan	2	1	1
Minnesota	2	2	
Missouri	1		1
Montana	1	1	

	Delegates	Life Members	Annual Members and Visitors
Nebraska	3		1
Nevada	1		3
New Jersey	2		
New York	6	4	2
Ohio	4		
Oklahoma	2		
Oregon	14	2	8
Pennsylvania	6	3	3
Rhode Island	4	3	
South Dakota	1		1
West Virginia		1	
Wisconsin	2	1	1
Washington	4	1	11
Vermont	2	1	
Utah	1		
	121	51	188

East of the Rocky Mountains sixty delegates—twenty-eight states, the District of Columbia, one territory, Assam and Japan being represented.

B. B. JOHNSON,
J. V. OSTERHOUT,
For Committee.

Adjourned, with benediction.

FIFTH SESSION — TUESDAY AFTERNOON

After devotional exercises President Fuller called the Union to order.

The committee appointed to prepare a minute with reference to the death of Rev. Dr. S. W. Duncan reported as follows:

Whereas, During the past year the American Baptist Missionary Union has been called to part with its beloved and honored Secretary, Rev. Samuel White Duncan, D.D., who died Oct. 30, 1898, we, his brethren in the constituency of the Union which he loved and of the denomination which he served, desire to place on record a brief tribute of appreciation of his life and character and service.

Singularly pure and transparent in character, he commanded our highest esteem; genial in temperament, gentle in spirit, generous in sympathies, he won our affection; amply equipped in intellectual resources, strong in his convictions of truth and duty, fervid in his missionary zeal, broad and statesmanlike in his survey of missionary needs and problems and yet minute in his mastery of details, he brought to the high office which was entrusted to him a rare fitness; intense in his activities and oblivious of personal consideration, he devoted himself to the duties of that office with a self-effacing consecration.

We are grateful to God for the example and inspiration of such a life, for such abundant fruitfulness in good works and for the rich contribution thus made to the extension of our Redeemer's kingdom.

To the members of his beloved family we tender assurances of sympathy, while we rejoice with them in their heritage of precious memory and hope, and pray that to our denomination at large there may come through his dying, as in his living, a stimulus to fuller consecration and larger service.

The minute was unanimously adopted by a rising vote.

The following missionaries were introduced and addressed the Union: Rev. J. L. Dearing, Japan; Rev. Abraham Friesen, India.

Prayer was offered by Rev. Warren Randolph, D.D., Rhode Island.

President Fuller read a letter from a soldier in Manila, Philippine Islands, W. T. Gugin, Company L., Twenty-second Infantry, U. S. Army, requesting that a missionary be sent to the islands.

Rev. J. W. Carlin, D.D., China; F. P. Lynch, M.D., Congo; Rev. E. Z. Simmons of the Southern Baptist Convention, laboring in Canton, China; Rev. E. G. Phillips, Assam, were introduced and addressed the Union.

Rev. W. Ashmore, Jr., and Mrs. A. Frieson were introduced.

Rev. L. C. Barnes, D.D., presented the report of Committee on Place of Meeting as follows:

Invitations have been received from Detroit, from Kansas City and from Saratoga. Your committee recommends, provided it is agreeable to the other societies holding anniversaries in connection with that of the Missionary Union, that our anniversary in 1900 be held in Detroit, and that the first year of the twentieth century we go to Kansas City.

Adopted.

Rev. Dr. E. B. Hulbert presented the following vote of thanks:

The American Baptist Missionary Union wishes

First.—To express its appreciation of the hospitality with which the city of San Francisco has welcomed our delegates.

Second.—To declare its gratitude to the press of the city for the reports of our sessions which have been printed from day to day.

Third.—To extend to the First Baptist Church its sincere and profound thanks for the manner and spirit in which provision has been made for our comfort and for the successful prosecution of business in annual meeting.

Fourth.—To extend our thanks to the railroads and steamship companies for numerous courtesies extended; to the choirs who have assisted us in song, and to all who have in any way contributed to the happiness and success of our sessions.

Adopted.

Voted, That the nomination of members to serve on the Commission on Systematic Beneficence be referred to the Executive Committee.

Voted, That we adjourn after prayer to the call of the Executive Committee.

Prayer was offered by Rev. L. C. Barnes, D.D., Pennsylvania, and the Union adjourned.

ROBERT O. FULLER,

President.

EDWIN M. POTEAT,

Recording Secretary.

MEETING OF THE BOARD OF MANAGERS

SAN FRANCISCO, CAL., May 29, 1899.

The eighty-fifth annual meeting of the Board of Managers of the American Baptist Missionary Union was held May 29, 1899, in the First Baptist Church, San Francisco, Cal.

Hon. Robert O. Fuller of Massachusetts called the meeting to order.

J. J. Estey of Vermont was chosen Chairman pro tem. Edwin M. Poteat, Pennsylvania, Recording Secretary pro tem.

Prayer was offered by Rev. Dr. P. S. Henson of Illinois.

The roll was called, and the following members responded to their names :

J. J. Estey, R. O. Fuller, H. M. King, E. R. Bennett, G. C. Lorimer, W. C. P. Rhoades, Mrs. C. H. Banes, Mrs. J. H. Randall, P. S. Henson, G. C. Whitney, C. H. Hobart, L. C. Barnes, E. A. Woods, Edw. Goodman, E. M. Poteat.

On motion the following brethren were appointed a committee on nomination of officers : Edw. Goodman, Geo. C. Lorimer, W. C. P. Rhoades.

On motion a committee was appointed to nominate executive officers of the Union as follows : P. S. Henson, C. H. Hobart, Robert O. Fuller.

Rev. Dr. H. M. King presented two communications from the Executive Committee to the Board of Managers.

BOSTON, MASS., April 24, 1899.

Dr. Apsey, on behalf of the Committee on the Korean Mission, reported as follows :

Your committee have not been able to give to the question of the acceptance of the Korean mission from Dea. S. B. Thing of the Clarendon-street Church, that consideration which the subject demands. At such a distance the data are not easily procured for the formation of an intelligent and correct judgment on so serious a matter. The information at hand to date is partial and scanty, though Deacon Thing has supplied all that is in his power to give. Questions of missionary comity ; of strategic location ; of the fitness of the missionaries already on the ground ; of the possibility of the transfer of the entire interest to another country where the things that remain need reinforcement, and the questions of a financial character are all only partially understood. So far as a positive opinion has been reached, your committee inclines toward the acceptance of the mission. The only serious objection seems to be the doubt whether the Baptists of America will support such enlargement of our work. If your committee are to give judgment on these points today they are ready to recommend the acceptance of Deacon Thing's offer, unless it should appear that further delay would not be prejudicial nor threaten the loss of the opportunity. Your committee, however, would suggest that the present status of the matter be reported to the Board of Managers at San Francisco, with the request that it be referred to the Executive Committee with power.

Voted, That the report be accepted, and referred to the Board of Managers.

To the Board of Managers of the Missionary Union.

DEAR BRETHREN : At the special meeting of your Body held Jan. 11, 1899, it was voted —

“That the Executive Committee be requested to prepare a full showing of such means as may be necessary to increase the clerical force at the home office, and to secure a more

vigorous administration of our work, and to report the same to the Board for consideration next May."

In reply we beg leave to say that not having listened to the discussion that introduced your resolution we are not sure that we understand the reasons that led to it or just what was intended to be covered by it. We are not aware that in any year of the history of the Missionary Union its work has been prosecuted with greater vigor than during the past year. The clerical force has not been less than in other years and has worked with undiminished fidelity. The sad removal by death of our beloved and efficient Corresponding Secretary, Rev. Dr. Samuel W. Duncan, naturally embarrassed us for a time, and laid upon Rev. Dr. Mabie and his associates a double burden of responsibility which they cheerfully assumed until such time as a new Secretary should be elected and come to their relief. By vote of the Executive Committee, however, Dr. Mabie was authorized at once to secure such clerical help as was necessary to carry on the work in all departments successfully.

As you are aware, Rev. Henry M. King, whom you elected to fill the vacancy occasioned by the death of Dr. Duncan, felt compelled to decline the service to which you called him. Although the Executive Committee could have then, by constitutional provision, filled the office, it was thought best, on account of the nearness of the annual meeting of the Board, not to do so. We have remained, therefore, until this time with one Corresponding Secretary. The services of Rev. Dr. T. S. Barbour, a member of the Executive Committee and familiar with the work of the Union, were secured temporarily, and he has been rendering efficient aid.

It will now be the important duty of the Board of Managers to find the man who can worthily fill Dr. Duncan's place, and our earnest prayer is that God by his spirit may guide you in your choice and that the election may fall upon one who will have the confidence of the churches at home and of our missionaries, who will bring to the duties of his high office an earnest heart and a judicious and well-informed mind, and whose coming will add strength to the Missionary Union, and enable it to carry forward, under the continued blessing of God, its ever-enlarging work of giving the gospel to the world.

Should you fail to secure a quorum at your meeting in San Francisco, it will be necessary for you to adjourn to some more easily accessible place, when the important annual business of the Board can be legally done. May we also respectfully suggest that in case you have only a bare quorum, the exceedingly important duty of filling the vacant Foreign Secretaryship be postponed to an adjourned meeting of the Board of Managers, to be called at such time and place as will secure a large and widely representative attendance of your members.

In reference to the suggested "increase of the clerical force at the home office," it is evident that this must be left entirely to the heads of departments in consultation with the Executive Committee, who will not hesitate to make such expenditures as shall be necessary for the vigorous and successful administration of our work. The experience of the past year has taught us a lesson which we have not had occasion to learn before; viz., the necessity of calling to the assistance of our greatly burdened Secretaries a superior kind of clerical force which can relieve them to a large extent of their burdens, can in addition, it may be, present the work of the Missionary Union to the churches and, in case of emergency such as has arisen during the past year, can carry on the work of the different departments intelligently and without such serious interruption. The employment of such assistance would not very greatly increase the expense of home administration, and we are confident would be justified by the supporters of the Missionary Union. This matter, however, can be safely left to the executive officers at the rooms.

Dr. King reported that George W. Chipman, Esq., George C. Whitney, Esq., and Rev. D. B. Jutten had been elected to represent the Executive Committee in this meeting of the Board of Managers.

The Committee on Nomination of Officers of the Board reported.

The Board proceeded to ballot, and Rev. P. S. Henson, D.D., was elected Chairman; Rev. M. H. Bixby, D.D., Recording Secretary.

On motion Edw. M. Poteat was appointed Recording Secretary pro tem.

Voted, That when we adjourn we adjourn to meet at 9 A.M. Tuesday, May 30, 1899.

Voted, That we adjourn till 9 o'clock tomorrow morning.

MEETING OF MAY 30, 1899.

The Board of Managers met pursuant to adjournment at 9 A.M., Rev. P. S. Henson, D.D., in the chair.

Prayer was offered by Dr. King.

The following additional members were present: Mrs. J. Sunderland, Rev. C. A. Wooddy, D.D.

The minutes of the previous meeting were read and approved.

Voted, That Dr. Mabie present the matter of the Korean mission to the Union. Committee to nominate executive officers of the Union for the ensuing year reported:

For Corresponding Secretaries: H. C. Mabie, D.D., T. S. Barbour, D.D.

For Treasurer: E. P. Coleman, Esq.

For Auditing Committee: D. C. Linscott, Esq., Sydney A. Wilbur, Esq.

Members of the Executive Committee to serve for three years: George Bullen, D.D., D. B. Jutten, D.D., Hon. J. J. Estey, John Carr, Esq., Dudley P. Bailey, Esq.

Proceeded to ballot for the above-named officers. Rev. Drs. H. C. Mabie and T. S. Barbour were unanimously elected Corresponding Secretaries, and E. P. Coleman Treasurer.

The Secretary was instructed to cast the ballot for the persons nominated to serve on the Executive Committee for three years. They were elected.

Voted, That the filling of the vacancy caused in the Executive Committee by the election of Dr. Barbour as Corresponding Secretary, be referred to the Executive Committee.

The Recording Secretary was instructed to cast the ballot for the Auditing Committee; and D. C. Linscott, Esq., and Sydney A. Wilbur were elected.

Voted, That the salaries of the Secretaries and the Treasurer be the same as last year: namely, \$4,000 to the Secretaries, and \$3,000 to the Treasurer.

Voted, That the Board of Managers recommends to the Union that the Foreign Secretary spend sufficient time on the foreign field to keep himself familiar with the needs of the field, and that Dr. L. C. Barnes present the recommendation to the Union.

Voted, To adjourn

P. S. HENSON, *Chairman*.

EDWIN M. POTEAT,

Recording Secretary pro tem.

NOTE REGARDING PRONUNCIATION

Many requests have been made for a Vocabulary which would assist in pronouncing the Eastern names which most frequently occur in our missionary literature. But there is no standard for Asiatic pronunciation or orthography. Missionaries residing in the same station frequently spell and pronounce differently the most common words, and even the names of their own stations. This will sufficiently illustrate the impossibility of preparing a satisfactory pronouncing vocabulary of missionary names.

In the midst of so much confusion the best guides are the standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris, and which have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in *father*; *e* as long *a*; *i* as *ee* in *feel*; *o* as in *mote*; *u* as *oo* in *fool*; *ö* as *e* in *her*; *ü* as in German *München*; *ai* as *i* in *ice*; *au* as *ow* in *how*; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in *garden*; *h* always pronounced except in *th, ph* and *gh*; *gr* an Oriental guttural; *gh* another Oriental guttural; *y* as in *yard*. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

EIGHTY-FIFTH ANNUAL REPORT

It is a matter of more than common interest that, after a period of more than eighty-four years since the Missionary Union came into existence, it finds itself for the first time holding its anniversary on the Pacific Coast. When this Society was organized in 1814 George Stephenson had just built his first locomotive in England; there was no steamship line on any sea until 1819. The greater part of America itself was then wild. No portion of the continent west of Ohio had then been admitted to statehood. Today there are six lines of trans-continental railroads, and we come from all parts of the Union with more convenience and expedition than the delegates eighty-four years ago came to the first meeting of the Society from Massachusetts on the north or from Georgia on the south. At that time it took the delegates from Massachusetts, by horse and carriage, as long to reach Philadelphia as it has taken us, from the Atlantic seaboard, to come to the Golden Gate, holding several meetings along the way. In 1814 the Baptists of this continent numbered about 200,000 members. Now we number 4,141,995. And how changed are the relations of this organization to the heathen world! Then, from our position upon the Atlantic Coast, we peered out towards the Asiatic world as unto a land seemingly as far distant as another planet would now appear; a region reached only by sailing vessels after a voyage of six months, and from which the return of a missionary was rarely expected. Now we stand upon this far Western coast and find a denomination west of the Mississippi more than twice as strong in numbers, wealth and power than the whole denomination was in that early time. We look across this western main and find Japan, Korea and China, nations long sealed against the gospel, now almost our next-door neighbors, reaching out after our civilization and Christianity with increasingly intimate relations of every sort; while the Hawaiian Islands, since Judson's work began in Burma, have been Christianized and even incorporated into our national life. Today there are more Christians in China, Japan and the Pacific Islands than there were Baptists in the entire United States at the time this Society was formed. The time is already here when, perhaps, as many of our missionaries sail from the Pacific ports or enter them on return for needed furlough as now take or leave ship on the Atlantic coast, and doubtless, more and more San Francisco will become the American Antioch from whence the Church will send forth her apostles to the Gentiles. What hath God wrought!

In the year 1852 William H. Seward, speaking from his place in the United States Senate, said: "Henceforth European commerce, European politics, European thought and European activity, although actually gaining force, and European con-

nections, although actually becoming more intimate, will, nevertheless, relatively sink in importance, while the Pacific Ocean, its shores, its islands and the vast regions beyond will become the chief theater of events in the world's great hereafter." If Seward had been an anointed prophet he could scarcely have spoken more truly. In 1850, two years before Seward uttered those words, there were only eighty miles of railroad west of the Mississippi and those in Louisiana. In 1890 even there were 161,000 miles of railroad in the United States, 71,000 miles of it west of the Mississippi. Today on this coast there is a Christian empire in place of a few mediæval Spanish monasteries which formerly dotted the deserts; and how different are the conditions in all Asia and Polynesia where Christian missions have wrought within the period covered by this survey. What an occasion this anniversary should prove for the awakening of gratitude, for the quickening of faith and for the enlargement of undertaking for the new century upon which we are about to enter. What that next century may witness as to its possibilities in the spread of the gospel and the achievements of every sort which follow in its train, baffles our power to conceive.

And the part which the churches of this coast in the near future will be called upon to play with reference to movements of all sort in Asia will be increasingly important and determinative. If the institutions of England have put their impress upon India, if the thought and habit of New England have stamped the regions where we planted our earlier missions, so we may be sure the type of religion and of Christian thought which shall dominate this coast region will powerfully affect China and Japan and all the isles of the Pacific. If ever the church of Christ since it was founded had a virgin opportunity to bless the Pagan world, the churches of this coast have it in the decades which lie immediately before them. Upon these opportunities the churches of the vast interior beyond the Rockies and of the Atlantic States salute their daughter churches here, wishing them all hail and Godspeed!

In the review of the year since last we met the Executive Committee records its sense of the deep loss which the Union has sustained in the removal of its able and devoted Foreign Secretary, Samuel W. Duncan, D.D., to whose life and labors additional reference will be made among the obituaries later in this paper. Those of us who heard Dr. Duncan's masterly survey of the Asiatic mission fields in the paper he presented last May at Rochester, recall the physical weakness he then was suffering. That paper had occupied his mind for many anxious months, and the effort which it cost him to deliver it was almost like the pouring out of his life; and yet we scarcely thought the end was so near. The summer which followed the anniversaries was one of distressing care forced on him by the trying exigencies incidental to the reduced income of the year previous, which made it necessary to cut down still further the resources for mission work. The committee in July renewed its proposal that the Secretary should make a tour of the Asiatic fields. It was thought the sea voyages incident to such a tour would bring to him bodily invigoration, that the personal contact with the missions would both cheer his heart and simplify many of the problems which perplexed him, and that in every way large

benefit would inure to the cause if he should carry out the plan long cherished for him. Accordingly, at the end of August he sailed for Burma via London and the Mediterranean. It was the hope of the Secretary to so plan his tour as to reach this coast and share in these meetings at this time. But the Head of the Church ordered otherwise.

The story of his waning strength after he found himself as far on his journey as Port Said, of the pathetic return to Boston, of his death only thirty hours after being placed in his own bed in his loved Brookline home, are familiar to all. It need not here be rehearsed. But the committee would do injustice to its feelings if it did not here express the sense of deep bereavement, experienced both by themselves and by a great host of the constituents of the Union besides, which this seemingly premature removal occasioned. His secretarial room in Tremont Temple has been a desolate spot ever since, and to this hour it remains like a vacant cathedral-chair unoccupied. The committee moreover is deeply sensible of the great disappointment experienced by the various missions which their Secretary had hoped to visit. Among the most pathetic chapters of correspondence which have ever reached the Mission Rooms are those contained in the letters from every field giving expression to the sense of loss and disappointment everywhere keenly felt. Not a missionary but will say that he has lost a personal friend, a brother beloved who sympathized to the fullest degree with his every trial and difficulty and who shared with him every divine aspiration. Could the departed Secretary have been spared to be here today, what tales he would have told us of triumphs witnessed in the mission fields, and with what appeals would he have thrilled us, if his eloquent tongue could have told of the miracles witnessed along the shining track of Christian conquest in India, Burma, China and Japan. Instead of his presence we have an exalted memory, a noble history of devotion to this cause which, in pastorate and in secretarial office, literally poured itself out unto death. Dr. Duncan was a mission-inspired man. He never touched upon the subject but with inspiring and magnetic power. It was his joy, his pride, his very life, as a Baptist minister, that he belonged to a body of people whose history had been glorified by such missionary characters as Judson, Oncken, Wiberg and the many sainted heroes who sleep on heathen soil as well as a host who yet live and labor in many a land.

Like another Moses he was caught away just when nearing the promised land which he longed to see. He trod for an hour the sands of Africa. He glanced across the stream to the deserts and dunes of Asia, and turned back to fall submissively into the arms of a diviner purpose than he had cherished for himself. To this hour the vacancy has remained unfilled. The Executive Committee deemed it wiser not to exercise its constitutional right to elect a successor, but called a special meeting of the Board of Managers which met in Tremont Temple on Jan. 11. A large representation of the Board was present, and unanimously elected Rev. Henry M. King, D.D., of Providence, to the secretaryship. Dr. King, however, declined to accept this twice-conferred appointment. During the period since Dr. Duncan started for Asia, from Sept. 1 up to March 1, the duties of both the Foreign and Home Departments, with such aid as could be rendered by others at the rooms,

have been performed as far as possible by the Home Secretary. By the beginning of March, however, when the burdens incident to the close of the year became so multiplied, and the responsibilities so enhanced, in deference to the imperative need of the Home Secretary for help, the committee made a temporary arrangement for assistance in the secretarial work, until the next regular meeting of the Board of Managers. This assistance has been efficiently rendered by Rev. Thomas S. Barbour, D.D.

For quite a period the question of a modification in the arrangement of districts with a view to the most economical supervision and collection of funds has been under advisement. Three years ago the Board of Managers considered this whole matter, but no very definite recommendations were made. The committee have at length determined to reduce the number from ten to eight districts. Accordingly hereafter the state of New York, instead of being divided into two districts, will, with the three Northern associations of New Jersey, form one district known as the New York District. Rev. Charles L. Rhoades will be the Secretary. The Lake District, composed of the states of Michigan and Indiana, will be changed as follows: Michigan will be combined with Ohio and West Virginia and be known as the Middle District, under the charge of Rev. T. G. Field; Indiana will be combined with Illinois and Wisconsin, and will be known as the Lake District, under the charge of Rev. E. W. Lounsbury, D.D. By these changes we shall lose the services of two of our most esteemed and devoted secretaries. For six years Rev. O. O. Fletcher, D.D., has had charge of the district composed of Central and Western New York, having previously served in the Centennial Year as assistant to the Home Secretary of the Union. Dr. Fletcher in all this period has shown himself an intelligent, able and faithful officer. He has been an educator of pastors, churches and students of missions, and we consent to the loss of his services with real regret. He reëntered the pastorate in charge of the Second Church of Suffield, Conn., April 1.

Rev. J. S. Boyden for six years has served the Union in charge of the work in Michigan and Indiana. Having through all his ministerial life been a pastor of uncommon devotion to missions, having given a daughter to the work in Japan, who several years since entered into rest, and having actively coöperated for quite a period with his predecessor in office, Dr. S. M. Stimson, Mr. Boyden brought to the position a knowledge of missions, a wide acquaintance with the churches, and a persuasive influence over them that have been of great value.

The relations of both these retiring brethren with the administration at the rooms have been from the beginning peculiarly cordial. They themselves early pointed out to the Committee of the Board of Managers possible economies in the rearrangement of the districts now affected, and with a spirit of complete self-effacement have acquiesced in the new plans. We are assured of their life coöperation with us in every good word and work, even though their official relations to the Union now cease.

Upon the close of the late war with Spain, with the increase of responsibilities entrusted to the American people by our new dependencies, embracing Hawaii,

Cuba, Porto Rico and the Philippines, the question naturally arose respecting the division of these spheres as between the various missionary agencies of this country. The question involved twofold relations. First, our relation to other denominational societies, and secondly, our relation to our own denominational organizations. As to the former, the Missionary Union, in response to overtures from the various foreign mission boards of the United States, early agreed to proceed with due regard to the principles of comity which in our day are generally conceded as of large importance. As to our relations with our sister Baptist societies, it was early deemed important that a division of territory should be agreed upon. Accordingly, a joint committee of the Missionary Union and the Home Mission Society met last autumn in New Haven, and reached a basis of agreement, which was expressed by the joint committee as follows :

“It is the sense of this joint committee that the West Indies shall be considered the legitimate field for home mission work, and that the Philippine Islands and other possessions contiguous to our Asiatic missions, which may come under the authority of the United States, shall be considered a legitimate field for foreign mission work.

“That, in view of the successful work inaugurated by the American Board in the Hawaiian Islands, and now continued by the Hawaiian Evangelical Society, it does not seem expedient for the societies which we represent to initiate Baptist mission work in these islands.”

This general agreement was promptly ratified by the Boards of the two societies. As respects the Philippine Islands, the following action was taken by the Board of Managers of the Union at a special meeting held in Boston, Jan. 11.

“*Resolved*, That in view of the prominence which the Philippine Islands have assumed for the Christian church of today, the Executive Committee be instructed to seek information, and to be watchful of any development which may determine the duty of the Missionary Union to engage in mission work in that land, and report to the Board of Managers at any time when they have definite plans to submit.”

The Committee is persuaded that we should be very derelict as a society if we were not prepared at the first practicable moment to enter upon this work. Responsibility for the future of these islands has been assumed by our nation as a solemn trust, and no other phase of the responsibility is so grave as that of securing to their long misguided and oppressed peoples possession of a pure gospel. The troubled conditions prevailing in Luzon have as yet forbidden a full development of our plans, but it is the conviction of the committee that a beginning of work should promptly be made in the city of Manila, that we may thus at once lay a foundation for a permanent work and may be in a position to respond intelligently to the larger opportunity soon to be opened. In case this recommendation shall commend itself to the Board of Managers, the committee would invite special offerings for this work. In their judgment a sum not less than ten thousand dollars should be provided for the coming year. And we earnestly ask the prayers of all the constituency of the Union, that God will graciously guide and honor this

effort to secure to these peoples, whose fortunes have so suddenly and so strangely become linked with our own, their rightful inheritance in the kingdom of God.

In this connection we make reference to a proposition received from Dea. S. B. Thing of the Clarendon-street Church, Boston, with reference to taking over the beginnings of work in Korea. About four years since Brother Thing, who has long been a generous contributor to the cause of missions, and especially to our own society, in conference with his pastor, the late Dr. A. J. Gordon, felt led to project a work in Korea. The first missionaries to go out under his auspices were Rev. E. C. Pauling and wife. Mr. Pauling is a graduate of Bucknell University, and a candidate whom our committee had been previously minded to appoint to some field. Later he was joined by Mr. and Mrs. Steadman, workers of sterling character. Miss Ackles is also now associated with them. After studying the language and people for some time in Seoul, the missionaries have lately located in two stations about one hundred and thirty miles northeast of Seoul, known respectively as Konjugiu and Konju.

Two mission houses have been built at an outlay of \$2,150, the entire expense up to this time being borne by Mr. Thing. The terms of his proposal are embraced in the following statement which he sent to our committee in December last :

"If the committee are led to accept the Ella Thing Memorial Mission in Korea, I will pledge to pay into the treasury \$2,000 each year for three years. I will turn over all the property to the Union, now held and belonging to the little mission. Having already made provision in my last will and testament for the support of this mission, I will have it (that provision) transferred to the Baptist Missionary Union, payable at my decease, if not before, a sum not less than \$50,000, possibly more."

This question was also referred to the Board of Managers at its meeting in January. After consideration the Board referred this question back to the committee with instructions to "make the fullest possible investigation of the condition and claims of the mission and to report the same to the Board at the next annual meeting in May."

For several years in the councils of the Union much has been thought and said concerning the need and importance of giving larger attention to industrial work among the poorer classes of people on our mission fields, and at one anniversary a special resolution was passed by the Union, instructing the committee to take this matter into most serious consideration. In the Telugu field particularly the demand for some advanced work of this kind has been more and more apparent. About three years ago Dr. Clough made a practical proposition to the committee to contribute 5,000 rupees to an industrial school, provided the Union would increase the sum to \$10,000 for such a school, to be located in Ongole. In July last the committee voted to issue an appeal to the country for special extra funds for this enterprise, calling particularly on the young people, who are often eager for a specific enterprise to which they may contribute, to supply this fund. Miss Ella D. MacLaurin was commissioned to devote herself especially to this undertaking. We are happy to report that about \$4,000 of the amount has been

already secured. It is highly desirable that the balance be raised at once and a new man be commissioned to go out this autumn to superintend the erection of the needed buildings and to begin the work. If among our large class of non-caste Christians there can be raised up a growing body of simple artisans who can become masters in trades like tanning, shoemaking, stonelaying, blacksmithing, carpentering, weaving, etc., and thus the range of occupations and industries for the non-caste peoples can be enlarged, we may the sooner look for self-support among these long-oppressed classes of people who, by the cruel caste-system of India, have been so long shut out from remunerative occupations.

Under the rigid economy which the committee has felt bound to practice of late very few missionaries have been sent out the last year. Only thirteen persons, among whom were only four families, have been commissioned the last year, and the total number of missionaries now in our service is less by twenty than it was four years ago. Public sentiment has seemed to demand this. While on our ledger the results of such economy may appear to show favorably, the actual results in missionary experience are fraught with weakness and peril which we feel bound to point out. This lack of new missionaries leaves the most critical situations on the fields sadly exposed. In many a station there ought to be a new man learning the language and getting initiated in service, so that when perhaps a year or two later the senior worker is compelled to take his furlough the work may be left in competent hands; whereas in the lack of such provision, it may occur that a station may be suddenly deprived of any proper supervision, and the result of years of skilful toil may be left to partial collapse. We are seriously threatened with results of this kind in several important stations in Burma, Assam, and the Telugu field the coming spring. A healthful policy for the Missionary Union on its present scale of work ought to afford us no less than ten well-equipped new missionary families to go out each autumn; but a liberal element in policy like this will require a liberality in giving of corresponding measure. If persons or churches who are asking for specific objects to support would come forward with enlarged generosity at this point it would gladden the hearts of your executives, and mean triumph on many a field where defeat now threatens.

The following are the changes in the missionary force.

APPOINTMENTS

Rev. C. B. Antisdel (reappointed), Rev. P. B. Guernsey (reappointed), Rev. E. N. Fletcher (reappointed), Rev. H. Unruh, Rev. A. W. Rider, Rev. A. J. Parker (in Assam), Briton Corlies, M.D., Mr. Donald M. McLean, Mr. S. R. McCurdy, Mr. George H. Waters, Miss Catherine L. Mabie, M.D., Miss Emily M. Hanna, Miss Frances M. Tencate, Miss Lillian V. Wagner, Miss Dorcas Whitaker, Miss Bertha E. Davis, Miss Edith Wilkinson, Miss Stella T. Ragon, Miss Violetta R. Peterson, Mrs. Jennie C. Morgan.

DEPARTURES

To Burma.—Rev. E. Tribolet and wife, Rev. D. A. W. Smith, D.D., and wife, Rev. W. I. Price, Miss Sarah R. Slater, Mrs. Jennie C. Morgan, Miss Violetta R.

Peterson, Miss Emily M. Hanna, Miss Stella T. Ragon, Mrs. A. V. B. Crumb, Miss Sarah B. Barrows, Mrs. W. H. Roberts, Mrs. G. J. Geis.

To South India.—Rev. J. A. Curtis, Miss Anna M. Linker, Miss Sarah R. Bustard.

To China.—Rev. John M. Foster and wife, J. S. Grant, M.D., and wife, Rev. E. N. Fletcher and wife, Briton Corlies, M.D.

To Japan.—Rev. W. B. Parshley and wife, Miss Clara A. Converse, Mrs. C. K. Harrington, Miss M. Antoinette Whitman.

To Africa.—Rev. C. B. Antisdell and wife, Miss Catherine L. Mabie, M.D., Mrs. W. H. Leslie, Mrs. A. Billington, Rev. Christian Nelson and wife.

RETURNED FROM THE FIELD

Rev. W. R. Manley, Rev. Alfred C. Fuller, Rev. J. Heinrichs and wife, Rev. Henry Richards and wife, Rev. A. Sims, M.B., Rev. M. E. Fletcher and wife, Rev. W. I. Price and wife, Rev. E. W. Kelly, Rev. F. H. Eveleth, D.D., and wife, Rev. E. G. Phillips and wife, Rev. I. E. Munger, Rev. C. H. Finch, M.D., and wife, Rev. W. F. Beaman and wife, Rev. Ola Hanson, Rev. C. B. Glenesk and wife, Mr. Robert R. Milne, Miss Emily H. Payne, Mrs. P. H. Moore, Miss Alice J. Rood, Mrs. T. P. Dudley, Mrs. William Powell, Mrs. Anna K. Scott, M.D., Miss Mary K. Scott, Mrs. Robert Wellwood, Mrs. Thomas Hill, Miss L. C. Fleming, M.D., Mrs. W. F. Gray.

RESIGNATIONS

George H. Richardson, M.D., Mr. Donald M. McLean, Rev. C. F. Viking, Miss Alberta Sumner, Miss Lillie A. Snowden, Miss Gertrude Milne.

OBITUARIES

In accordance with the usual custom, brief sketches are given of those who have been called away from their earthly service during the past year, who have in some peculiar manner been associated with the work of the Missionary Union.

First upon the list stands, by right of close connection with the Union and preëminence of service, the name of Rev. Samuel White Duncan, D.D. The strength of heredity was singularly illustrated in the career of Dr. Duncan. He came of a family where interest in missions was a prominent part of the Christian life. His father, Hon. James H. Duncan, an eminent lawyer of Haverhill, Mass., was closely identified with the missionary work in its earlier days, and was officially related to the Missionary Union in several capacities. The future Corresponding Secretary of the Missionary Union was born in Haverhill, Dec. 19, 1838, and at the early age of twelve he put on the Lord in baptism and united with the First Baptist Church in his native city. In his educational course he was prepared for college at Colby Academy, New London, N. H., and at Kimball Union Academy in Meriden. Entering Brown University in 1856, he graduated with honor in 1860. After one year spent in travel he entered Newton Theological Institution, but responded in a short time to the call of his country for service in the Civil War. In about ten days he raised a company of volunteers in his native city and was appointed their commander, receiving a commission as captain in the

Fiftieth Massachusetts Volunteer Infantry. His service as a soldier was characterized by the same ardor of purpose and Christian devotion as his course in college and his career in after life.

After leaving the military service, he resumed his theological studies at Rochester Theological Seminary, from which he graduated in the class of 1866. His pastorates were at the Erie-street (now Euclid Avenue) Baptist Church of Cleveland, Ohio, where he was instrumental in building the present house of worship occupied by that church. In 1875 he became pastor of the Ninth-street Baptist Church in Cincinnati, Ohio, where his strong organizing power was manifested in combining the efforts of the Baptist churches in city mission work. This was also the case during his pastorate in the Second Baptist Church in Rochester, N. Y., to which place he removed in 1883. The rapid extension and growth of Baptist church work in Rochester is due in no small measure to his leadership during his pastorate in that city. In 1885 he declined a call to the presidency of Vassar College, preferring to remain in the pastorate; but in 1888 he was obliged to retire from the pastorate on account of the temporary failure of his health from overwork, and spent several years in Haverhill in the settlement of his father's estate. His election as Corresponding Secretary of the American Baptist Missionary Union coincided with the beginning of the Carey Centenary of Foreign Missions in 1892, and from that time until the day of his death, Oct. 30, 1898, he devoted himself without reserve and with entire fidelity and ardor to the important work committed to his care. His term of service as Foreign Secretary was especially identified with the development of higher education in the missions of the Union. Dr. Duncan was particularly interested in the rapid growth of the Rangoon Baptist College, which he regarded as one of the most important agencies in the permanent establishment of Christianity in Burma, and in the Tokyo Baptist Academy in Japan. The peculiar attitude of the intelligent Japanese mind toward education, in the view of Dr. Duncan, rendered the academy an essential to the proper development of our Baptist mission work in that country, and he had formed plans for the establishment and endowment of this school on a substantial financial basis, as well as for the endowment of the Rangoon College. In token of his interest in higher education and of the large gifts of Dr. Duncan's own family towards its establishment, the name of "Tokyo Baptist Academy" has been changed to that of "Duncan Academy."

The term of his service with the Missionary Union was a period of great trial and perplexity. The large income of the centennial year of foreign missions was succeeded by a diminished income, due more particularly to the severe and long continued financial depression which visited this country; and, in fact, the whole world of commerce from 1892 to 1898. The falling off of the income and the diminished resources of the Union were peculiarly trying to one of Dr. Duncan's ardent and aggressive disposition. His mind, fertile in plans for the development of the missions, chafed under the restrictions imposed by the lack of financial resources and the necessity of retrenchments bore hard upon him in his sincere sympathy with the missionaries and the large and aggressive plans which he had

made for the advance and extension of the missionary work. These trials, finding a constitution somewhat enfeebled and a vigor somewhat diminished by over exertions in the pastoral work, undoubtedly tended to hasten his end.

For several years, at the desire of the Executive Committee, he had been forming plans for visiting the Asiatic missions. The pressure of duties in the office had prevented his embarking earlier, but on Aug. 27, 1898, he was enabled to start upon his long-desired and greatly anticipated voyage, even though the state of his health hardly justified his engaging in so long a journey, especially in anticipation of the severe labors and many cares and anxieties incident to carrying out the plan. But he was firmly resolved to go, and accompanied by his wife and daughter, went as far as Port Said, when his health utterly succumbed to the enervating effects of the warm weather encountered in the Mediterranean Sea, and he was compelled to return to America. He reached his home in Brookline in great feebleness on Oct. 28, and yielding up his life at the call of his Lord only two days afterward.

The missions of the Union in many important features will long feel the impress of the sympathetic, earnest, intelligent and aggressive labors and plans of the late Foreign Secretary. What would have been the results in the future of the missions if his life had been spared, it is not for us to say, but the large projects which he had in mind for the development of the missions in the direction of higher education, of self-support and of the independence of native churches pointed to an ideal which it must be the aim of those who come after him, in some degree at least, to realize.

Rev. William T. Chase, D.D., of Philadelphia, a member of the Board of Managers of the Union, died in Philadelphia, Aug. 21, 1898. He was a native of Hallowell, Me., and a graduate of Waterville College, now Colby College, in the class of 1865. He was ordained in Berwick, Me., was a chaplain in the United States Army from 1863 to 1864, and held pastorates at Dover, N. H., Lewiston, Me., at the First Baptist Church, Cambridge, Mass., at the First Baptist Church in Minneapolis, Minn., and Ruggles Street Baptist Church, Boston, Mass. At the time of his death was pastor of the Fifth Baptist Church in Philadelphia. In all his pastoral work and in his relation to the public interests of the denomination Dr. Chase was intensely earnest, aggressive and successful. By his sincerity and transparency of character, as well as by the native ability of his mind, he gained the respect and regard of all his associates. His death in the midst of his usefulness was universally regretted, and was unquestionably due to over-exertion — the activity of his mind exceeded the strength of his body, and he wore himself out in the service of the Lord and of the churches which he served.

Hon. George A. Pillsbury, of Minneapolis, Minn., a member of the Board of Managers of the Union, died in that city July 17, 1898. Mr. Pillsbury was a native of Warner, N. H., and a former resident of Concord, but for many years a resident and a leader in the business circles of Minneapolis, Minn. His strong mind early discerned the advantages of the natural resources and position of Minneapolis, and establishing himself there as a flour manufacturer he was the

most prominent element in the growth of the chief industry of that flourishing city. The success of the Pillsbury Flour Mills carried his name to the ends of the earth. It was simply a well-deserved reward of the rugged strength and commanding abilities of his character. Mr. Pillsbury was president of the American Baptist Missionary Union, 1887-89, and occupied many other positions of public trust and honor. In addition to his liberal gifts to the Missionary Union and other denominational objects he has liberally endowed the Baptist Institution of learning at Owatonna, in his adopted state.

The death of Mrs. Mercy Maria Gray during the anniversaries at Rochester, N. Y., in May, 1898, was one of the most memorable events of that anniversary week. All three of our chief Baptist missionary organizations were at that time laboring under a cloud of debt and seemed about to enter upon another year of financial embarrassment. Mrs. Gray's large gifts to all three of the societies, which had been reserved as a fund upon which annuities were paid during her life, were at her decease released and allowed to enter at once into the current expenses, and the three societies were thus enabled at a stroke, almost as it seemed from heaven, to begin the new year free from encumbrance or even with a balance in the treasury. In token of their appreciation of her generous gifts to the Missionary Union, the Executive Committee caused the following minute to be inserted in its records:

In connection with the decease of our sister, Mrs. Mercy Maria Gray, who departed this life in Oakland, Cal., May 20, 1898, the Missionary Union desires to place on record its profound and devout appreciation of a life which expressed itself in terms of so rare intelligence and enduring devotion to the cause of world-wide missions.

In the course of the past thirteen years, in addition to similar benefactions to other causes, Mrs. Gray had placed in the hands of the Missionary Union, from time to time, various sums which in the aggregate amounted to not less than \$100,000, a moderate annuity on which only she received from the Union in return. Thus she wisely became her own executor. Accordingly, upon her decease, the funds thus given instantly became available to the Missionary Union. These benefactions served most opportunely to relieve the Union of a serious financial impediment in the way of its work and strengthened its hands for the future. So marked an expression of faithful stewardship, whereby one's worldly effects are made to serve the cause of God on a world scale for an indefinite future after one's departure from earth, transforms the Christian life and sheds a new luster on the death hour. Moreover, it affords an example worthy of the highest appreciation on the part of the church and of wide imitation by its members, and especially of those who are entrusted for a brief period with large earthly possessions.

The committee expresses its deep gratitude to God for such a life with such avails to the kingdom of God, and extends its sincere sympathy to the friends of our departed sister in their bereavement.

Mrs. Elizabeth L. Stevens, widow of the eminent missionary, Rev. Edward A. Stevens, D.D., after more than sixty years of missionary service in Burma, was called from service to her reward on Oct. 25, 1898. At the time of her death she was residing in the family of Rev. W. F. Thomas, professor in the Theological Seminary at Insein, Burma, her daughter, the wife of Rev. D. A. W. Smith, D.D., with whom she usually made her home, being in this country. Mrs. Stevens was

one of the notable company of six who reached Moulmein, Burma, in the barque "Rosabella" Feb. 19, 1838. During the long period of her husband's service she was his constant and efficient helpmeet, doing much important missionary work, especially for the sick and poor among the native Christians. To all the Christian converts in the various fields of labor in which her husband was engaged she was almost a mother; to all the younger missionaries she was a warm-hearted and helpful adviser. Two of her children, Rev. E. O. Stevens and Mrs. Smith are still engaged in the missionary work, while Rev. Sumner W. Stevens is pastor of the Blockley Baptist Church, Philadelphia, and a daughter has for many years been engaged in religious work in this country as the wife of Rev. W. H. Spencer, D.D., for twenty years pastor of the Baptist church in Waterville, Me. Her children rise up and call her blessed, and all her missionary associates as well as the native Christians in Burma and multitudes of friends in this country join in testimony of appreciation and love.

Mrs. John Packer, of Meiktila, Burma, was called to her heavenly reward on Dec. 19, 1898. She was the daughter of Rev. Robert E. Pattison, D.D., widely and favorably known among American Baptists as occupying many important positions in educational institutions from 1841 until his death. Mrs. Packer was greatly favored in her mental endowments, and during her husband's presidency of the Rangoon Baptist College she was his most efficient and active associate assistant, filling the place of a full professor in the institution. Together they founded the mission work in Meiktila, the military sanitarium of Upper Burma, and here she devoted herself with no less zeal and success to educational work among the women and children and to evangelistic services. In her removal the Baptist mission in Burma loses one of its most earnest, able and useful members.

Rev. Charles B. Glenesk died in Aberdeen, Scotland, Feb. 25, 1899. Mr. Glenesk was a member of the Livingstone Inland Mission on the Congo when that work was adopted by the Missionary Union in 1884, and served continuously and faithfully in the mission to the close of his life. His chief labors were given to the care and management of the mission steamer "Henry Reed" on the Upper Congo, for which work he had special fitness both by training and natural aptitude. It is a striking fact that of the nine men who came over from the Livingstone Inland Mission in 1884 to remain permanently with the Missionary Union, Mr. Glenesk is the first to be called away.

Rev. T. H. Burhoe died at Greenville, Mass., Oct. 8, 1898. Mr. Burhoe was a native of Prince Edward Island, and a graduate of Newton Theological Institution in 1893. His missionary services were chiefly at Mandalay, in Burma, but after a service of about two years he was obliged to return to this country on account of the failure of his health. Entering upon pastoral labors he served the cause of Christ and the missions in the churches to the utmost limits of his strength, but finally passed away from the effects of the fever contracted during his missionary service in Burma. Mr. Burhoe was a man of earnest and devoted Christian character, highly esteemed by all his associates in the mission in Burma as well as by those in this country who had the privilege of his acquaintance.

Miss M. E. Magee was appointed a missionary of the Union Dec. 31, 1894, having graduated from the Baptist Missionary Training School of Chicago. During her voyage to Swatow, China, the contemplated field of her labor, she experienced a fall which resulted in permanent injury, and to the deep regret of herself and her friends as well as the officers of the Union, speedily compelled the termination of her missionary services. She was obliged to return to America after about a year's stay at Swatow, and after two years of weakness and suffering in California release was given her and she was received into the joyful presence of her Savior.

Mrs. Lydia L. Simons died in Brooklyn, N. Y., Nov. 29, 1898. As Miss Lydia Lillybridge she went to Burma in 1846 and became identified with the famous mission circle at Moulmein. She was married to Rev. Thomas Simons of Prome, May 13, 1851, but her missionary service was especially in connection with the Morton Lane Girls' School at Moulmein. At Prome she and her husband were associated with Rev. Eugenio Kincaid, one of the notable figures of our earlier missionary times. In 1874 she was compelled to return to America, and during her absence Mr. Simons died suddenly of cholera at Prome. Mrs. Simons never returned to Burma, but during all the years of her residence in this country continued her deep and earnest interest in the missionary work.

It seems proper in this connection to refer to the death of Mrs. H. Grattan Guinness, who was the first secretary of the Livingstone Inland Mission, now the Congo Mission of the American Baptist Missionary Union. Among those who enjoyed her acquaintance, Mrs. Guinness was recognized as one of the ablest women of this century as well as a Christian of remarkable devotion and simplicity and earnestness of character. In association with her husband, the Missionary Training College at Harley House, East London, with its branch in Derbyshire, was founded and has been carried on. Hundreds of missionaries connected with various societies have gone forth from this college and are now laboring in all parts of the world. The impress of her strong mental ability and devoted character will long be felt by the missionaries in nearly all the fields occupied by Christian missions.

The first meeting of the Executive Committee for the current year was held on June 6, 1898, when a reorganization was effected by the reelection of Rev. Henry M. King, D.D. as Chairman, and Rev. E. F. Merriam as Recording Secretary. Having accepted the Presidency of Colgate University, Hamilton, N. Y., Rev. George E. Merrill, D.D. resigned as a member of the committee in February, the vacancy thus made being filled by the election of Rev. Edgar Y. Mullins, D.D., of Newton Centre.

The gratifying advance of *The Baptist Missionary Magazine* in the favor of our people has continued, the increase in the circulation amounting to more than forty-three per cent. The magazine is an important factor in bringing the work of the missions before the members of the churches, and should be still more generally circulated among them. No efforts will be spared to promote this end, and the aid of pastors and others is earnestly solicited in forming a club for *The Magazine* in every Baptist church on the home field of the Society.

The Kingdom continues to render excellent service in bringing the news from our own missions, and the subject of missions in general, before those who have not the interest or the time to read a larger periodical. The low price of five cents a year in clubs of twenty to one address, brings it within the reach of all. With the high-class character of *The Magazine* and the cheapness and brevity of *The Kingdom*, all can be suited in a missionary periodical adapted to their tastes and their means.

THE TREASURY

The financial outcome has again proved disappointing, although in no previous period have more strenuous efforts been put forth to increase our income. It is true that in the early part of the year the public mind was greatly disturbed with anxieties concerning the war; but later, with the improved business situation, better things were hoped than we have realized. When the books closed March 31 they showed a deficit of \$54,383.80. These figures do not indicate that less money was received than in 1897-98. The income received, including the fund received from Mrs. Gray, paid for the year's work of the Union and decreased the debt of 1897-98 by \$14,000. This amount of income, however, cannot be regarded as a satisfactory basis for the proper maintenance of the work on the scale now existing. Our missions are suffering at every point; for six years they have been held back from any normal advance; how much longer this shall be permitted is a matter for the most serious reflection and prayer on the part of all friends of the cause.

The committee cannot refrain from again calling attention to the importance of missionary education in all our churches. Whatever method of systematic contribution is in vogue it is important to educate the intelligence and conscience of every church on this subject. The calendar plan, recommended by the Commission on Beneficence, suggests a way to do this. If these educational matters are omitted, and this cause is so merged into several others as to sink its peculiarities and its supreme relative claims, the system employed will work disaster to this cause. No mere system will take the place of well-considered advocacy of the relative needs of foreign missions, presented on stated occasions, with proper appeals for the object on its merits.

In order to a proper presentation of heathen evangelization there needs evermore to be the development of stronger motive, larger compassion and world-wide views.

The Treasurer has received from all sources the sum of \$626,844.85, as follows:

Donations	\$365,920 06
Legacies	40,281 59
Woman's Society, East	75,404 10
Woman's Society of the West	27,169 82
Woman's Society of California	315 00
Woman's Society of Oregon	500 00
The Conference of German Baptist Churches	3,014 12
Bible Day Collection	1,295 28

Income of Funds and Bond Accounts	\$37,414 50
Other sources	12,180 04
Additions to Permanent Funds and Bond Accounts	63,350 34
	<u>\$626,844 85</u>

EXPENDITURES

Appropriations for the year 1898-99	\$549,757 46
Added to Permanent Funds and Bond Accounts	63,350 34
Debt April 1, 1898	68,120 85
	<u>\$681,228 65</u>
Debt April 1, 1899	<u>54,383 80</u>

The donations were received from the following localities: Maine, \$3,876.55; New Hampshire, \$2,140.84; Vermont, \$2,366.11; Massachusetts, \$42,417.79; Rhode Island, \$4,712.07; Connecticut, \$9,285.02; New York, \$99,057.26; New Jersey, \$13,020.47; Pennsylvania, \$25,536.29; Delaware, \$423.18; District of Columbia, \$1,775.29; Maryland, \$24.87; Virginia, \$19.50; West Virginia, \$2,156.25; Ohio, \$22,832.84; Indiana, \$2,624.37; Illinois, \$12,311.69; Iowa, \$4,290.08; Michigan, \$5,929.12; Minnesota, \$6,301.02; Wisconsin, \$3,424.13; Missouri, \$1,147.29; Kansas, \$3,246.06; Nebraska, \$1,854.61; Oregon, \$1,187.48; Colorado, \$1,704.90; California, \$64,946.33; North Dakota, \$413.65; South Dakota, \$1,195.74; Washington, \$1,380.30; Nevada, \$23.30; Idaho, \$113.91; Wyoming, \$86.81; Utah, \$11.60; Montana, \$245.90; Arkansas, \$53.50; Arizona, \$79.03; Indian Territory, \$614.05; Oklahoma, \$206.69; New Mexico, \$48.30; British Columbia, \$2.00; Nova Scotia, \$20; Canada, \$5.00; North Carolina, \$2.30; South Carolina, \$13.00; Kentucky, \$2.55; Tennessee, \$46.60; Louisiana, \$105.00; Georgia, \$330.00; Florida, \$85.00; Alabama, \$55.00; Mississippi, \$15.00; Texas, \$10.00; Norway, \$149.73; Denmark, \$450.00; Spain, \$19.18; Germany, \$19.00; Burma, \$8,235.18; Assam, \$1,024.09; China, \$2,210.06; Japan, \$1,442.33; India, \$5,114.93; Congo, \$50.00; Russia, \$3,000; Siam, \$100.00; Finland, \$28.57; Miscellaneous, \$3,616.12.

COLLECTION DISTRICTS

The New England District.—Rev. W. E. Witter, M.D., District Secretary.

Our report is given with mingled feelings of thanksgiving and regret. Donations to the Union are \$7,705.43 less and to the Woman's Society \$9,350.02 less than a year ago. Legacies are \$11,355.03 more.

Unusually numerous assurances of coöperation gave hope that New England would reach at least the offerings of last year. Many pastors and laymen wrought earnestly to this end. By timely and personal visitation or by personal letters they forestalled the natural results of a succession of stormy Sabbaths upon the treasury of the Union or its auxiliary. The incidents of war were repeatedly and impressively used to call attention to the need of men and means for the world's greatest conquest. Their skill and efforts emulated by a much larger number would have caused New England's treasury to overflow.

Churches, young people's societies and Sabbath-schools that assumed the support in

part of single stations did nobly. In this connection we ought to mention Deacon Jameson's Bible class in Tremont Temple, Boston, also the Young People's Society of Christian Endeavor of Tremont Temple and the church at Wallingford, Conn., each of which is giving \$600 in this way. Others are working along this line. The close ties binding them to the workers and the work incite to continuous rather than fitful endeavor and to definite intercession.

Repeated calls for missionary conferences and many questions regarding missionary concerts of prayer, how best to conduct them and how best to conserve the interest awakened, have been constant reminders of a deepening sense of obligation.

Our missionaries home on furlough have been untiring in their efforts to make vivid the needs our churches are called upon to supply, and many and strong have been the words of appreciation of their visits.

Miss MacLaurin's labors have been abundant and characterized by an ever-increasing faith in the possibilities of the young Christians of this generation to accomplish unheard-of triumphs in the kingdom.

The illness and consequent absence of Mrs. Waterbury for several months was deeply regretted by all at the rooms. The life here and call to higher service of Dr. Duncan urge us to constant remembrance of the words of the Master: "We must work the works of Him that sent me *while it is day*."

States	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Totals Union	Woman's Societies.	Grand Total.
Maine	\$2,825 18	\$210 85	\$134 29	\$706 13	\$3,876 45	\$2,569 38	\$6,445 83	\$2,366 60	\$8,812 43
New Hampshire..	1,560 37	73 84	192 84	310 79	2,137 84	750 00	2,887 84	1,616 05	4,503 89
Vermont	1,671 49	143 74	104 03	432 10	2,356 36	681 00	3,037 36	1,193 59	4,230 95
Massachusetts . . .	26,314 68	1,713 87	2,543 60	11,790 39	42,362 54	13,531 94	55,894 48	16,062 10	71,956 58
Rhode Island . . .	3,224 61	206 50	274 77	453 45	4,159 33	9,756 77	13,916 10	4,961 41	18,877 51
Connecticut	4,226 90	281 49	526 30	4,286 87	9,321 26	1,708 32	11,029 88	4,035 87	15,065 75
Totals, 1898-99..	\$39,823 23	\$2,635 29	\$3,775 83	\$17,979 73	\$64,214 08	\$28,997 41	\$93,211 49	\$30,235 62	\$123,447 11
Totals, 1897-98..	\$45,045 23	\$2,829 43	\$5,927 99	\$18,126 00	\$71,919 51	\$17,642 38	\$89,561 89	\$39,585 64	\$129,147 53
Increase . . . . .	.....	.....	.....	.....	.....	\$11,355 03	\$3,649 60	.....	.....
Decrease	\$5,222 00	\$194 14	\$2,162 16	\$146 27	\$7,705 43	.....	.....	\$9,350 02	\$5,700 42

The Southern New York District.—Rev. C. L. Rhoades, District Secretary.

With this report I close the first full year of labor in this district for the Missionary Union and the churches, and in making my report I want to acknowledge, second only to God's goodness, the unfailing support, with some genuine enthusiasm, of the pastors and workers in the churches.

The vote of the Pastors' Conference in New York, before the meetings at Rochester and the call of the Executive Committee, called for an increase in the offerings from the churches of this district of twenty per cent.

This call was emphasized by the vote at Rochester and the Executive Committee, and we have worked for that and we have accomplished it.

The gifts from the churches, aside from the generous addition of Mr. Rockefeller to his offering of last year, is something over the twenty per cent asked for, and with his gift added the increase is nearly forty-five per cent.

It may be seen by the statistics herewith that the only falling off has been from the Sunday-schools. This has come from two reasons: *First*.—The giving by schools through the church so that they are not known or recognized in their offerings. This, in

my judgment, is a mistake from the point of view of the education of the Sunday-school. *Second.*—There is no system of instruction in missions in most of the schools, and no means by which such instruction can adequately be given. There is a strong demand for such means, and I would urge with all emphasis that leaflets for the study of different fields, characters and principles of the kingdom of our Lord be provided for the schools. This will open the door for mission libraries and all kindred lines of work, and with the study will come the expression of interest aroused by offerings for the sending of the message and messengers of God to those that know him not both at home and abroad.

I am exceedingly glad to mention the deepening of interest on the part of the young men in the ministry. The coming into our churches of young men who as student volunteers had given themselves to God for the foreign field, but when that could not be brought about, took up the work as the Lord led them, will, I believe, quicken the pulse of the churches they serve to beat in better accord with the heart of the Master.

Again I want to repeat that the great need and desire of the churches is enlightenment; more of the statesmanship and citizenship of the kingdom of Christ. This will make better citizens in our own land and faithful and forceful workers in our churches.

I enter with much solicitude upon the work of the enlarged district. I know that Dr. Fletcher has wrought in his district with exceptional fidelity and great power and that his influence will abide in it and aid in bringing about the necessary conditions for success.

The difficulties seem to be well-nigh insurmountable, yet I know that the same hearty coöperation on the part of the pastors of the enlarged field that I have had in my present district will bring victory, and this I shall ask for in many ways, hoping for a steady growth all through the district.

I feel that a closer relationship must be brought about between the Executive Committee, the Board of Managers and the churches of the Missionary Union, each in its department, and all working together that the needs and difficulties on foreign and home fields may be better understood by all. Centralization seems to be the order of the day, and when the Executive Committee, Board of Managers and churches get closer together with Christ in the midst, then the great cry of the Christ and the Christless will be heard and heeded. "Thy kingdom come, thy will be done on earth as it is in heaven."

States.	No. of Churches.	No. of Churches Giving.	Churches.	Y. P. Societies.	Sunday-schools.	Individuals.	Totals.
New York	197	112	\$20,040 51	\$1,108 98	\$959 72	\$54,681 31	\$76,790 52
New Jersey	105	69	7,130 95	348 63	336 33	1,595 17	9,411 03
Miscellaneous							\$995 53
Totals	302	181	\$27,171 46	\$1,457 61	\$1,296 05	\$56,276 48	\$87,197 13
Gain		19	\$2,618 70	\$370 65	\$19 40	\$23,623 23	\$27,230 81

The New York Central District.—Rev. O. O. Fletcher, D.D., District Secretary.

Herewith I submit my report for the year which has just closed. It shows a serious falling off in receipts. The most marked is in legacies, from which the returns are far less than for many years. The next is in individual offerings. The contributions of churches and young people's societies show a slight decrease; those from Sunday-schools an increase.

Prevalent sickness and continued unfavorable weather for the last two months of the fiscal year are the reasons assigned by pastors for their inability to raise more. There is

much force in these reasons. Is it possible to persuade the churches that it is unwise for so many of them to assign this one season to the consideration of so important a work? In the last six years I have twice known continued stormy weather in February and March to lessen donations by thousands of dollars.

During the past year I have received efficient aid from Rev. H. P. Cochrane. Dr. Bunker gave this district two weeks of helpful service. Dr. S. B. Partridge has also been able to visit churches. All these were heard gladly.

In closing this, my last report, I would express my gratitude to the pastors for the hearty welcome they have accorded me and my message, and for their usually prompt replies to my communications. The officers of the Union have been uniformly kind; this means much to a district secretary.

I rejoice that so devoted and able a secretary takes up the work which I lay down. Brother Rhoades already has the good will and the confidence of the churches. May he be blest in all his labors for Christ and foreign missions!

A comparative report of donations from this district is subjoined:

District.	Churches and Individuals.	Sunday- schools.	Y. P. Societies.	Legacies.	Number of Contributing Churches.	Total.	
Central New York {	1898...	\$20,823 60	\$1,367 37	\$3,366 22	\$3,796 45	502	\$29,353 64
	1899....	\$15,389 07	\$1,425 12	\$3,170 52	\$534 39	488	\$20,519 10

The Southern District.—Frank S. Dobbins, District Secretary.

Pennsylvania gives \$1,969 more than last year. The net gain in the entire district is \$1,216. Had it not been for "stormy Sundays" the offerings would have been larger yet. A scrutiny of the figures for the year shows that where churches trust to the chances of a "basket collection" there has been a falling off. That there is an increase is due to the steady multiplication of churches adopting the plan of systematic beneficence. Two plans are in vogue. One uses a committee to furnish envelopes with their names written on them to all members of the church, once in the year, and the committee sees that these are returned with or without a gift. The other plan, most carefully carried out, for example, in the Fourth Avenue Church, Pittsburg, gives a weekly envelope to each member and divides the receipts *pro rata* among all the missionary organizations. The last plan brings in the most money with the least difficulty. Foreign missions receive from thirty to thirty-five per cent of the total receipts under this plan.

A remarkable development of missionary interest is noticeable in the Pittsburg Association in its "Forward Movement." Rev. John M. Moore is the energetic chairman of that committee, though every member of it works enthusiastically. As an *extra* gift \$1,600 is contributed to support two missionaries. A number of churches unite to support Rev. W. A. Stanton, and one, the Oakland Church, with an annual income of \$2,600 and a membership of 188, supports Dr. Briton Corlies entirely. The enthusiastic friends of *foreign* missions have succeeded in persuading the association to begin a new work for *home* missions, among the Chinese and Slavs of our own land. The whole movement originated in the consecrated hearts of the people of the association.

Every year for many years has shown a slight advance over previous years. It is due to the policy of seizing on every possible opportunity and method to scatter missionary information. Dr. Luther did it, Dr. Seymour continued it, and the present secretary could find no better plan. The Baptists of this region manifest by their gifts and by their

zeal in other ways that foreign missions hold a large place, and hold it strongly in their affections. *The Examiner* and *The Commonwealth*, our Baptist papers for this region, are always ready to help us without stint. The Yale Band and Miss MacLaurin developed, as the figures will indicate, our young people's interest in the work. Rev. W. Carey Calder, Rev. George W. Taft and other missionaries have helped the secretary. Mrs. Jones and Mrs. Pettit, of the Woman's Societies of Pennsylvania and New Jersey, have loyally aided the Missionary Union's interest on many occasions, and, finally, a number of pastors have rendered cheerful service in helping the secretary by journeying to speak on missions without any compensation. These cheering matters outweigh the discouraging.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Total for Union.	Grand Total.
Pennsylvania and Delaware	\$13,334 75	\$1,037 41	\$1,750 51	\$11,161 54	\$27,284 21	\$27,284 21	.....
New Jersey (four associations)	2,538 30	188 54	401 30	347 63	3,475 77	3,475 77	.....
District Columbia	1,258 97	.....	424 27	120 00	1,803 24	1,803 24	.....
States South, and Miscellaneous	160 99	.....	.....	226 00	386 99	386 99	.....
Totals, 1898-99	\$17,293 01	\$1,225 95	\$2,576 08	\$11,855 17	\$32,950 21	\$32,950 21	.....
Totals, 1897-98	\$17,299 20	\$1,293 88	\$1,916 42	\$11,224 00	\$31,733 50	\$31,733 50	.....
Increase .....	.....	.....	\$659 66	\$631 17	\$1,216 71	\$1,216 71	.....
Decrease	\$6 19	\$67 93	.....	.....	.....	.....	.....

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Ministers.
1898-99	479	451	930	795
1897-98	436	488	924	.....

Many Sunday-schools give through the churches.

The membership of the 479 giving churches is nearly five-sevenths of the entire membership of the churches of the district.

A new arrangement of districting the states in conjunction with the other missionary organizations has necessarily thrown us out in some churches for this year who habitually give for our work.

The Middle District.—Rev. T. G. Field, District Secretary.

In comparison with the preceding year the amount of Ohio's contributions has again been largely augmented and from West Virginia there is a decided increase. In both states marked growth of missionary interest is perceptible. Especially is this true of pastors as a class and also of young people's societies.

The plans of systematic beneficence receive enlarged support from month to month. Most cheering is the attitude of our leading Christian women in sustaining the broad-minded view that every believer, irrespective of sex, should fully support the whole work of missions. The practical coöperation of our woman's societies is increasingly helpful to the general treasury of the Union and to the cultivation of the entire local church in mission intelligence and beneficence. The efficiency of Mrs. Abbie Crippen, field worker of the Woman's Baptist Foreign Mission Society, and the constant cordial support of the president and officers of this society are gratefully acknowledged.

Mention must also be made of the powerful and wholesome stimulus of the student volunteer movement and literature, and of the conquest studies of our young people's societies. From these sources the future brightens with promise. Nor may I justly omit recognition of the eventful "Autumnal Baptist Conference for Instruction and Inspiration," inaugurated with signal success during the last week of October in the Ninth-street Baptist

Church of Cincinnati. The profound influence of the powerful addresses by the home secretary and other eminent leaders, and of its spiritual conferences and fellowships, still bears rich fruit in abundance. To the enterprise and consecration of Rev. Charles H. Moss, the honored pastor of Mt. Auburn Church, supported splendidly by the Cincinnati Baptist Social Union and the entire body of pastors and Baptists in city and vicinity, the thanks of the denomination are due.

Another valuable step was taken in the holding of a series of missionary conferences with the pastors of Eastern and Central West Virginia in the months of January and February. Rev. John S. Stump, the generous, efficient superintendent of West Virginia missions, with the district secretaries of the national societies, conducted these conferences. Through the coöperation of the Union, the president of Denison University and some devoted students, together with certain generous gentlemen of Dayton, Cleveland, Toledo and other parts, the Denison Mission Band is revived in permanent, practical form. No aid has developed in late years more highly nourishing to the welfare of the college, the churches, the nobler traits of the students and the best interests of the Union. If, in the raising of \$250,000 for the University this year, the aggregate gifts for missions lessen, ultimately the increased benefits flowing from enlarged intellectual and evangelizing forces at Granville will magnificently repair the harm.

With fresh power and fervor *The Journal and Messenger* has greatly aided the work of the Union. All honor to it!

Finally, permit me to express my deep personal regret in the retirement of the beloved and genial Brother Boyden, and to entreat enlarged kindly consideration and coöperation, especially of honored pastors, not only in Michigan but also in Ohio and West Virginia. In this change of home administration may we sharply see to it that no backward step is taken in fulfilling Christ's will to evangelize the nations, and especially in this hour of supreme urgency, opportunity and success.

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Total for Woman's Work.	Grand Total.
Ohio	\$9,429 40	\$403 13	\$695 92	\$8,121 62	\$18,650 07	\$522 50	\$19,172 57	\$4,779 72	\$23,952 29
West Virginia	1,656 84	92 23	61 92	265 60	2,076 49	174 06	2,250 55	229 08	2,479 63
Aggregate	\$11,086 24	\$495 36	\$757 84	\$8,387 12	\$20,726 56	\$696 56	\$21,423 12	\$5,008 80	\$26,431 92

The Lake District.—Rev. J. S. Boyden, District Secretary.

Unlike any in the last six years, this has been disappointing to the secretary of the district. The first ten months the contributions showed a gain over the same months of previous years. The last three months there was a great falling off, both in the number of contributing churches and also in the amounts from the churches. The results of the year awaken solicitude as to methods of church beneficence and the spiritual life of the churches. It is true the first quarter of this year was very unfavorable to all church attendance and activity on account of the unprecedented stormy weather. It is still a question if this fully accounts for the falling off of the contributions. The question of giving the gospel to the Pagan people is one of vital importance to the spiritual growth of churches and faithful stewardship. It is a most sacred trust committed to God's people and cannot be done in a half-hearted way or neglected without bringing great dearth upon the church and dishonor upon the Lord who bought us.

It is fully believed that the change in this district will prove beneficial to the efficiency

of the work of the secretaries in the economy of both travel and of time; and under the supervision of the men now in charge who are tried and true to the Master it will be greatly promoted.

In closing his official relation to the work of the Union, the grateful acknowledgment of the secretary is cordially expressed to all those with whom he has been associated both at the rooms at Boston and in the churches in his field. It is a great honor to serve our Lord in any way however humble.

The appended statement shows the year's results so far as may be expressed by figures:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Woman's Societies.	Totals.
Michigan.....	\$5,382 28	\$139 95	\$318 16	\$140 07	\$1,050 00	\$3,499 01	\$10,529 47
Indiana.....	1,769 20	190 81	41 72	624 00	.....	2,651 83	5,277 56
Total.....	\$7,151 48	\$330 76	\$359 88	\$764 07	\$1,050 00	\$6,150 84	\$15,807 03

The Western District.—Rev. E. W. Lounsbury, D.D., District Secretary.

Your Secretary has served the Union since June 1, 1898. It has been a year of beginnings, and has been quite a change from the pastorate, requiring much effort and close application. It has been his purpose to awaken a deeper interest in foreign missions and to increase the contributions of the churches. As means to this end he has by public address, by private conversation, by circulating missionary literature, and by very extended correspondence with pen-written letters to pastors and others, sought to accomplish this. Rev. W. S. Sweet, returned missionary from China, has rendered invaluable assistance in Wisconsin and some parts of Illinois, speaking with untiring zeal, night after night; and Rev. Abraham Friesen, returned missionary from the Telugus, spent about ten days in Chicago, speaking from church to church, and the fruitage of his earnest and able addresses will be manifest in coming days.

Our contributions from the churches are not up to the apportionment. It seemed until the middle of March that they would far exceed it, but the closing days of the month did not equal those of former years.

I am glad to record that some associations have begun this year to contribute to the Society, and we hope to awaken such an interest in the pastors of this district that churches and associations shall be led to do better things in coming time.

The following is the tabulated report for the year:

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
Illinois.....	\$9,280 78	\$705 65	\$630 32	\$1,662 29	\$12,279 04	\$683 42	\$12,962 46	\$6,573 67	\$19,541 13
Wisconsin.....	3,085 51	31 90	80 58	201 14	3,399 13	1,332 01	4,731 14	2,620 48	7,351 62
Totals, 1898-99...	\$12,366 29	\$737 55	\$710 90	\$1,863 43	\$15,678 17	\$2,015 43	\$7,693 60	\$9,199 15	\$26,892 75
Totals, 1897-98...	\$12,867 55	\$1,100 31	\$944 99	\$2,024 72	\$16,937 57	\$10,094 81	\$27,032 38	\$14,890 09	\$41,922 47
Increase.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Decrease.....	\$501 26	\$362 76	\$234 09	\$161 29	\$1,259 40	\$8,079 38	\$9,338 78	\$5,690 94	\$15,029 72

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Ministers.
1898-99.....	332	993	1,325	1,250
1897-98.....	370	954	1,324	1,234

The Northwestern District.—Rev. Frank Peterson, District Secretary :

The fact that the contributions of the Northwestern District for last year "reached high-water mark" commanded the closest attention of your secretary to see that the district sustained its record this year also. Now that the work of the year is finished and the figures are before me, I am glad to note that even an advance is made upon the previous year. This fact is all the more noteworthy in as much as the recasting of our system of benevolence has of necessity caused the slip of the cogs here and there, as churches have one by one adjusted themselves to the new order of things. Of course the income this year ought to show an increase, for the times are indisputably better; but then, it is a difficult matter to overcome an old habit—many have not yet got over talking "hard times."

Many pastors complain of shrinkages in the contributions on account of continuous cold and stormy weather preventing the usual attendance when offerings were made. Indeed, some churches report a total failure in securing an offering on that account. This, it seems, would suggest the need of a collection system in each church which would secure the offerings from absentees as well as from those who brave any kind of weather to be on hand. Absence should not be considered an excuse from a sacred duty.

I notice that an erroneous idea prevails with not a few, that the new system of benevolence has so simplified collections that Sunday-schools and young people's societies, as such, are not expected to make separate contributions. The results are a lessened number of contributors from these departments.

I am greatly indebted to the noble-hearted pastors who have stood loyally by encouraging their people to have a generous share in this great work. Their churches are the aggressive forces of their respective states. The associational secretaries have also proven themselves loyal coworkers, rendering valuable aid. The Rev. W. S. Sweet and Miss Ella D. MacLaurin have been gladly heard and met with hearty responses wherever they have gone.

The following table will show the results of the year's work :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
Minnesota.....	\$4,350 73	\$337 92	\$582 74	\$1,050 53	\$6,321 92	\$700 00	\$7,021 92	\$3,857 25	\$10,879 17
Iowa.....	2,588 57	192 35	284 81	1,140 16	4,205 89	2,000 00	6,205 89	2,605 40	8,811 29
South Dakota.....	886 19	12 93	124 80	266 22	1,290 14	.....	1,290 14	462 78	1,752 92
North Dakota.....	319 05	29 30	25 00	1 50	374 85	.....	374 85	211 26	586 11
Montana.....	190 63	30 87	16 40	10 00	247 90	.....	247 90	69 80	257 70
Idaho.....	10 00	.....	.....	.....	10 00	.....	10 00	29 30	39 30
Totals for 1898-99.	\$8,345 17	\$603 37	\$1,032 75	\$2,468 41	\$12,347 32	\$2,700 00	\$15,047 32	\$7,235 79	\$22,283 11
Totals for 1897-98.	\$8,343 15	\$725 01	\$1,121 32	\$1,800 98	\$11,990 46	\$2,780 00	\$14,770 46	\$9,360 83	\$24,151 31
Increase.....	\$12 02	.....	.....	\$667 43	\$296 86	.....	\$276 86	.....	.....
Decrease.....	.....	\$111 64	\$87 57	.....	.....	\$80 00	.....	\$2,125 06	\$1,868 20

	Contributing Churches.	Non-contributing Churches.	Total Churches.
1898-99.....	404.....	363.....	767
1897-98.....	363.....	404.....	767

The Southwestern District.—Rev. I. N. Clark, D.D., District Secretary.

Much of the work to be done in the West is foundational and preliminary. Quickly succeeding the planting of churches their sympathies must be carried beyond local boundaries and demands into touch with wider fields and larger enterprises. The danger of self-centering localization can only be averted by widening the area of spiritual vision and increasing the territory of religious and benevolent operations.

Without interruption, excepting on account of storms and cold, the tillage of the district has gone steadily on during the entire year. Many churches have been visited, associational meetings, state conventions and other general gatherings of our people have been attended. Everywhere the great cause of world-wide missions has been most cordially welcomed. The literature supplied by the Missionary Union, with many personal circulars, leaflets and appeals, has been generously distributed. Persistent and systematic effort has been made to bring all the churches in this district into active and helpful sympathy with the great work of the Missionary Union.

The Home Mission Society in its generous treatment of the West is planting annually many new churches in central and strategic points. Quickly thereafter with the cordial help of their missionary pastors the work and representative of foreign missions is welcomed and its treasury remembered. Your secretary rejoices in the encouraging fact that wherever the Home Mission Society touches a field and plants a mission it opens an effectual door of entrance to world-wide missions. We note with much satisfaction the steady growth of interest in missions. There is not an association in all the district, of any complexion or nationality, that does not advocate and by resolution or report endorse universal missions. Some of these associations do not send their offerings to the treasury of the Union, but they are committed to this enterprise; and yet much work needs to be done. Our hopeful view of conditions is tinged with the feeling of sadness that there should be any apathy, any opposition, any coldness of heart towards this supreme benevolence. One thing aimed at continually is the increase of contributing churches and contributing church members.

The extraordinarily cold and stormy winter has quite seriously interfered with our financial ingatherings during the last part of the year. Many churches failed to get their offerings in, while those from others were much depleted. Not in twelve years of service has your secretary encountered such severity of cold and storm as in the closing months of this fiscal year. But apart from all hindrances and disappointments we come to the threshold of the new year with increasing interest in this great work of missions, and with unflinching faith in the ultimate world-wide expansion of the Redeemer's kingdom.

The financial showing is as follows :

States.	Churches.	Sunday-schools.	Y. P. Societies.	Individuals.	Legacies.	Total.	Woman's Societies.	Grand Total.	No. Churches contrib'g.
Kansas.....	\$2,244 65	\$118 48	\$196 14	\$604 28	\$199 00	\$3,362 55	\$996 37	\$4,358 92	.....
Colorado	1,395 01	68 85	101 81	62 54	.....	1,628 21	923 06	2,551 27	.....
Nebraska	1,547 19	64 47	56 00	125 60	.....	1,793 26	829 84	2,623 10	.....
Oklahoma.....	168 97	6 34	.....	31 38	.....	206 69	8 00	214 69	.....
Indian Territory..	150 90	1 15	50 00	112 00	.....	314 05	2 00	316 05	.....
Arizona.....	57 25	6 78	15 00	.....	.....	79 03	36 69	115 72	.....
New Mexico.....	45 80	.....	.....	2 50	.....	48 30	.....	48 30	.....
Utah.....	11 60	.....	.....	.....	.....	11 60	24 31	35 91	.....
Wyoming.....	79 50	7 31	.....	.....	.....	86 81	21 03	107 84	.....
Missouri.....	.....	.....	90 00	5 50	.....	95 50	.....	95 50	.....
Arkansas.....	.....	.....	.....	53 50	.....	53 50	.....	53 50	.....
Totals, 1898-99..	\$5,700 87	\$273 38	\$508 95	\$997 30	\$199 00	\$7,679 50	\$2,841 30	\$10,520 80	451
Totals, 1897-98..	\$5,692 06	\$231 43	\$531 72	\$1,180 58	.....	\$7,638 79	\$3,532 75	\$11,171 54	441
Increase.....	\$8 81	\$41 95	.....	.....	\$199 00	\$40 71	.....	.....	10
Decrease.....	.....	.....	\$25 77	\$183 28	.....	.....	\$691 45	\$650 74	.....

The Pacific Coast District.—Rev. J. Sunderland, D.D., District Secretary.

The work of the year has been prosecuted in the face of special difficulties in each of the principal states of the district.

In large sections of California frosts and drouth greatly reduced the yield of all crops. The severe drouth continued into the winter so late that in sections it has injured the crops for the present year. This late continuance gave a gloomy outlook for the coming year and made people fearful, so that the response in March was not what it would have been. Happily the middle of March brought copious rains.

The conventions of both Northern and Southern California have by extraordinary effort raised large debts.

In Oregon and Washington plans of giving were changed upon recommendation of the Commission on Systematic Beneficence, and so the large increase otherwise expected from the general financial prosperity of those states was not realized. This increase may come later.

It is gratifying, however, that there has been even the slight increase in the contributions of the churches of \$341.38.

The comparative totals are largely affected by two things, *viz.*: *First.*—No legacies were received as the previous year. *Second.*—The munificent gift of \$59,056.00 from our beloved sister, Mrs. Mercy M. Gray, of Oakland, Cal., whom the Lord called home during the anniversaries a year ago, swells the aggregate to several times its usual proportions. We miss the giver, but her gift remains to perpetuate her influence to all time.

The coming of the anniversaries is looked forward to with great interest on all parts of the coast. It will be a great event for us. May it be as profitable as it is great!

States.	Churches	Sunday-schools.	Y. P. Societies.	Individuals.	Total Donations	Legacies.	Total for Union.	Woman's Societies.	Grand Total.
California	\$3,987 05	\$373 35	\$696 57	\$59,805 06	\$64,862 03	.....	\$64,862 03	\$2,068 62	\$66,933 65
Oregon	894 14	46 80	104 93	268 58	1,314 45	.....	1,314 45	444 54	1,758 99
Washington	928 18	36 86	45 63	121 80	1,133 10	.....	1,133 10	319 16	1,452 26
Northwest Idaho ...	31 85	2 00	1 36	20 00	55 21	.....	55 21	.....	55 21
Nevada	23 30	.....	.....	.....	23 30	.....	23 30	.....	23 30
British Columbia ...	.....	.....	.....	2 00	2 00	.....	2 00	25 00	27 00
Totals for 1898-99.	\$5,865 15	\$459 01	\$848 49	\$60,217 44	\$67,390 09	.....	\$67,390 09	\$2,857 32	\$70,250 41
Totals for 1897-98.	\$5,556 33	\$447 82	\$905 62	\$1,072 94	\$7,992 71	\$902 00	\$8,894 71	\$3,578 13	\$12,472 84
Increase	\$308 82	\$11 19	.....	\$59,144 50	\$59,397 38	.....	\$58,495 38	.....	\$57,777 57
Decrease .....	.....	.....	\$57 13	.....	.....	\$902 00	.....	\$720 81	.....

	Contributing Churches.	Non-contributing Churches.	Total Churches.	Total Pastors.
1898-99	243	173	416	234
1897-98	253	150	403	.....

FOREIGN DEPARTMENT**BURMA**

Faithful, well-directed effort and steady advancement in numerical strength and in the development of a symmetrical religious life is still the story of our oldest mission field. The high mark of a membership of forty thousand is now almost reached if it is not already passed. Truly God has given us a noble heritage out of the heart of the heathen world. Readers of the letters which follow will discover that not all has been gained which has seemed within our reach. Enforced retrenchment is revealing its painful effects. That centers so promising as Tharrawaddy, Prome, Zigon and Pegu should be left without the full service of a missionary is indeed to be deplored. But of the Lord's readiness to honor obedience to his great commission this rich field has never revealed more convincing evidence than it is now affording.

With the month of May of the present year the plan, long contemplated, of adding to the Burman and Karen departments of the Theological Seminary at Insein an Anglo-vernacular department, is realized. The advance thus marked is of no slight importance. The power to use the English tongue introduces the student at once into a new world stored with priceless treasures of wisdom and knowledge.

The College at Rangoon remains at its high level of popularity -- the highest level it can reach so long as it is confined to its present over-crowded quarters. The need of adequate provision for the work of this institution weighs heavily. With the multiplying in Burma of schools of higher learning aggressively unchristian, the importance of giving to the eager-minded youth of the nation -- particularly to the youth of our own churches -- the opportunity to gain under healthful Christian surroundings the educational advantages they covet, is apparent. The Christian philanthropist can scarcely find opportunity for a wiser and more enduring benefaction than is offered in the power to aid in placing this institution upon a solid financial basis.

No event of the year is of more stirring interest than the journey of Mr. Carson to open a station among the savage people of the North Chin hills. The plea for endorsement of this effort to reach a forgotten people was urged so earnestly that, under any circumstances, refusal would have been difficult. But the work involves slight financial outlay, and is important as establishing a link between the Burman and Assam fields. Thus our mission work reveals again a characteristic scene, and among 150,000 souls who "have never so much as heard that there is a Savior of the world," the gospel is preached. In a letter recently received Mr. Carson asks: Will it be one, two, seven, years before results appear? The times are in the divine counsels, but the issue is pledged -- "The fruit thereof shall shake like Lebanon."

RANGOON — 1813

Burman. — Rev. John McGuire, Mrs. McGuire, Mrs. H. W. Mix, Miss Ruth W. Ranney, Miss Hattie Phinney, Miss Marie M. Coté, M.D. (in U. S.), Miss Ella L. Chapman, Miss Julia G. Graft, Miss Emily M. Hanna.

Sgaw Karen. — Rev. A. E. Seagrave, Mrs. Seagrave, Mrs. J. H. Vinton, Miss Harriet N. Eastman.

Pwo Karen. — Rev. D. L. Brayton, Mrs. Mary M. Rose, Mrs. C. H. R. Elwell.

Telegu and Tamil. — Rev. W. F. Armstrong, Mrs. Armstrong.

Theological Seminary. — Rev. D. A. W. Smith, D.D., Mrs. Smith, Rev. F. H. Eveleth, D.D., and Mrs. Eveleth (in America), Rev. W. F. Thomas, Mrs. Thomas.

Baptist College. — Rev. J. N. Cushing, D.D., Mrs. Cushing in America, Prof. L. E. Hicks, Mrs. Hicks, Prof. E. B. Roach, Mrs. Roach, Rev. H. H. Tilbe, Mrs. Tilbe, Mr. J. H. Randall, Mrs. Randall, Rev. W. A. Sharp, Mrs. Sharp.

Mission Press. — Frank D. Phinney, Esq., Mrs. Phinney.

English Church. — Rev. W. F. Gray, Mrs. Gray (in America).

Burman Department

Mr. Kelly, who was in charge of the work during the earlier part of the year, reports as follows :

During the first four months of the year, the work was carried on along the usual lines and gave evidences of progress and grounds for encouragement. The two churches in the city, Lamadaw and Kemmendine, maintained their regular services, and were blessed with a good degree of harmony. The resignation of Pastor Ko Yan Gin, though not unexpected, was a matter for regret. There is ground for hope that he may yet be able to return to the church or that they will cordially unite in calling another pastor. The two schools, Lamadaw and Dalhousie street, continued to prosper. At the annual examination more candidates were entered and more passed than ever before in the history of the schools. The merit grant was only "fair," but considering the fact that they are day-schools, and the rooms were overcrowded, I regard the results as very satisfactory. The financial results were specially encouraging both in fees and the government grants.

My work in the district was much hindered by ill health. But the preachers traveled faithfully, reporting interest in many villages and a few baptisms. The unrest and willingness to listen on the part of Buddhists continues, and although there is no general awakening, thoughtful men, in many places, are inquiring and looking toward Christianity. In March and April I was able to make several short trips and one for nearly two weeks. In my last trip I had the privilege of baptizing a company of sixteen, all converts from Buddhism, in the village of Tengkala. The outlook in the district is hopeful, but calls for much hard, itinerant labor.

The lady missionaries, not only in their schools but in town and district, continued by travel and earnest effort, their coöperation in evangelistic work.

In May, for reasons of health, with the consent of the Executive Committee I removed to Mandalay. I had the great pleasure, before leaving, of welcoming my successor. It was a special privilege, in leaving, to be able to transfer the work into the hands of Mr. McGuire.

Karen Department

Mr. Seagrave writes :

Although nearly half of the time during the past year was spent away from the station, I have been unable to do so much of the general touring among the churches as has been

customary. There has been an exceptionally large number of church troubles to look into, in several cases between the acting pastor and his people. Some of these have been most happily settled, while in a few cases we have had to recommend the severing of pastoral relations. Perhaps there has been less need of the general touring, as the most of our churches have been enjoying real prosperity.

Several very promising young men have been placed in charge of important churches, and a number of other churches which have seemed in a discouraging condition have taken on new life. Two or three new churches have been formed, and two neighboring ones, where it appeared they might exist side by side to the detriment of each other, have been happily united.

A very pleasant tour was taken last hot season among the heathen mountain villages at the extreme northern limit of this field. The one small church already established there was visited for the first time, and we were most kindly received throughout the trip. Two young men from the seminary spent their vacation there and found not a little encouragement. A number of other villages, just over the range of the Yomas on the east, we were unable to reach from lack of transportation and time. They have not been visited by a missionary for many years, and we very much desire to take to them the bread of life. Several localities in other sections of the field have been occupied with much encouragement and we hope ere long to be able to report large gatherings from them.

Recent rulings of the government, recognizing the missionary as the superintendent of all schools connected with our churches, may serve to bring us more into touch with our jungle schools and make it possible for us to have more to say as to what they ought to be.

The town school has had a prosperous year. Mr. Herbert Vinton has relieved me of the major part of the oversight of this work, in addition to the regular work of teaching English which he has continued with the higher classes. In addition to the work carried on by our churches within their borders, the work undertaken in Meinlongy, Siam, has been maintained, and there has been a considerable increase in the contributions to the work of the convention.

In short, the work of this field continues to move on with much of encouragement and promise. We feel the need of a real spiritual quickening among our people, yet do not fail to appreciate blessings which are being bestowed, and are looking forward to increasing prosperity in this part of the great harvest field.

Rangoon Baptist College

Dr. Cushing reports for the college:

I returned to Rangoon, March 4, 1898, and resumed charge of the college April 1. I am glad to avail myself of this opportunity of expressing my pleasure at the able way in which the administration of the institution and the instruction in the various departments were carried on during my absence.

Staff of Instruction.—Professors Hicks, Roach and Tilbe have continued their able and effective service in the college, and have also taken important classes in the high school department. The details of their work appear in their respective reports. We have had the pleasure of welcoming Prof. J. Harvey Randall who has taken up his work with zeal. The Normal Department has been as formerly under the charge of the Rev. W. O. Valentine, with the usual good instruction. Some changes have occurred in the staff of native teachers. The character of the instruction given by them has been better than in any preceding year. In them we see the value of our Normal Department, as most of them were trained in it.

Every building has been badly overcrowded during the year and quite a number of applicants for admission have been refused. The enlargement of Ruggles Hall and the erection of a new building for needed recitation rooms are pressing needs. The completion of the laboratory scheme requires early attention. The obtaining of the money for the greatly needed new building was an object that the beloved and lamented Dr. Duncan had in mind to accomplish this year. I sincerely hope that the money will be forthcoming without delay.

The number of pupils whose names have been entered on the registers during the year is 567. The present number in actual attendance is 470. During the year the Educational Syndicate made algebra, Euclid and geography, compulsory subjects in the fifth to seventh standards. Geography was made compulsory in the third and fourth standards. This was the cause of a large number of pupils leaving school, some from indolence and some from natural inability to prepare for examination in so many additional subjects. Others withdrew on account of sickness or to seek employment, and still others were requested to leave for various reasons. An effort has been made to keep the moral tone of the school as high as possible by relieving it of the presence of boys of doubtful character.

	Enrolled in the year.	Present Number.
College Department	16	16
Collegiate High School	70	62
Collegiate Middle School	194	159
Collegiate Primary School	256	207
Kindergarten	31	26
Totals,	567	470

Normal Department.— Seventy-six of the pupils also take the Normal course. Several others were for a time in the normal classes (of which there were nine) but withdrew. There is no more important department in the institution. The demand for certificated teachers who are Christians, in our mission schools is far greater than the present supply.

Kindergarten Department.— The same native mistresses have successfully carried on the work. At the last yearly examination this department was very highly praised by the Inspector of Schools. Miss Hanna has recently come and assumed charge. She is specially fitted for the work by long experience in teaching, and is a most welcome addition to the workers in the institution.

Military Drill has been carried on during the dry season as usual.

Drawing has continued under the charge of Mrs. Hicks to whom we are greatly indebted for the efficiency of this form of study. She has been assisted by some of the under-teachers. Map-drawing has been under the care of Maung Tha Gyaw. Professor and Mrs. Roach have most successfully trained the choir and thereby added greatly to the interest of the Sunday and daily chapel services.

Religious Instruction.— As in previous years there has been regular daily Bible study for an hour. The seventh and eighth standard classes have carefully studied the Pilgrim's Progress. The usual Sunday services are separate prayer-meetings in the morning and preaching services in the evening in Burmese and Karen, a preaching service for the whole school in English with a brief interpretation into Burmese, at 10.30 A.M., and Sunday-school at 2 P.M. The students of the Karen Theological Seminary have furnished the most of the preaching in Karen. The three Christian Endeavor societies and the three temperance societies have gone on as usual. The general prayer-meeting on Friday evening has been a source of much spiritual benefit. There has been a quiet religious interest resulting in

several baptisms. The college church gives an opportunity for the Christian young men to become familiar with church usages. It is largely made up of those who become Christians during their school life. Members of churches in the mission fields retain their membership in their respective churches, but join in all the privileges of the college church. The attendance at the monthly communions is large and inspiring. The statistics of the college church are : Baptized, 10 ; received by letter, 2 ; dismissed, 5 ; excluded, 2 ; present number, 81.

During the rains in connection with Mrs. Mix, "The Digest of Scripture" was prepared in Shan and it is now nearly through the press. It is an octavo of about 175 pages. Mr. Cochrane's "Catechism of Christian Doctrine" was also gone through by us. The revision and enlargement of the Shan hymn-book is in hand. It requires a great amount of labor before it can be completed.

Professor Hicks writes :

Department of Physics and Chemistry.—The work in physics and chemistry has been more satisfactory than in previous years. The laboratory is better supplied with apparatus, and I have thus been able to give more numerous and complete experimental illustrations of my lectures. This has involved additional labor in the preparation of experiments, at the same time that it has yielded more satisfactory results, so that my time and strength have been heavily taxed. Important advances in laboratory equipment have been made, so that the degree of efficiency now attained is in sharp contrast to that of five years ago.

Some mathematical work, and the instruction of the college classes in logic, have also been allotted to me, these two subjects requiring five hours per week. Last, but by no means least in the line of daily work, I make mention of my Bible class, a large and very interesting one, including the college students and those of the university entrance class. To them is given the first and best hour of every day.

Professor Roach writes :

My class-room work has been altogether in the mathematical line. I have given two hours daily to the Senior First Arts class, giving instruction in higher algebra, geometry, trigonometry and conic sections. I have had the Junior F. A. class one hour daily, in algebra and trigonometry, and the matriculation class one hour daily in geometry and algebra.

The college has never been in a better working condition than at present. With its growth in numbers and efficiency it promises to be able to meet a great and growing need. We look forward to the time when it will be suitably endowed.

Prof. Tilbe writes :

When I handed in my last report, I was teaching the Senior and Junior F. A. classes in Pâli ; and the Senior and Junior Entrance classes in English. I continued thus till the annual examinations and the close of school in March, and was well pleased with the results of the examinations. Since the opening of the new term, in accordance with the wish of the President, I have taken the Senior First Arts class in English instead of the Junior Entrance class in English. The work is more difficult and much more responsible, and I hope to revert to my old work another year.

All the time I could possibly give has been devoted to the study of Pâli and the preparation of vocabularies and notes in connection with Pâli texts used in the F. A. classes.

My work both in the class-room and at the desk has been a constant pleasure : I have never before found my work and surroundings so thoroughly congenial. I have continued to do my part of the preaching in the regular services of the college church ; but, on account of the oversight of the Pegu field which frequently takes me away over Sunday, I have temporarily given up my Sunday-school class.

Mr. Randall writes :

In common, I presume, with all missionaries, I have found some discouraging conditions, but I have also found many reasons for encouragement.

The year has been a very pleasant one, free from any evil effects from the climate, or change to tropical conditions, and I hope it has been to some degree, at least, successful. There have been in my classes during the year about seventy-five boys, and I have, in addition to my teaching, at least become acquainted with them, learned something of the native character and thus fitted myself for better work with them in the future.

I have one thing to regret in connection with my work, and that is that I have been able to study the language but very little. I began to study Burmese, but one has little time to acquire a language when he teaches four hours a day and tries to do justice to all the work which that involves. A man may succeed simply as a teacher without a knowledge of any of the languages, but he could succeed to a greater degree with that knowledge. I do not believe any very great or lasting success can be obtained without being able to speak to the people in their own language.

Mr. Valentine writes of the Normal Department :

The classes are all doing satisfactory work upon the whole, excepting it may be the Primary Anglo-vernacular third year class, and they will probably do fairly well on examination.

The vernacular classes have been working, as usual, pretty much in their own way, owing to the fact that I have not been able, through lack of time and money, to master the language, and hence can do very little for them.

The Theological Seminary

Dr. Smith reports for the Theological Seminary located at Insein, nine miles from Rangoon :

This report should properly have come from Rev. W. F. Thomas, who presided over the institution with great efficiency during my furlough of a little over ten months. Owing, however, to his absence in Tavoy at the time of the closing of the year, followed by a prolonged trip to Sandoway at the present time, it falls to me to note the items of special interest which belong to this, the fifty-fourth year of the Karen Theological Seminary. The first item shall be the graduation, on Feb. 1, of a class of thirty-six young men.

I commenced teaching within a few days of my return, and assumed full charge from the 1st of January, 1899.

During my absence I ever had the interests of the seminary at heart, and I cannot but hope that the short trip in Palestine and the few months in America, including visits to Rochester, Crozer and a prolonged stay under the shadow of Newton Institution, will contribute not a little to its future well-being. Through the generosity of Col. E. H. Haskell of Newton Centre, I have been able to add a lantern-lectureship to the educational facilities enjoyed here. A bi-monthly illustrated lecture on Astronomy, or Anatomy and Physiology, or Palestine, or Life and Times of Luther, or Pilgrim's Progress will combine enter-

tainment with instruction on important subjects, for which we can find no place in our already over-crowded curriculum.

No new class in Greek was formed during the year under review, but the two classes reported last year have continued the study; and the advanced class (just graduated) are quite competent to analyze, parse and form an intelligent opinion on the interpretation of any passage of not more than ordinary difficulty in the Greek Testament. It is high time that there should be a few Greek scholars in our native Christian community now that the British and Foreign Bible Society has resolved to set aside our faithful translations and to produce new ones which will not disturb the consciences of Pedo-baptists. Baptists have nothing to lose and everything to gain from the increased attention which this new version will give to the point of controversy between themselves and Pedo-baptists. This effort to hide the word will serve to excite curiosity and investigation than which nothing can better promote the interests of the truth; at the same time, this activity on their part should be met by a corresponding activity on our part to acquaint at least a few of our leading men in the churches with the original Greek, so that they can testify, from a personal knowledge, to the fidelity of the present translations. The testimony of native pastors, though intrinsically of less value than that of American and European scholars, will, nevertheless, outweigh the testimony of the latter, which might possibly be suspected of a lack of disinterestedness in the estimation of the natives.

The long anticipated Anglo-vernacular course bids fair to become a fact during the coming year, notification having been given by the President of the Rangoon Baptist College of the intention of one of the F. A. graduates of that institution, a Karen, to enter the seminary the coming May. Notice has been received of a similar intention on the part of one who is now a teacher in one of our station schools and who is a competent English scholar. The absence on furlough of Dr. Eveleth makes the time inopportune for the inauguration of the new department, but we dare not turn away the first applicants for a really high theological training.

The signs of the times point to the important place which, in the divine arrangements, the Karens may occupy in the future evangelization of the diverse races of this land. Increased attention, therefore, in the coming years, will be given to the study of the Burmese Bible and language in the Karen Department of the seminary.

The evangelistic spirit among the students has been stimulated and manifested by the formation of a Student Volunteer Society, the members of which profess a preference for work among heathen as a field for Christian activity—the “heathen” being regarded as the equivalent of foreign missions in the volunteer pledge of American and European societies. About one fifth of our students have joined this society—as large a proportion as could perhaps be desired in view of the demand of the churches for pastoral oversight.

The Sabbath pice-a-week collections, amounting to 183 rupees, have been devoted as usual to the support of student volunteers, itinerating among the heathen in the Tharra-waddy and Shwegyin districts.

The two-annas-a-member contributions from the Karen churches amounted to Rs. 3064-6-6, and are distributed as follows:

Tavoy	70-13-0	Bassein Sgaw	882- 8-0
Toungoo Paku	175- 9-3	Bassein Pgho	81-12-0
Toungoo Bghai	83- 2-0	N. Siam	24-11-0
Moulmein	157-13-6	Henzada	425- 0-9
Shwegyin	197- 4-0	Tharrawaddy	139- 3-9
Rangoon	704- 13	Maubin	122- 8-0

Nearly a thousand rupees have been added during the past year to the Binney Memorial Scholarship Fund, which amounts to nearly six thousand rupees, not "five hundred," as last year's report was, by a misprint, made to say.

Mr Thomas writes :

Our time and strength have been mainly taxed during the past year in the delightful task of trying to conserve the interests of the Karen Theological Seminary during the absence, on furlough, of Rev. D. A. W. Smith, D.D. How far we have been successful by the divine blessing on our labors in impressing on these one hundred and thirty or more young men, and especially upon the nearly forty who will not return, the importance of the duties awaiting them can perhaps be better judged by others than ourselves. It has been no slight satisfaction to us, however, to find nearly thirty of these noble young men, who were willing and anxious, if the Lord opened the way, to engage in evangelistic work in "the regions beyond" the beaten track of missionary work in this land.

In addition to this work of *locum tenens* in the Karen Theological Seminary, the impaired health of Dr. Eveleth has also brought us into contact with the Burman Theological Seminary of which we are now left in charge, by the enforced absence of Dr. and Mrs. Eveleth. Meanwhile we have graduated our first class in New Testament Greek as a nucleus of the English Department, with which we were thankful not to be burdened during the past year in addition to everything else. It now looks, however, as if we were destined with our present limited number of missionary instructors to commence such a department in earnest. It will drain all our surplus time and strength till Dr. Eveleth's return.

Telugu and Tamil Department

Mr. Armstrong reports of the Tamil and Telugu work in all Burma :

The past year has witnessed an advance in nearly every department of our work. There have been 61 baptisms; viz., at Rangoon 33, at Moulmein 5, and at Bassein 23. Take it all in all, it has been, perhaps, the best year the church at Rangoon has ever passed through. The work in Bassein also has enjoyed marked blessing. Rev. D. G. Jacob had been praying for enough baptisms to make up one hundred since he began his labors in Bassein some fifteen years ago. The Lord answered his prayer with an overflow—for the number of baptisms during the year makes the whole number from the beginning 103. So he starts out with good courage for his second hundred. The number of baptisms, especially at Rangoon, by no means represent the number of converts. In our two schools at Rangoon there are, we earnestly believe, more than one hundred who have within the past two or three years given their hearts to the Savior, who for various reasons have not been baptized. Many of them came from heathen or Mohammedan homes, and their parents strenuously object to their baptism. The law of the land upholds them in their objections till the children have reached a certain age. Meanwhile these little ones of the family of God are being faithfully trained in Christian Endeavor societies, and in other ways; Mrs. Armstrong especially having her hands blessedly full with this work. She greatly needs a helper; for with the care of the Kindergarten, which has devolved upon her since our daughter left for America, and the culture of these young converts, besides the ordinary and multitudinous duties of a missionary's wife, she is overworked.

The work at Moulmein has not made the progress we could have desired. But with the entrance of Miss Ford upon the oversight of the school, and with her constant presence on the ground to encourage the workers, we are hoping for better things.

The three towns named are the chief centers for the Indian races settled in Burma. Those scattered in other places have not been neglected, Rev. M. Noble's frequent visits to Promé being especially productive of good.

We have carried on three schools as in previous years; viz.:

First.—Union Hall School in the center of Rangoon, which embraces a most interesting Kindergarten, a Vernacular and an Anglo-vernacular Department, teaching up to and including the seventh standard. About five hundred pupils are enrolled in this school, which at almost any time presents the appearance of a busy hive of industry, for if class-work is not going on, there are almost sure to be class prayer-meetings, or Christian Endeavor societies in progress.

Second.—A smaller school, but one with over one hundred enrolled, teaching to the fourth standard, at the Ah-lone end of the town.

Third.—Mizpah Hall School with an enrollment of 243, teaching to the seventh standard, at Moulmein.

MOULMEIN—1824

Burman.—Rev. E. O. Stevens and Mrs. Stevens (in America), Rev. Ernest Grigg, Mrs. Grigg, Mrs. Laura Crawley (in America), Miss Susie E. Haswell, Miss Martha Sheldon (in America), Miss Ellen E. Mitchell, M.D., Miss M. Elizabeth Carr, Miss Annie Hopkins (in America), Miss Lydia M. Dyer, Miss Lisbeth Hughes.

Karen.—Rev. Walter Bushell, Mrs. Bushell, Rev. Wm. C. Calder and Mrs. Calder (in America), Miss E. J. Taylor (in America), Miss Stella T. Ragon.

English Church.—Rev. F. D. Crawley, Mrs. Crawley (in America).

Eurasian Home.—Miss Sarah R. Slater, Miss Alice L. Ford.

We regret that no reports have been received from the Burman work to the time when it is necessary for this Report to be printed. The work in this old and attractive field of the Missionary Union has gone on much as usual the past year, the special feature of interest being the efforts of the English-speaking Baptist Church to attain self-support and independence. By the assistance of the Union in the partial support of the pastor, the church has been enabled to pay off a debt on the parsonage, which is now entirely clear, as is also the church property. Freed from every encumbrance of a financial character, the church is confidently looking forward to and strenuously exerting itself to relieve the Missionary Union of the necessity of financial help, while still purposing to work in perfect harmony with the missions of the Union. Rev. F. D. Crawley, who has so successfully conducted the affairs of this church for the past few years, is compelled to return to America, to the regret of all. In his absence Rev. Ernest Grigg, who is in charge of the Burman Department of the mission work, will supply the church temporarily until another pastor is secured.

All departments of the missionary work have gone on in their usual methods and usual successes, and the accounts which have been received during the year give no particular features of prosperity or adversity which need comment. Miss S. E. Haswell continues her beneficent work among the people at Amherst and vicinity, having varied methods of operation for the physical and spiritual salvation of the natives of various races among whom her labors are carried on. While the school work has demanded much of the attention of Mr. Bushell, the work of the

Karen churches scattered throughout the district has been constantly supervised by him, and the statistics which it is hoped may be received for insertion later in the Report will give an account of the progress of the work.

Karen Department

Mr. Bushell writes :

I have entered the figures for the present standing of the mission in the accompanying form, by which you will see that the total baptisms for the year just closed are ninety-six and the association is now made up of twenty-two churches, containing nineteen hundred and twenty-eight members, which gives a net gain of sixty-six for the result of the year's work.

This is not so good a showing as we would like to see ; nevertheless, we are not discouraged, for we think we see evidences that the future has better things in store for us.

Discipline has been well maintained by our churches, unity and concord are in our midst, and having given up Papun as a mission field into the hands of our brethren in Shwegyin, we are preparing to enter an aggressive campaign in the northeastern part of our own field, a section where there has as yet been but little done.

The contributions from the churches in support of our station school amount to 1,793 rupees in addition to 903 rupees given by personal subscriptions in a special effort for the same object ; this I think will make the best showing ever made by this association for this particular object.

A good deal of evangelistic work has been done, the results of which I am sure will be seen in the near future.

TAVOY — 1828

Burman.—Rev. H. W. Hale, Mrs. Hale.

Karen.—Rev. H. Morrow and Mrs. Morrow (in America), Rev. D. C. Gilmore, Mrs. Gilmore.

Burman Department

No report has been received from Mr. Hale.

Karen Department

Mr. Gilmore writes :

As a *locum tenens* here, I have aimed to carry on the work along the lines which Mr. Morrow's long experience had led him to lay down as best adapted to the peculiar circumstances found here. In pursuance of this policy, I have devoted practically all my time in the rainy season, from the beginning of May to the middle of November, to work in our town school at Tavoy. This must not, however, be taken to mean that all my time during those months has been devoted to secular instruction. Work in the school, in addition to the duties of a more secular nature, includes such items as a daily Bible class, a weekly sermon, the conduct of, or provision for the other Sunday services and the weekly prayer-meeting, the Sunday-school work, and all the pastoral care that the six or seven score of Karens on our mission compound get. It includes one feature which Mr. and Mrs. Morrow introduced here, but of which I have never heard in connection with any other mission school : that is, a weekly meeting with the unconverted pupils. This has been a precious service.

On the educational side, owing to unusual hindrances, we have not been able to do

much more than hold our own. On the religious side, we have had to thank God that the awakening among the unconverted pupils, which began in the closing months of last year, has gone on in this year also. Quietly and steadily, without resort to revivalistic methods, the interest has spread, until, with two exceptions, every pupil above the lowest class has at least expressed an earnest desire to become a Christian. During the year thirty-four of our pupils have been baptized, and six more have been accepted to be baptized on the first Sunday of 1899.

But though spending most of my time in town, I have not been unmindful of the work in the jungle, which is, after all, the main thing, and but for which there would be no need for Karen work in the town. During the year I have made six trips to the jungle, aggregating eighty-four days, and have visited fifteen out of the twenty-four churches.

This year, as usual, an important part of the jungle work has been done by the pupils of the town school during the hot season vacation. Twenty-three of them have taught school in the jungle for periods ranging from two to three months. Twenty-one villages have been thus supplied. In most of our villages this is the only form of school maintained, and in some it is the only foothold we have of any sort. Religious instruction is an integral part of the work in such schools, and some of the young men in charge of them have done good work in preaching and conducting worship. This line of work is now in serious danger.

There has been a good number of baptisms at various points in the jungle this year; but at the date of writing, it is quite impossible to say how many.

I must not close this report without making mention of the care which has been bestowed upon our sick, freely and assiduously, by the civil surgeon of Tavoy, Dr. W. H. Cooper.

BASSEIN — 1840

Burman. — Rev. E. Tribolet and Mrs. Tribolet.

Sgaw Karen. — Rev. C. A. Nichols, Mrs. Nichols, Miss Isabella Watson.

Pwo Karen. — Rev. L. W. Cronkhite, Mrs. Cronkhite, Miss Louise E. Tschirch.

Burman Department

Mr. Tribolet reports :

My furlough made painfully plain to me two facts in regard to our Bassein Burman field: (1) Want of continuity in superintendence must be always disastrous to a mission. (2) The incapacity of the majority of our Christians and their dependence on the missionary and mission funds. Remove missionary and mission funds and a decade hence the Bassein Burman church would belong to ancient history.

Our Bassein town school has done tolerably well, although the results of the annual examinations were not particularly gratifying. We lost a number of pupils in consequence, but we hope to reestablish our good name. Only superior work and superior superintendence can insure success.

Wakema has been virtually abandoned for the present. The school is closed. The pupils have joined our former teacher's school. Government may reclaim the land, as it was given for school purposes. Twenty years was the limit. The school has only been carried on for twelve years. Our only hope lies in the establishment of an Anglo-vernacular school. Shall we have funds to regain our lost position in this important commercial center? No permanent preacher at Wakema as yet.

We have a goodly number of members but only one church. Why not establish

churches? The members are widely scattered. Places where we had hoped to establish churches have disappointed us. Yingan, with its twenty-five members and a neat little chapel, has split into two factions and probably years will pass away before a reconciliation can be effected.

The forty members of Kyoupyau have been scattered through the district owing to the defection of their leader. Funds will not permit me to visit our forty-five members in the Maubin district. Will gladly make them over to the missionary brother in charge of Rangoon, who by the way looks after Mandalay as well. I consider it bad policy to spread myself over three delta districts. I shall endeavor henceforth to restrict my operations to the Bassein and parts of Myoungingmya district. Parents will not send little children hundreds of miles to our Bassein school; we must work in the villages round about Bassein if we wish to fill our school. Bassein district is virtually *terra incognita* so far as I am concerned.

At Myoungingmya with its small colony of Christians we hope to establish a school and buy a house to serve as school, chapel and stopping-place for the Christians of the surrounding region.

Sgaw Karen Department

It is much to be regretted that a report of this work has not been received in time to be printed with this Report. The past year has been one of more than usual prosperity in this great mission.

Pwo Karen Department

Mr. Cronkhite writes:

The work during 1898 ran along much the same lines with that reported last year for 1897. Perhaps the most significant new feature this year has been the extension of our evangelistic work in the hitherto unoccupied field from the city southward to the sea, seventy miles below us. This region, while extensive, and containing numerous Pwos, is difficult, principally on account of the fever near the mountains. The demands from other more workable portions of the field have been beyond the mission's utmost ability. Hence this large region has been neglected perforce. Brother Van Meter did some work there thirty or more years ago. I do not know that it had been visited by a Pwo missionary since, until my recent trip in February, 1899, except some portions within twenty miles of the city. Four Karen evangelists have been working there the past year, including one at Kyauk-pya beyond the mountains. He has suffered much from fever. There are unmistakable signs of growth also in the large Shuay-laung region, only the hither side of which falls to our care. We have as yet, however, only one church there, that at Ka-ka-tike. The steady and thoroughly normal and healthy growth of the work in the great Kyoupyau district is a continual object-lesson to me. Since my last report several villages have been added there to the list of those containing a larger or smaller number of Christians, making about twenty such villages in all to date. Twelve years ago all was blank heathenism among the Pwos there.

Last year it was my privilege to report signs of returning harmony in certain of our churches which have been sorely divided — both in themselves, and as regards the association. In November I had the joy of attending, by urgent request, a reunion communion season at Kyou-chaung, the greater part by far of the out-faction having just returned cordially to the church and association. It was a glad Sunday with us all. The divisions which threatened the association three or four years ago are now perhaps three-fourths healed.

Our school work in the jungle is holding its own, with some improvements in teaching methods. The town school is far on the way toward recovery from the great loss in numbers which the church schisms and the hard times had brought about. We have about fifty per cent more pupils than a year ago, and now number about one hundred and twenty-five, of whom nearly forty are girls. The total enrollment is considerably larger. The Christian Endeavor, missionary and temperance meetings have been maintained through the year. There have been no baptisms of pupils in town, though a *few* have been baptized while at their homes. Our large number of recent comers have not been sufficiently long under the influence of the school while the older pupils are largely already Christians. The effort to secure school furniture and apparatus for the town school, mentioned in my last report, has been very successful. The past two years about 5,000 rupees have been expended in this way, of which about 3,000 rupees have come from the Pwos, 1,100 rupees from Government, and the rest from America. A human skeleton, French, in an excellent glass case, is doing much to break down superstition among pupils and visitors. A large amount of object-lesson teaching material has been secured, and a very full outfit for physiology and hygiene.

HENZADA—1853

Burman.—Rev. J. E. Cummings, Mrs. Cummings.

Karen.—Rev. W. I. Price (Mrs. Price in U. S.), Miss M. M. Larsh, Miss Violetta R. Peterson.

Burman Department

Mr. Cummings reports:

Our visible gain in the past year has been more material than spiritual; but there is this element of compensation, that it was a year in which material resources were especially needed to supplement curtailed supplies from America, and it is always a joy to find native Christians increasing in ability to supply their own needs. They gave in 1898 as follows:

For church and congregational expenses	rupees, 745- 0-0
“ education, including fees from heathen	“ 2,485- 8-9
“ building and repairs	“ 600- 0-0
“ home and foreign missions	“ 152-14-0
Total	rupees, 3,983- 6-9
In addition there was received from Geret as grant-in-aid to the schools and teachers	3,935- 0-0
Grand total	rupees, 7,918- 6-9

This is nearly double what was received from America, including my own salary.

Spiritual gains are not so readily reportable. Seed-sowing is constant. Harvest comes only at intervals. Germination and growth, uniting the two, are invisible processes. It is only at comparatively long periods of development that we see “First the blade, then the ear, after that the full corn in the ear.”

Yet we are not without evidence of spiritual growth. We have had eleven baptisms. The little church in the jungle at Pagogyi took heart to call and support as its pastor, for the year, Saya Ko Yan Gin, who has since been recalled to the pastorate of the Rangoon Baptist Church. We have had converts in all the out-stations, a deeper religious spirit in

the school, more satisfactory Bible study, and one pupil baptized. We have had two students for a part of the year in the theological seminary and one more evangelist at work.

The schools have grown in numbers and efficiency. There is a wide open-door before us in the planting of new schools that shall become the center of religious work in communities that are yet untouched save by the occasional visit of an evangelist. Some one to stay there and live and teach and exemplify the way of life is needed, and the consecrated teacher is best suited to win his way into the hearts of such communities.

One new chapel has been built in the jungle, and timber for another is now being sawn.

Disintegrating influences have been at work in some communities. The result of centuries of Buddhism on the Burmans has been to emphasize individualism and egoism. They have little natural cohesive power out of which to form a church that shall be mutually loving, sympathetic and thoughtful of others. Divine grace has much to overcome in a Burman to save him from seeking his own interest first, last and always. So when disintegrating influences get to work, the destructive process goes on apace. But divine grace does not stop powerless at the heart of a Burman. Among them are many noble Christians already won; in the race, as a whole, are many more who are turning toward the light and need only more of it, and more of its messengers, more of its sweetness and vitalizing power to make them new creatures in Christ Jesus.

Karen Department

Mr. Price has but recently returned from America, whither he came with Mrs. Price. Rev. B. P. Cross was in charge of the Karen work at Henzada during Mr. Price's absence, but has now removed to Maubin.

Mr. Price reports :

While it is now too late to attempt a detailed report of the year's work I wish to put on record my appreciation of the careful, judicious work done by Brother Cummings and Brother Cross from June last until the close of the year.

When it became clearly evident that the only hope of saving the life of my wife lay in getting her out of Burma at once, Brother Cummings came forward, and in a spirit fully in accord with the willing helpfulness that has characterized his missionary life, undertook the temporary oversight of the complicated business and finances of the mission. I cannot speak too highly of the assistance rendered by this dear brother during the busy, trying day when I was making my hasty preparations to leave for America with my family.

After our departure he devoted himself with his usual energy to helping Miss Larsh, who was left alone, in most precarious health, with all her customary work to care for, and many added burdens consequent on our leaving, and to the general oversight of the mission until Mr. Cross arrived and took overcharge.

Brother Cross' careful conservatism eminently fitted him for the difficult position as temporary head of the mission. This mission being almost entirely self-supporting as to its local and internal work the native contributions handled by the missionary in charge are considerable and the accounts involved and perplexing, but in taking back the work after an absence of seven months I find every rupee satisfactorily accounted for.

Great credit is certainly due to both Mr. Cummings and Mr. Cross for their painstaking care. I wish to speak, also, of the heroic work done by Miss Larsh. When it became evident that we must go she did all in her power to make our going easy. Her own

health was far from vigorous, but she cheerfully undertook the added burdens that our going made necessary for her to assume, and she faced her responsibilities in the spirit of a true heroine during all those trying months.

The coming of Miss Violetta Peterson in November was a great blessing to Miss Larsh and a boon to the mission.

As to the general work of the mission, while we face some perplexities which cause considerable anxiety, the results of the year show that substantial, aggressive work has been done, and that cheering advance has been made.

We address the future with lessened confidence in self, but increased assurance that he who said "Lo, I am with you alway" is making no mistakes, and can, and *will* use even our weaknesses in the fulfillment of his purposes of grace.

TOUNGOO—1853

Burman.—Rev. H. P. Cochrane and Mrs. Cochrane (in America).

Paku Karen.—Rev. E. B. Cross, D.D., Mrs. Cross, Rev. A. V. B. Crumb, Mrs. Crumb (in America), Miss Frances E. Palmer (in America), Miss Elma R. Simons (in America), Miss Julia E. Parrott, Mrs. Jennie C. Morgan.

Bghai Karen.—Rev. C. H. Heptonstall, Mrs. Heptonstall, E. S. Corson, M.D., Mrs. Corson, Rev. A. Bunker and Mrs. Bunker (in America), Rev. Truman Johnson, M.D., and Mrs. Johnson (in America), Miss Thora M. Thompson, Miss Naomi Garton, M.D. (in America), Miss Johanna Anderson (in America).

Burman Department

Mr. Sharp, in charge during the year, reports for the Burman work:

Evangelistic Work has been carried on with as much vigor as time, seasons and means would permit. During the year I have traveled with my helpers by raft, boat, cart and on foot about fifteen hundred miles, visiting over two hundred villages. Some of these we were able to return to once or twice, but most of them we touched only once, for a day or two; governed by time and the size of the villages, there were still many which we were unable to reach.

The services of the church have been maintained in town, in addition to which weekly services have been held in the jail on Sunday.

There have been seven baptisms in the mission during the year, three of the boys from our Toungoo school, the others from the district.

The School Work has continued about the same as last year.

Toungoo has fallen off some, but Pinyinna has increased, the total number of pupils in the two schools now (Jan. 1) is 123. We received during the year Rs. 1,607-5 in fees, and earned 825 rupees in grants-in-aid, a total of about \$800, about two-thirds the total expense.

As man sees, the spiritual side of the school work is much more hopeful in Toungoo than in Pinyinna. The reason, in part at least, is that the work is more closely supervised by the missionary living there.

We need now, most of all, a *good vernacular kindergarten*, which would draw pupils for both departments. We can easily get a teacher if we had means for her salary and to provide materials. If we are ever to have such, it is important that we have it now, as there is nothing of the kind in Toungoo. It has proved to be a great success in other places, and no doubt would be in this place.

Pyinmana, the best out-station school in Burma, has advanced in members and finance, and in spirit as well. We hope some of the boys have learned the way of life; the Bible is regularly taught in the school; and this year, for the first time, we have been able to get quite a number of the boys to attend Sunday-school and preaching services.

The English Work deserves a word here, perhaps. Many are not aware that we have an English church in Toungoo. I have acted as pastor of this and taken my turn with my brethren in maintaining the services. The Sunday-school is in charge of Mrs. Heptonstall and her mother, Mrs. Petley, as it has been for years.

There has been one baptism in this church during the year, a young man who came out from America to supervise a Karen coffee plantation.

No report has been received from the Pwo Karen Department in time for insertion. The missions have gone through the year with their usual prosperity and success.

Bghai Karen Department

Mr. Heptonstall writes:

A year of quiet working on the same old lines that have made this mission what it is today. Progress appears slow, but I feel certain that it is sure. The town work during the rains was faithfully done, but a long run of measles—attacking nearly every scholar in the school—had a bad effect on the results of examinations. One hundred and forty-eight scholars entered school in Standards III., IV., V. and VI. We had no seven, as only four boys came in for that standard, and these we placed in other schools, or as teachers in jungle schools. Several deaths resulted from the measles epidemic.

The industrial work branched out a little, adding a class in tin-working. Total in all departments: forty-five. A very successful examination was passed by every scholar in the workshops. This department needs funds to enable us to put in more and better tools and to engage skilled instructors. The sale of work done does not cover present cost, as, naturally, boys just learning a trade—carpentry, blacksmithing, etc.—will spoil and waste more material than they can turn out in marketable shape. But the department has this effect very noticeable: the boys who handle tools become more self-reliant, more “handy,” more resourceful than those who do not enter the workshops, and if no other benefit than this be gained, the labor and money is well spent. I should like to be able to present each graduate with a few tools that he might start out with a partial equipment at least for earning his way or improving the houses and furniture in his native village.

A beginning was made this year with a kindergarten class, formed of the Karen children on the compound, and conducted by Mrs. Heptonstall with an assistant. It was very successful, and we propose to enlarge it this coming year.

The native contributions to the school fell off a great deal, owing, no doubt, to their having to bear the expense of entertaining the Burma Baptist Convention which met in Toungoo last October, also to the move towards self-help (see last year’s report). An effort is being made *now* to raise the amount necessary to clear off the debt. Thirteen scholars of the town school were baptized during the term. The Government Results grants suffered a forty per cent reduction, so that we lose largely on our last year’s earnings.

This year the Northern Association was held in the farthest away station, right in Karenni. Not many of our own church people could go so far, but there were a good many curious onlookers, Shans, Red Karens, Padoungs, etc., to whom the gospel was preached and who had an opportunity of seeing how Christians conducted themselves in

assembly. One hundred and fifty-seven baptisms are reported from all over the field. A short tour among the hundreds of surrounding villages was made by Dr. Corson, Miss Thompson, Mrs. Heptonstall and myself, taking different routes, with native helpers, and, as I have before urged, I again urge the great need of placing a family in this ripe field. The Roman Catholics are putting men in fast and soon it will be too late for us to attempt to work Karenni, as well as the Padoung country.

The entire field, that is the churches, has been faithfully visited this season, and some thirty heathen villages also, Red Karen and Padoung.

For the great measure of health, blessings without number, possibilities and opportunities for work we thank God, and take courage.

Dr. Corson writes :

My last annual letter was written at the beginning of my first jungle tour. During this trip many important problems presented themselves for solution. The region through which we traveled is not the most encouraging one for a beginner, but we had resolved to expect anything and make the most of everything.

The associations we visited were exceedingly enjoyable in the large numbers who attended, the character of the meetings and the interest manifested. The question of a hospital for all Karens was discussed and committees appointed to confer about the matter. The work has assumed such proportions as to absolutely demand a suitable building. A nucleus of a building fund has been started from a balance of receipts derived from paying patients and other sources.

The medical work has far surpassed that of last year in the number of patients, receipts from sale of medicines, and magnitude of operations. The work has opened up most auspiciously among the Burmans, and I am making daily visits to homes which no evangelist could enter, and committing the sick ones to the care of God in the presence of many heathen, thus removing prejudice and showing practical evidence of the results of Christianity. I am praying that this may be the open door for a revival of the Burman work in Toungoo. The confidence of Karens and Burmans is being secured, and I am now able to do personal work in Karen.

The health of the school was a matter of great concern during the months of June and July. Measles broke out with alarming complications, and three deaths resulted; on the subsidence of these, an indiscretion on the part of one of our girls cost her her life. The number of cases coming under my attention during the year will approximate fully *five thousand*. I have secured permission from the Government to vaccinate as many Karens on the hills as desire to have it done, which will probably exceed one thousand. I have had in training during the year three helpers, and have had applications from others who desire to learn, but lack of facilities prevent the teaching of a larger number.

The hot season, spent in the hills, was given to a vigorous study of the language, and I am now able to address an audience on subjects pertaining to health and temperance for an hour and be understood.

The temperance work is being pushed vigorously in the publication and distribution of tracts and in lectures in the schools and at the associations, and a deep impression is being made.

I am now beginning to realize the dreams of my days of preparation, and my heart leaps with enthusiasm when I find myself speaking in an unknown tongue and to those who know not Christ in the pardon of their sins, a privilege that has already repaid for

any sacrifices connected with giving one's self to the work, and leaving home and loved ones. Mrs. Corson and myself have had excellent health, so that we have been able to push ahead at all times.

The discouragements of the year have been more than counterbalanced by encouragements. There has been constant personal growth in grace, at times steady, again with leaps and bounds.

I close the year with profound thankfulness to God that he has cast my lot in such a field of unlimited opportunities for work under such favorable circumstances; that the acquisition of the language has been a pleasure as well as the work. Surely our lines have been cast in pleasant places and we have a goodly heritage.

SHWEGYIN — 1853

Burman.— Miss Kate Knight.

Karen.— Rev. E. N. Harris, Mrs. Harris, Miss H. E. Hawkes.

No report of the excellent work on the Shwegyin field has been received. It has been carried on during the year with its usual success.

PROME — 1854

Rev. H. L. Mosier and Mrs. Mosier (in America).

This large and important Burman mission has been without a resident missionary during the year owing to lack of funds to send a man to fill the vacancy. For a portion of the year it was under the general supervision of Miss Z. A. Bunn of Zigon, who visited the field and advised the native workers as she was able in addition to the care of her own field. Later the work was transferred to the care of Rev. B. P. Cross, then at Henzada. He is now removed to Maubin, but continues the charge of the Prome mission from that remote station. Under this inadequate provision the work at Prome has suffered much, as could have been expected. The heart of Dr. Judson was greatly stirred when he was compelled to leave Prome without the joy of winning a single convert for Christ, but what would be his feelings to see this field, after these years of successful work, left without a missionary for lack of funds?

Mr. Cross writes:

Although the Committee ordered me to go to Prome, circumstances in Henzada were such that I did not feel justified in leaving that place, so I have been trying to do what I could for both places. In one respect my connection with Henzada has been a very great help to me in my Prome work, for it has given me the assistance of the Rev. Thra Zu Wa. He is a good man, and his personal influence over the Christians of Prome has been strongly towards peace and harmony; and as my knowledge of Burmese is limited, he has been a great help to me, helping me out with a Burmese word here and there in my talks to the people, and enabling me to get a correct understanding of what was said to me. I think that with Thra Zu Wa's help I have been able to do more for the Prome mission, visiting it from time to time as I have been enabled to do, than I could have done for it with my whole time without his help.

The church in the city of Prome ought to be a great power for good. Many of its members are men of considerable intelligence and influence, so that if they were united in

Christian love, the influence of the church could not fail to be very strong; but I find the Christians here to be badly split up. A few who were former members of the church have separated themselves on account of their views of Christ's second coming, and on account of sore feelings generated by past disputes, cannot be persuaded to meet with their brethren in the church. Some others among them, men of education and intelligence, who still claim to be Christians, have been, and rightly, expelled from the church for misconduct. In the church itself, where love ought to reign, there is a feeling of jealousy between some of the most prominent members which stands in the way of successful work. I have visited most of these people in their homes and had long talks with some of them; but although I believe they are true Christians it will take more than human wisdom to bring them together. What we all need, but the need especially apparent in the Prome Burman Church, is an outpouring of the Spirit, which will melt together the hearts of its members in repentance and love.

The church at Prome is without a pastor, the deacons leading the services. They need a pastor very badly; but he must be a strong man, both intellectually and spiritually, and I know not where such a man can be found who could be spared from his present work.

The churches in Panyde and in Lannyyi (Aingma), so far as I can judge, are in a good condition and working in harmony.

THONGZE — 1855

Mrs. M. B. Ingalls, Miss Kate N. Evans.

Mrs. Ingalls reports :

The year 1898 has been a marked one of joy and sorrow. Last year I chose for my text "Burdens" and was helped, and this year my Burden Bearer has not forsaken me though I have often been loaded down pretty low; but thanks to Jesus, who left us the rich legacy of peace, I have lived and worked on. After the fall of the preacher, noted last year, the Roman Catholic priests came and took another preacher and his wife and four other Christians, but the preacher never went to one of their services after he was taken in, and after a few weeks he saw his mistake and came and made his confession to the church, and after a trial of six months he was restored; but it was a blow to the cause, and I have not taken him on again to our list. He goes out preaching, and I have good reports about him, but as he must work for the support of his family he cannot do all of his former work. This has made my working staff weak, and I felt the burden, but ere long my head was lifted up, as a former worker from a distant place made his appearance, and he fitted into a prominent district and soon got the love and respect of the people. The Sabbath service was re-established, and a large plot of land was given to us, where I had been refused, and he and the young Christian school-teacher had good listeners to their message, and converts came out on our side. The burden lifted, and I looked up with joy and thanksgiving. The heathen were our friends, and the seed of other years began to burst forth; but, alas! the blow came upon us in an unexpected way, and our good Wong Wé pastor laid down his armor, and after an illness of about ten days went to his heavenly house.

While darkness seemed to rest upon one side of us, we have seen the morning light breaking on another side, and we have the joy of seeing a company of Christians gathered from different districts to make a Christian settlement. The Karens have been accustomed to form villages in this way, but it has not been the custom of the Burman Christians.

This year we have invitations to many religious gatherings in jungle villages, and our poster Bible texts are read, and well received by the heathen.

We have not had many additions to our churches by baptism, but we have had a good number come out on our side, and when they are grounded and rooted in the great sacrifice for sin, they will ask to come into the fold.

THARRAWADDY—1876

Miss S. J. Higby

Dr. Smith of the Theological Seminary at Insein sends the following report of the Tharrawaddy Karen Mission, the field work of that mission being chiefly done by the professors and students of the Seminary :

The Tharawaddy Karen Mission has passed another year in hope deferred. With three Karen missions deprived of their missionaries (Henzada, Maubin and Tharrawaddy), and only one Karen missionary available for the three (Mr. Cross), and *he*, in the dire straits to which our mission is reduced, required for still a fourth, and that a Burman mission (Promé), Tharrawaddy has recognized the difficulties of the situation, and in patient, uncomplaining toil has endeavored "to strengthen the things that remain." The coming to Tharrawaddy of Rev. Awpah, a Karen of long experience, first as a pastor in the Henzada district, and for the last ten years or so as assistant missionary superintendent of the Chin mission in Arracan, to fill the same office in the Tharrawaddy mission, has relieved the situation in a measure. The little that the Seminary has been able to do for Tharrawaddy, first through Mr. Thomas and, after my return to Burma, by the writer, has been cheerfully done, but with a painful sense of its inadequateness. The fact is, the Seminary, especially with one of its missionaries on furlough, which was the case last year, and which is to be the case the coming year, requires the entire time and strength of its missionaries, and while as referee or counselor, and for its moral support, the Seminary is better than nothing, it may easily become worse than nothing if it creates in the minds of the Executive Committee the feeling that Tharrawaddy is adequately provided for, and causes the postponement indefinitely of the appointment of a successor to Mr. Calder, in the charge of this important field. We fully concur with the view implied if not distinctly stated by the late lamented secretary, in his "Survey of the Missions of Asia," that the time is approaching when the Karen missions are to be no longer carried, but are to take their place side by side with the Missionary Union, as fellow helpers in the work of evangelizing the races of Burma. But we do not believe that this great step is to be inaugurated by the abandonment of the feeblest and most recent of the Karen missions.

This mission commenced its separate existence in 1887, with a membership of 584. Mr. Calder was its first missionary, and, by the instruction of the Executive Committee, secured a valuable grant of twelve acres of land in the town of Tharrawaddy. Later, Mr. Calder was transferred to Moulmein, and Tharrawaddy was placed, as a temporary measure, under the care of the Theological Seminary at Insein. Meanwhile, Miss Higby was invited to come and carry on and enlarge the station boarding-school, commenced by Mr. Calder. This she has done amid many discouragements, but with such a measure of success as to call for high praise. The Karens of Tharrawaddy are few in number and below the average in material resources; but they have rallied to the support of the school, have erected buildings of cheap material, because they could not afford to erect better, with the result that they are already hastening to decay, have inaugurated a Home Mission

Society which has its evangelists constantly employed among the heathen, and has sent its contributions regularly to the convention and seminary, and has also aided its own feeble churches in the support of their pastors. The field is in a healthy condition, but has a stunted growth, like a plant struggling against the chilling influence of a dense shade.

The present membership is 916; ordained pastors, 7; unordained, 17; schools, 22; pupils in schools, 720. Contributions: *a.* For their own pastors and churches, Rs. 1,623-0-0. *b.* For their schools, Rs. 2,324-11-6. *c.* Home missions, Rs. 735-0-9. *d.* Seminary, Rs. 141-11-9. *e.* For the convention, Rs. 77-9-3. Total, Rs. 4,902-1-3, or upwards of 5 rupees for each member, man, *woman*, and child.

I am writing this report in a little upper room, eighteen by eighteen, of a two-storied building, called "Mrs. Stevens' tower," with thatched roof and bamboo walls, and wooden shutters for windows, which was erected with the last appropriation ever made for the support of that saintly and now sainted woman. The letter in which, two years before her death, she resigned the stipend allowed her by the Executive Committee, reaching them too late to forestall the usual annual appropriation, she requested as a favor that, as the appropriation had already been made, it might be used for the putting up of this much-needed building, to serve as a recitation and committee room for Miss Higby in her lonely mission station.

ZIGON—1876

Miss Zillah A. Bunn, Miss Sarah B. Barrows, Miss E. F. McAllister.

This mission has continued throughout the year in care of Miss Bunn, assisted by Mrs. C. H. R. Elwell, Miss E. F. McAllister and Miss S. B. Barrows in turn, and for a portion of the year she had also the care of the Prome field.

BHAMO—1877

Kachin.—Rev. W. H. Roberts, Mrs. Roberts, Rev. Ola Hanson and Mrs. Hanson (in America), Miss Margaret M. Sutherland, Miss Lillian Eastman.

Shan.—W. C. Griggs, M.D., Mrs. Griggs, Miss Eva C. Stark (in America).

Mr. Roberts reports :

We are thankful that we are spared to report another year of work among the Kachins, which, like previous ones, has had its sunshine and shadow.

The long illness of Miss Sutherland, the death of four of our church members, the necessity for the exclusion of four more, the apathy or indifference manifested by those who are intellectually qualified to instruct their heathen friends, and the return to Bassein of two valuable Karen assistants are among the things that have tried and tested our faith.

On the other hand, our hearts have been gladdened by the coming of Johnthwe, son of Rev. Mau Keh (who gave eighteen of the best years of his life to this work), to take his father's place as missionary to the Kachins, the return of Mrs. Roberts, the prospect that Miss Sutherland and Miss Eastman will soon be able to take over the entire school work, thus leaving me free to travel in the Christian and heathen villages, the establishment of two stations on the hills, the faithfulness and efficiency of our young man with Brother Geis, and of Ma La kaba, who is located in a heathen village forty miles southeast, the baptism of eleven, the more friendly attitude of some of the leading chiefs who have placed their children in school, the readiness of the heathen to receive more teachers, the unwavering support by our Bassein-Karen brethren in money and men, the willingness with which many of the Christians contribute toward school and mission work, and the continued interest of those who hold the ropes at home.

The number of pupils in school has not averaged over fifty-six, but good work has been done and heavier grants earned; the percentage in the annual examinations in November being eighty-nine plus.

There has also been added to our Kachin literature, by Brother Hanson, a translation of Genesis, Exodus, Jonah and twenty-five hymns.

The exemption from severe sickness in our school and Christian villages is reason for thanksgiving.

Therefore we thank God and take courage.

Mr. Hanson writes:

The work during the year has not been marked with any unusual progress, but we have held our own, with probably some gain. The school I opened last February in Wora Bum (a large Kachin village, two days' journey from Bhamo) has done good work, and lately I had the pleasure of examining seven school children in the catechism, writing, spelling and reading. They all passed a creditable examination, and as our Kachin literature is very limited, I urged the teacher to give some instruction in Burmese reading and writing next year. The school children and some others had learned a number of gospel songs. This, together with direct gospel work by the teacher Ma La, had made its impression on many of the village people. Some are questioning, and one or two families have given up their native worship. In connection with my visit to the school in Wora Bum, a trip was made to a part of the Kachin country known as the Lāhtaw Hills.

Good reports come from the work among the Cowrie Hills, and we expect much from the son of Maw Keh, who has in time past done so much for the Kachins. It looks as though the time had come to begin mountain work in earnest. From the first my prayer has been that the Lord would open the doors for us in the center of the Kachin population. When we have gained a foothold among the mountain villages, we can look at the work as established and truly progressing, but hardly before. If we had teachers, a number of schools could, no doubt, be opened, as some of the leading men in different parts of the country begin to see the advantages of an education. But here, as everywhere, the harvest is plenteous but the laborers few.

Eleven have been baptized during the year; four baptized have died, among them two of the oldest and most influential among our members. Some have gone back to their old sinful ways, and are even trying to lead others astray. But the Lord will care for his own. We long for a rich outpouring of the Holy Spirit; and in our jungle work, and also in preaching to those that come down to the plains for work, we have found some signs for encouragement. The Lord has his own time when he will visit these regions with his grace.

Some additions have been made during the year to the Kachin literature. Genesis has been printed and is in the hands of the people; in another month or two Exodus will also be ready. A Kachin vocabulary containing over three thousand words is now ready for use, and a good number of copies have been sold. A second, revised and somewhat enlarged edition of the Kachin spelling-book has been called for and is now in use. I have also translated some new gospel songs. They can be printed after I have left as my personal teacher is quite an efficient proof reader. During this month I hope to translate the prophecy of Jonah, and this will probably be all I can find time for before I leave. As I look back over the eight years I have been engaged in this work I see much to be thankful for; but how little has been done compared with the great need we are trying to supply.

The Kachin work needs and asks for the prayers of God's people everywhere. Here is a large field, thousands and hundred of thousands are here without knowing the name of Christ. As I stand ready to leave this field for some time, I feel that I would rather stay than leave, if I could follow my own inclinations. But the Lord's work does only occasionally depend upon single individuals, but always upon the united efforts of a loyal and consecrated Christian church.

Dr. Griggs reports :

During the past year my work has been confined almost exclusively to school and dispensary, the only jungle work done being flying trips of one day or part of a day, usually up the river in a native boat and in response to a call for medical assistance. It will be readily seen how these kind of visits open up the way for the native preacher and teacher to follow.

Our school has grown. We have now sixty names upon the rolls, and at the last government examination only one child amongst those presented failed to pass. One pupil has been baptized this year from the school and one other connected with the school although not regularly enrolled as a scholar.

I have been very pleased at the way in which I have become known as a physician and especially as a surgeon. At first the natives were in mortal dread of the knife. I have seen scores of cases, ranging from consumption to an ulcer, who had suffered for days and sometimes weeks, and the only explanation given, when asked why they did not send earlier, would be: "We were afraid that you would cut us with a knife." They now begin to understand that we do not use the knife for every case of sickness brought to us.

One thing of note this past year has been the number of Buddhist priests coming for medicine. I operated upon a priest for stone, and although he died, yet the operation itself was regarded as such a marvelous thing that, during the week he was lying in the hospital, hundreds of people came to see him, and since that time I have given medicine to large numbers of his brother priests.

MAUBIN — 1879

Rev. B. P. Cross, Mrs. Cross (in America), Rev. M. E. Fletcher and Mrs. Fletcher (in America), Miss Carrie E. Putnam.

For the larger part of the year after Mr. Fletcher's departure for America this field was in the sole charge of Miss Putnam. Having been released from Henzada by the arrival of Mr. Price, Mr. Cross has now removed to Maubin, relieving Miss Putnam of the care of the field work and leaving her free to devote her whole attention to the work of the school and that among the women. No report has been received.

THATON — 1880

Miss Elizabeth Lawrence.

No report.

MANDALAY — 1886

Rev. E. W. Kelly and Mrs. Kelly (in America), Rev. W. O. Valentine, Mrs. H. W. Hancock, Miss A. E. Frederickson, Miss Ellen E. Fay (in America), Miss Flora E. Ayres (in America), Miss Cora M. Spear.

Mr. McGuire was in charge of the work in Mandalay during the earlier part of the year, before exchanging fields with Rev. E. W. Kelly of Rangoon, and since

Mr. Kelly's departure for America has kept his hand upon the mission. Mr. Valentine has recently been transferred at his own request from the Rangoon College to the boys' school, Mandalay. Of his work in Rangoon and Mandalay Mr. McGuire writes:

The past year has been a very difficult one, the hardest I have yet experienced in Burma. My time has been divided almost equally between Rangoon and Mandalay. I send a few facts with reference to the work in each station, reserving a more formal report for another year. I was in Rangoon during the months from May to September, and again from the middle of November on to the end of the year. The rains were just beginning when I came down in May, and not being accustomed to the climate I thought it best to be cautious. No traveling was attempted save such trips as could be made by steamer. The preachers, however, did touring, and through their reports I got somewhat into touch with the district work. After coming down from Mandalay in November, I went at once to the jungle, and have now visited almost every group of Christians on the field. The condition of the jungle Christians is not very encouraging. Many have gone away, others have returned to their former worship. Those who remain appear to be faithful but they are in great need of instruction and watch care. The question is how to develop them so as to make them stronger as individual Christians and more aggressive as churches of Christ. I feel that the work of the missionary to be truly successful must be along this line.

The church at Lammadau was without a pastor when I came down in May. It was supplied during the rains by the native preachers and myself. Ko Yangin, the former pastor, has been re-engaged and the church is in a fairly prosperous condition.

The two schools under my care have had large prosperity so far as number enrolled and fees collected are concerned. An attempt to systematize the Bible study was made but had to be given up after I returned to Mandalay the latter part of August.

A mission house at Alôn is being planned for, the building to be completed about the first of May.

The ladies connected with the Burman department here are wise workers, and it has been a pleasure from time to time to assist them the little that I could. Miss Hanna arrived about Christmas to take charge of kindergarten work. She has entered to a limited extent into the work already but is wisely using most of her strength in the study of the language.

Mr. Kelly reports:

Early in May Mr. McGuire transferred his work to me. Every department was in good order, and it was a joy to find my old field in such healthful condition and to receive a cordial welcome. I remained on the field till the close of August, but was unable for about half the time to attend to my duties on account of ill health. I was then ordered to leave Burma by two physicians.

The boys' school, of which I took charge, gives excellent promise of success. Most of the old pupils returned after the long vacation and we enrolled about fifty new scholars. The teachers are a faithful corps of Christian men. The Burmese Church called Saya Tike to the pastorate and assumed his support. He was ordained in July. At the ordination the services were very helpful and largely attended. Mr. and Mrs. Case, Dr. and Mrs. Sutherland came to our help and gave us an uplift. The ordination sermon by Brother Case was greatly enjoyed.

In district work my health prevented me from doing anything, but among those bap-

tized in the Memorial Church were two men from the district. One of these subsequently brought in several listeners and inquirers, awakening the hope that God is preparing some of the people to receive his word gladly. The services of the English Church are regularly maintained. The congregations vary somewhat and a chapel is urgently needed on the north side. Both in school and church the English work calls for earnest effort and support.

Evangelistic work is energetically carried on by Mrs. Hancock and Miss Frederickson. The Burmese girls' school under Miss Spear is doing good work, but needs a new building in order to ensure growth. When compelled to leave I transferred the work back into Mr. McGuire's hands, who came up temporarily from Rangoon. I desire to express my gratitude for all the kindness received in my illness. Dr. Sutherland, with brotherly kindness, came over and remained a fortnight caring for me till I left.

THAYETMYO — 1887

Rev. A. E. Carson, Mrs. Carson, Rev. B. A. Baldwin, Mrs. Baldwin.

Attention to Mr. Carson's proposed advance is called in the Introduction.

Mr. Baldwin reports:

The work on our field has gone on quietly but surely during the year. Candidates for baptism have been waiting for my coming in different parts of the field.

At the Northern Association the first of the year two new churches were organized and nine persons baptized. This part of the field is under the care of Maung Po Louk, a young man who came over from Sandoway to help us. He is a very earnest worker and is devoted to his field.

The churches of the Southern Association are doing better. Ko Nee, another Sandoway man, has spent much of the year among them with good results.

At the Association, which is to meet on our compound the coming full moon, we plan to ordain Ko Nee. This will aid me in my work very materially. I have been called to go a long distance twice this year to perform the marriage ceremony, just at a time when I could least spare the time.

We shall have several baptisms at the Association.

We are glad to say that we have five bright young men at the Theological Seminary at Insein. One is expecting to go to the help of Mr. Carson at Haka, the new Chin station. One of the young men goes regularly to preach to some Chins who live among the Karens near Pegu. As a result of his labors and the influence of one of our school-girls who has returned to her home there, several are awaiting baptism. I shall visit them as soon as possible.

MYINGYAN — 1887

Rev. J. E. Case, Mrs. Case.

Mr. Case reports:

Last hot season to get away from the fierce heat without giving up work, I went with Mrs. Hancock of Mandalay, two preachers and a preacher's wife to Mōgōk, a place sixty miles from the Irrawaddy river, northeast of Mandalay, 3,800 feet above the sea. There are the ruby mines and quite a large city, and a very large fifth-day bazar to which people of various races come for trade from all the region round about.

Each market day we preached in the market-place to large crowds, most of whom had never before heard the gospel. Among these were many Shans, and others understanding

Shan, who knew but little Burmese. So I tried talking Shan again after ten years' disuse, and was glad to find that I could make myself understood fairly well.

At Mōgōk and vicinity are stationed a regiment of Karen soldiers from Lower Burma, many of whom are Christians. I had the privilege of baptizing nine of these soldiers, who had been led to Christ by their companions, in spite of many adverse influences. Two Karen Christians in other government employ at Mōgōk, have been watching over their brethren and letting their light shine in the darkness. They were much encouraged by our visit.

From Mōgōk we also made a week's trip to Bernard-myo, ten miles away, where half a regiment of English troops were stationed, and held meetings there every evening which were well attended, and considerable interest manifested. Their religious privileges had been very few. Altogether, it was the most satisfactory hot season that I have ever passed.

I traveled in the Myingyan district last year, seventy-five days preaching from village to village. Nearly every evening we preached in the open air to large and respectful audiences, but that any impression was made by the words of life was not apparent usually.

In town we have kept up our Sunday evening street-meetings, and meetings in bazar on market-days, quite regularly when I have been at home, with fairly good attendance.

The school in care of Mrs. Case, notwithstanding poor buildings, has had a prosperous year and been self-supporting. Inability to obtain sufficient teachers has made heavy work for my wife. Two of the older pupils were baptized in December. Another, who wished to be, was prevented by his friends and removed from school.

PEGU — 1887

Miss E. H. Payne (in England), Miss E. F. McAllister.

Rev. H. H. Tilbe, of the Rangoon Baptist College, reports :

I have been looking after Pegu since Miss Payne left in May. At first I went regularly twice a month, but since the opening of the new financial year only once a month.

I found ample funds for running the work on the lines of Miss Payne's administration, but a cut of 45 rupees per month in the new year's appropriations has greatly embarrassed me.

I found the work well organized and in good shape, with all property in excellent repair. There are a number of capable and reliable native helpers. There is considerable interest in the district which, however, is not adequately looked after.

The great need of the field is a male missionary who would do a great deal of jungle work himself, and with the personal knowledge of the field thus gained, direct his native evangelists in a great deal more jungle work.

Another most important need is a very decided advance in self-support. The Christians are not giving anything like what they might and ought to be giving. Indeed, the Rangoon Sgaw Karen mission, where the most of the members more naturally belong, feel — and with a good deal of reason — that the Pegu mission is considerable of a hindrance in their work of self-support.

I am told that fewer than forty of the 208 members reported are Burmans. Most of the rest are Sgaw Karens. I think the missionary should be one who rather knows Sgaw Karen than Burman, if not both, though all the Christians understand considerable Burmese. The outstation work is nearly all done in Sgaw Karen. Our native preacher, himself a Karen, was trained in the Burman Theological School and uses both languages. He is very acceptable to both races and would be a valuable personal attendant on the

missionary, interpreting either way, Burmese to Karen or Karen to Burmese, according as the missionary knew Burmese or Karen.

I think a Karen missionary could more easily introduce the more usual Karen customs of self-support and benevolence with great advantage to the field and saving to the mission treasury.

The library and free reading-room, which is entirely self-supporting, is a very valuable feature of the work, and might, I should think, be successfully adopted in other large towns, where our missions are located.

SAGAING — 1888

Rev. F. P. Sutherland, M.D., Mrs. Sutherland.

Dr. Sutherland reports :

Two of those received by baptism were a husband and wife living seven miles away in the jungle ; it is not a common experience as most of our additions (I speak of Burman missions in general) come generally from the immediate vicinity. A Christian magistrate and his family came to us a few months ago. They are far more evangelical than professors of their class are apt to be, hence our religious life has received a quickening and the finances have somewhat improved. Our attendance has been excellent in all our services. A request for special meetings coming as it did from the membership was a special cause for gratitude.

We have had to discipline two, but the disposition to attend to so vital a matter on the part of a people who take things rather calmly is worthy of note.

The damage to our church home was serious enough to cause grave anxiety ; your generous help and the thoughtfulness of a few friends has changed all that into the liveliest gratitude and joy, and every stick of timber that goes into the remodeled structure is a fresh cause for thankfulness. We shall have a good strong building when it is finished that is not likely to be of special expense for a number of years. I wish I could make you feel just how much you have contributed to our happiness. Our little flock gives nobly ; all but a few are poor ; few get more than ten rupees per month. Nothing during the year has shaken our belief that these people will ultimately be won to believe, while there are many little things to assure us of better things to come. Why is faith not worth as much now as when Judson won much of his fame by its exercise ? It is a very great comfort to believe that not any of the labor and expense of these stations will be lost.

SANDOWAY — 1888

Rev. C. L. Davenport, Mrs. Davenport, Miss Melissa Carr (in America),
Miss Annie M. Lemon.

Mr. Davenport writes :

This year the evangelistic work has been pushed with vigor and earnestness. The native ministers and Bible women are fearless in their presentation of the truth. The results have been most encouraging. While only twenty have received baptism, there are nearly twenty others who have taken their stand for Christ and are awaiting the coming of an ordained minister in order that they may unite with the church militant. Where opposition prevailed last year, this year our workers have met with respectful attention. In some cases there has been eager inquiry concerning the gospel teaching. Villages, where the preaching has been rejected, are now asking for a preacher to tell them of the better way.

The medical work has gone steadily forward and its influence is spreading out through a wider sphere. The medicines we use have thus far been of the very best quality and seem to do their work quickly. This department of our work will soon be fully self-sustaining.

The educational work is being sustained as thoroughly as is possible. We are trying to put this work wholly upon the villages where the Christian population is strong enough to sustain it. The teacher that goes into a heathen village is the forerunner of more direct evangelistic work, and a valuable aid to the establishment of permanent church interests.

In the miscellaneous work are many things of interest. I will mention only a few. There has been a very large increase in the amount of Christian literature sold and in the number of tracts distributed—the latter among the heathen, where they have been gladly received and read; the former shows a growth in grace among our membership that is very gratifying. One fine young Chin preacher, Mounng Kyaw, was ordained during the year. The jungle work brought us into a closer acquaintance with our people and field.

The annual association of our people was the best we have had together. A deep spiritual tone was felt throughout the three and one-half days we were in session.

The outlook was never more full of cheer and promise with us than it is today.

MEIKTILA — 1889

Rev. John Packer, D.D.

Dr. Packer and the Meiktila mission have been greatly bereaved in the recent death of Mrs. Packer. Owing probably to this sad event the usual report has not been received.

THIBAW — 1890

Rev. W. M. Young and Mrs. Young (in America), Rev. W. W. Cochrane, Mrs. Cochrane, Geo. T. Leeds, M.D., Mrs. Leeds.

The Government has adopted the spelling "Hsipaw" for this place, but for the sake of connection the old name is retained.

Mr. Cochrane reports:

I left Hsipaw some time since to make an extended jungle trip to Kaingtung via Mong Nai.

The report Brother Young wrote for the station last year would do as well in most respects for this. Work has been continued on the old lines with but few unimportant changes.

During the year jungle trips, bazar preaching, jail meetings, and house-to-house visitations have been continued as heretofore. These meetings have been variable in attendance and interest. Three converts baptized and two applicants for baptism are recorded. A few other cases that seemed for a time full of promise have as yet come to nothing. We do not measure success, however, by the immediate and visible fruits or the lack of them. In evangelistic work as nowhere else one never knows whether in the long run this or that shall prosper. The Shan mission is still in the springtime of seed sowing.

The number of children in the mission school today is about the same as that reported last year, though the average attendance for the year has been somewhat larger.

The school problem is one of the most difficult in the Shan mission. We will never have a sufficient force of well-equipped native helpers until they are raised on the field. To raise trained helpers we must have schools.

The native church at Hsipaw raised its pastor's salary (forty-five rupees per month) in full during the year and had a good balance over. Every helper at the station from the pastor down to the woman who cooks for the school children, at five rupees and rice per month, gave at least a tenth of his income, not including a few pennies every Sabbath, for the general contribution. As a matter of fact I make the giving of at least a tenth compulsory with those who are paid out of mission funds, and then expect them to be cheerful! A few members of the church, young men in government service and absent from town I have not been able to reach.

Dr. Leeds reports :

Regarding a report, my first year is not fraught with much direct evangelistic work. We know that by our everyday life we are speaking for him, but by word of mouth we have not done much. Study of language and work at hospital has occupied most of our time. Study of the people takes its place and calls for time. The hospital is an excellent place to put into practice what little of the language one daily acquires. The colloquial is so different from the book language, that I want to be among the people as much as possible. I arrived in Hsipaw on Saturday, March 26, 1898. The following Monday I went to the hospital and was busy every day in and out of hospital among the sick and suffering. An epidemic of sore eyes was on for over two months. Many corneal opacities were removed, and there was one successful operation for cataract upon an old man. He now walks around proudly because he can see. He was pointed many times to the Great Physician but only partially accepted; still clung to his idols. Malaria fever is very common here and keeps me busy looking after the people. They have learned to have high respect for the white foreigner's medicines, though some of them may be bitter. In-patients at hospital for ten months were sixty-four. Number of out-patients 2,302. The former include only those who stayed in hospital for two days or more; the latter, all who came to hospital for medicine and those visited. Receipts from gifts, sale of medicines, bottles, etc., Rs. 190-12. I have a room in my house where I keep medicines, and many are supplied with medicines from it. I have in my report called this a dispensary. The house is half a mile from hospital, therefore I thought I could so speak. The ruler of the place called in the children of the city to the palace, and compelled them to be vaccinated. The medical work is a decided help to the other part of mission work. Many hear at the hospital who would not hear otherwise, probably. I hope to put into operation soon some methods whereby the in-patients will hear the message more frequently while in the hospital. The suffering out here is so real. There is so much of it, too, and so few to help relieve. Have had one major operation and twenty-seven minor ones. Chloroform was used in most of them. The work is full of life and bright prospect, "as bright as the promises of God." The more we learn of Jesus and know of this medical work out here, we can see how nearly in a human way we do what he did, in a manner divine. It then calls for a closer walk in him. We have realized his nearness this year as never before, perhaps. We do pray for a large ingathering among this people. There are many people in all these regions, but so few to tell the story.

MONE — 1892

A. H. Henderson, M. D., Mrs. Henderson, Robert Harper, M.D., Mrs. H. W. Mix.

For this place, which is also spelled Mongnai, Dr. Henderson reports :

At the beginning of the year we gladly welcomed Dr. Harper to our work. At the same time Mrs. Mix's health demanded a change of residence so she went to Lower Burma. She began helping Dr. Cushing to work on Shan literature as soon as she was able, and later on a call came from the board at home for her to continue working there, so we had one added to and one subtracted from our mission band here. Our force of native helpers consisted of five married men and one single man. Two of this number were Karens, who have but a poor command of the language as yet.

The regular church services were attended chiefly by the Christians and those employed by us and those who live near our compound. The hospital patients who are able attend also. Our Sunday-school is thrifty and averages an attendance of about forty. The covenant meetings have brought forth testimonies from the younger Christians especially, which show signs of a deeper spiritual life. There have been five baptisms during the year. Three of these had been, or were, in the hospital at the time. One was a school girl and another the son-in-law of a preacher. Our work in the town began more systematically during the year. In April there was an awful fire destroying half of the houses in town, and then a good opportunity offered itself for us to show kindness to many who needed help. We did our best to ease the pain of those who were burned in the fire, and helped some to put up little houses to shelter them from the rains which began to descend in May. This seemed to bring us in closer touch with the people. Before putting up the new houses the streets were changed somewhat, and we were able to get a corner lot, where we built a house which we call the Reading Room. The pastor of the church lives in a part built for that purpose, and has charge of the daily work there. The main room is so made that two sides can be thrown open, thus allowing passers-by to see inside from either road. On Sunday afternoon we hold a Sunday-school for heathen children. This work requires a great deal of tact and perseverance and time, but it is an efficient way to sow the seed for future harvests. We also hold our young people's services here on Sunday evening and people from the town often drop in to listen.

My wife and I with some native helpers spent two or three weeks in Maukmai, where we have an out-station. The people were cordial and came much to see us, taking away medicine both for soul and body. We have started a school there and have twelve pupils at present. They are doing so well that it is creating a desire for our kind of teaching. The Sawbwa there has given land and it seems that we shall have a good school there in time. One preacher is stationed at Maukmai.

Dr. Henderson and some native helpers spent a good part of March and April touring, and found the people among whom they traveled generally ready to listen.

The medical work shows steady progress. Dr. Harper has been here to look after the hospital and dispensary work so that it has not had to be left without a doctor, and it has grown even beyond our expectations. Daily services were conducted with the hospital and dispensary patients. The in-patients give the best opportunity for systematic teaching. We have had as high as eleven in the wards at a time and have five or six most of the time. The day school here is not promising at present. There are only three or four pupils outside of the orphans who are cared for here. It is a very difficult thing to get the town people to make the effort to send their children. Trained as they are to live in the

streets they do not take to law and order very readily. My wife and I were away from the station nearly four months, attending the annual convention in Lower Burma, so it was left to the care of the native teacher, as Dr. Harper had his hands more than full of other work. When we came back in December Mrs. Mix accompanied us to help until some one comes to take her place. She will be able to give more time to this work and get it on a better footing we hope. The orphanage, too, is under Mrs. Mix's care. It now numbers thirteen children, ranging from five years to as many months. They form a bright and hopeful infant class in Sunday-school.

NAMKHAM — 1893

Rev. M. B. Kirkpatrick, M.D., Mrs. Kirkpatrick.

Dr. Kirkpatrick reports :

In May, 1898, we organized a church with eleven members. Twelve have since been added by baptism and several by letter. At the December communion service there were thirty-five to sit around the Lord's table. From October the church pays the pastor's salary, twenty rupees per month.

School.—In February we secured a teacher and began a school with twelve pupils. We had but 201 rupees 15 annas for school work so have made no effort to increase the number; but others have come in from time to time till now there are eighteen in school, ten day pupils and eight boarders. We study the Bible the first hour every morning. During the year five of the pupils have been baptized and all over ten years of age are Christians. We are looking for them to become the preachers, teachers and Bible women in the near future.

Bazar Meetings.—For several hours every bazar day the large zayat in the bazar is thronged with people from the surrounding villages, and our preachers are faithful in proclaiming the gospel message. We also hold meetings in other bazars as much as we can.

Hospital.—Six days in the week we have a meeting at the hospital with all who may come for medicine or from curiosity. The record for six months shows 3,396 have attended these meetings and 3,785 patients have been treated, about 200 at their homes; 4,389 prescriptions have been furnished.

Out-stations.—In one village near, the people in all but four of the houses have given up heathen worship and want to become Christians.

The church made a Christmas offering and with the money bought the material needed for a house for a preacher and a large room for meeting and a school. The people of the village built the buildings and one of our best preachers has gone to live there and teach them the way of life. His wife has started a little school for the children. This has all been done by the church. Next month we hope to open another out-station in a large bazar town in the upper part of the valley.

Workers.—We have four preachers, four Bible women, one teacher, one hospital assistant and a trained nurse. Hope to have two more preachers soon.

Services.—At the chapel we have a sunrise prayer-meeting every day, and evening worship at our house, where there are usually from twenty-five to forty present. On Lord's day we have a prayer and praise service at 8 A.M. At 11 we have a sermon by the pastor. Sunday-school at 12 o'clock. At 3 P.M. wife has a meeting for the children and mothers, while at the same hour there is a meeting at the house of one of the recent converts. Every week-day a service at the hospital, and every fifth day the bazar meeting.

Bible Study.— Besides the hour of Bible study in the school every day, all through the rains we have a daily class of all the Christian workers, where for an hour and a half we study God's Word.

MYITKYINA—1894

Rev. G. J. Geis, Mrs. Geis.

Mr. Geis reports :

While previous years have been chiefly characterized by seed-sowing, this has been one of sowing and of reaping.

The meetings in town were attended by Kachins, Burmans, and occasionally Europeans. At such times all three languages were used in proclaiming the love of God, while each one called upon the Lord in own tongue. The attendance on Sunday has never been so large.

We opened school with nine pupils and six others came during the term. Eleven of these boys came from heathen parents in the mountains. Their instruction consisted first and foremost in teaching them to read and write the Kachin language and the lessons in the catechism, and secondly Burmese. Knowing that these boys would return to their mountain homes, it was our aim to teach them Bible truths as much as possible and thus, in singing hymns and repeating the lessons learned here, they would be our co-workers in their own villages. Two of the older boys who were baptized last year I had with me on two occasions in the hills and boldly did they testify before their tribes of the saving power of the gospel. I was privileged to baptize two other school boys during the year.

Early in the year the Christian family, which was baptized a year ago with three other families who had given up worshiping evil spirits, founded a Christian village about five miles up the river. Regular services were held there on Sundays, excepting the first Sundays in each month, when all would come to Myitkyina. During the rains I spent several days at different times with them holding meetings, and sometimes a native preacher or one of the school boys would hold meetings for them during the week. The father of one large family has given up smoking opium and on Christmas day I baptized him, his wife and another married couple, making in all six baptisms during the year.

Owing to the building of our new bungalow I could not devote as much time to jungle work as I desired. Still I was able to make two long trips in the hills, one during the hot season and the other after the rains, besides making shorter visits by boat in June, July and August.

ASSAM

Most notable among the results of the year is the restoration to our mission of a region of not a little strategic importance, originally occupied by the pioneer workers in Assam but which they were soon compelled to abandon. Early in 1898 Mr. Paul, being forced to seek a change of climate, opened a work at Dibrugarh. A promising interest has already developed in the station; and in the surrounding district, among the tea-garden workers, a field is opened of almost unlimited possibilities. The song of the reaper followed swiftly upon the work of the sower. A nucleus of four churches has been gathered with a membership of upwards of one hundred. The Triennial Conference, for Assam, which met here in February last, bore strong testimony to the rich promise of the work, and rejoiced greatly in this new fulfillment of the Divine promise: "My word . . . shall not return unto me

void." By the subdividing of the Sibsagor field a station is now occupied at Golohat. The gracious outpouring on all this region of the emigrant Kol peoples still continues. The signs noted a year ago of the dawning of a new day in the Naga work are multiplying; the two churches have become six, and the increase in membership is correspondingly large.

The work in the mission as a whole has moved forward prosperously, the increase in membership being attended by the development of higher ideals in the life of the people. Extension of self-support is indicated on every side.

At Tura serious cases of illness, compelling retirement from the country, have sadly reduced our force of workers. A speedy reinforcement in this great field is an immediate necessity.

SIBSAGOR—1841

Rev. A. K. Gurney, Mrs. Gurney, Rev. C. E. Petrick, Mrs. Petrick.

Mr. Gurney writes :

My report this year is brief. In my revision work I have continued to have the valuable assistance of the head-master of the Normal School, and Henry has been with me since April last, the time of his arrival from Nowgong. I am revising the greater prophets with both the head-master and Henry, and with these two I am confident the work is quite accurately done. Of the greater prophets Isaiah and Jeremiah has been done. This is the final revision. Owing to the difficulty of the work and the necessary absence a part of the time of the head-master, we have not made so much progress in this department as I expected. I am translating the historical books, which are not so difficult as the prophetic books, with Henry alone. This is the first draft of the revision to be gone over afterwards with Henry and the head-master. In this department Joshua, Judges, Ruth, I. Samuel, part of II. Samuel and part of Kings and Chronicles have been revised. I have thought best this year to devote my whole time and energies to this one work of revision, which is of itself important and difficult enough to claim a man's whole time.

Rev. C. E. Petrick reports :

God's blessing has been with us during the year. The work has steadily grown. The most encouraging fact to report is that during the year all churches have become self-supporting. But this does not mean that the churches support their pastors. It only means, no churches need nor receive any financial help in future from America. The pastors of all churches have to work for their living, mostly by farming. Only part of their income comes from the churches. But it is an important step. In future no church of this mission will look for help to the missionary. This we have been praying for and desiring for a long time. Only those preachers who do evangelistic work in the district and have to travel much, get some help from the missionary.

The Kol members of the Sibsagor church, who live all in one village more than three miles from the town, have been organized into a separate church. This has been a very satisfactory arrangement. They built at once a chapel of their own in their village, without any help. They have chosen one of themselves as their pastor and have had good meetings ever since and a Sunday-school regularly conducted.

We have now ten Kol churches and two Assamese churches; five of our number died. We had to exclude four and dismissed seven by letter. But we had the privilege to baptize seventy and received one by letter. So our present membership is 639.

I have been able to do the usual amount of touring. I had the pleasure of being on almost every tour accompanied by my wife.

Sunday-school work has grown slowly. We have now Sunday-schools in five churches. The number of children attending them has grown. The Sibsagor Sunday-school enjoyed the devoted labors of Sisters Morgan and Wilson. Both ladies were a very great help to our work and had made our school a flourishing institution. Our hearts felt very sad when we heard of their transfer to Tura. Since they left, the care of the school has fallen again to my wife.

During the summer I had again a Bible class for preachers and young men.

The completion of the new edition of the New Testament in Assamese has given us again an opportunity to distribute the written word. I have sold quite a number of copies. I never give away any books. Those who want to read them can easily pay for them. People in Assam are not poor. The best buyers of the Assamese New Testament have been our Kol Christians. They are the backbone of our mission work in Upper Assam and I rejoice over the abundant blessings which our labors have had among that interesting people.

NOWGONG — 1841

Rev. P. H. Moore, Mrs. Moore (in America), Rev. P. E. Moore, Mrs. Moore, Rev. J. M. Carvell, Mrs. Carvell, Rev. A. J. Parker, Mrs. Parker, Miss Lolie Daniels.

Rev. P. H. Moore reports :

The following is my report for the past year: During the first quarter of 1898 I was in Calcutta seeing through the press the revised edition of our Assamese New Testament. The stock of the last edition was exhausted. The completion of the work of revision and reprinting, and the fact that New Testament in Assamese is again available, are reasons for gratitude.

Mrs. Moore had faithfully looked after my work during my absence of more than four months; but on my return from Calcutta to Nowgong, I found that she had been overtaxed by the extra duties. She tried a month at Darjiling and was benefited by it. But later on it seemed best for her to go to America for thorough recuperation, so she left Nowgong on the 14th of October for the United States.

Necessarily, work had accumulated for me during my long absence in Calcutta. I undertook a little touring in April and May while the state of the weather permitted; then addressed myself to the arrears of work, which required a long time to bring up to date while carrying on my routine work, especially as I felt considerable reaction after the long, steady pull at the New Testament.

There is not much in the work of the three churches here that calls for special mention in this report. The unordained pastor and evangelist have been kept on in the station church. The grant from the mission towards the support of the evangelist has now been reduced from eight to six rupees per month. This is two-fifths of his pay, and the church pays the other three-fifths, besides the whole pay for its pastor. But as the weekly collections are still largely the personal contributions of the missionaries, the church can not yet be said to be self-supporting. The Sunday-school and weekly prayer-meetings have been carried on regularly and there have been five additions by baptism.

During the year the Udmari Church has secured an unordained preacher; and since June the mission has granted three rupees per month to the church towards his support.

There have been eight additions by baptism to the Udmari Church, and thirteen to the Balijuri Church — a total of twenty-six baptisms in the district this year.

There is no regular Sunday-school either at Udmari or Balijuri. This we very much regret; but I have not yet found out how to maintain Bible teaching there without suitable teachers to carry it on. There are no evangelists here now in mission employ.

An event of great interest to me this year was the appointment of Bro. A. J. Parker to be my associate here at Nowgong. I thank God for this reinforcement. While studying Assamese here in Nowgong for the past two years Mr. Parker has been quietly doing work in English among the educated natives, and has held many meetings for them, preaching to them in English, and distributing to them scriptures and tracts. He is my first male missionary associate in this district for Assamese work, my brother and Mr. Carvell both being engaged in the Mikir work.

As Mr. Carvell has obtained favor of the Lord and secured in Mrs. Carvell (née Miss Alice M. Parker) an efficient associate in the Mikir department, we all, in both Assamese and Mikir work, have occasion for praise and thanksgiving for additions to our working force. We also have reason for gratitude that all our missionaries have been spared from severe illness throughout the year.

The lady missionaries, Miss Daniels and Mrs. Parker (née Miss Alberta Sumner), have been at their work during the year with only a short vacation and a trip to Darjiling. The station school under their supervision is doing good work. I suppose they will send their own report of this and their other work, also that my brother and Mr. Carvell will report for the Mikir work, to which they have attended uninterruptedly throughout the twelve months.

GAUHATI — 1843

Rev. C. D. King, Mrs. King (in America), Rev. C. E. Burdette, Mrs. Burdette, Rev. S. A. D. Boggs, Mrs. Boggs (in America).

It is to be regretted that Mr. Burdette's usual full report of the work on this field is not at hand. Letters received during the year show that it has been continued on the same lines of self-support as in the past. Much time during the year has necessarily been given to building work in restoring the plant of the station to the conditions existing before the great earthquake.

GOALPARA — 1867

Rev. A. E. Stephen, Mrs. Stephen.

Mr. Stephen reports:

During the year the work has gone on day by day, preaching, individual dealing, school teaching and all the other odds and ends which make up the missionary's work among a heathen people. The evangelistic work in the town has been full of interest. Standing at the corner of highways and byways many have listened to the word of life. In the district during the cold season I had a very pleasant time; a large number of markets and villages were visited which heretofore had not been reached by the evangelist or the missionary. The evangelist, Janing, has continued his work throughout the year going from village to village.

The Lord's Day morning and evening services, Sunday-school and weekly prayer-meeting have been conducted regularly during the year. The Holy Spirit has been in those meetings speaking to our hearts and unfolding God's glorious things which he has given us in Christ.

The day school under Lucas is getting on nicely, our numbers are on the increase.

The scripture is taught three times a week to each class so that the boys can get much in a session to help them.

The Lord be praised for all he has done, and may he soon gather out "his sheep" from among the four hundred thousand heathen which are in this district.

TURA — 1876

Rev. M. C. Mason, Mrs. Mason, Rev. E. G. Phillips and Mrs. Phillips in America, Rev. William Dring, Mrs. Dring (in America), Rev. I. E. Munger (in America), Miss Alice J. Rood and Miss Stella H. Mason (in America), Miss Isabella Wilson, Miss Henrietta F. Morgan.

Mr. Mason reports :

This year, as most former years, has brought its changes. Our hearts have been encouraged and they are saddened.

The year opened with eight of us missionaries, supposed to be at Tura — Mr. and Mrs. Phillips, Mr. and Mrs. Dring, Mr. Munger, Miss Rood, Mrs. Mason and myself, only three of whom remain. In March Mr. Phillips began to seek relief for Mrs. Phillips from the tax on her strength by the climate, and continued the same until they at the orders of physicians left for America early in November. Miss Rood having been heavily taxed with sickness and care was called to go with them. Mr. Munger, struggling against adversities of many kinds, continued to January, and was able, I believe, to send a fair report of his work. But he was forced by a council of physicians in Calcutta to sail for America without delay, and he left Jan. 20. We pray for his safe arrival. The transfer of Miss Morgan and Miss Wilson to Tura, while altogether unexpected, has been most providential. They will be able at once to enter into labors of importance.

Churches.— The work of the churches is still encouraging, although the needs of more instruction, more religious literature and other help is very apparent. The unusually large ingathering of converts last year, largely from new and heathen villages, made us anxious lest there would be a reaction and a large falling away this year. Nevertheless, while I think the churches have been awake to the matter of church purity, and more have been excluded than last year, the exclusions are less than for some years before that, and there has been a net gain of 272 members — not a church but has baptized some new converts.

While the past year has been one of need on the part of most of the villages, because of earthquakes, damages, destruction of crops by floods and worms, I believe there has been no falling off of contributions from the field as a whole, although I am not able yet to say exactly what they are. I know, however, that so far there has been no decrease of workers at any point, and that some new laborers have been added to their evangelist's force, so that at present there are thirteen traveling evangelists and assistants supported by these churches.

Foreign Missions.— As mentioned last year one of these evangelists spends his time working for the Rabbas of Goalpara, and another one has spent the year trying to get a footing among the Daflas. This work is hopeful. Although this Garo missionary has not yet learned to use their language well, he seems to be winning for himself a place.

Sunday-schools.— We have not been able to do for our Sunday-schools what ought to be done, but they have not been entirely neglected, and interest has improved. The number of schools has increased fifty per cent, and the attendance more than thirty per cent, so that now there are 71 schools and 3,200 attendants. We are giving more atten-

tion to the children's needs in our periodical, and hope to increase the interest in the care and training of children.

Evangelistic Schools.—These village schools are still, perhaps, the chief evangelistic agency. There has been an increase of twenty schools, and more than five hundred pupils, and through these schools new openings have been made and converts gathered.

Mr. Munger writes :

Before speaking of the Tura Normal Training-school and its workings more in detail, I want to acknowledge the loyal support and help of all the missionaries in this most difficult and trying work. There are now eighty-eight village primary schools throughout the Garo Hills, the teachers for which are furnished from our Normal School in Tura, and the demand is still increasing. In the Normal Department there are four classes representing four years' work. Examinations are held each month. There is also a primary department with a four years' course somewhat in advance of that laid out for the village schools. An annual public examination is held here to determine who may be admitted into the Normal School. The Government also authorizes examinations each year for the passing of which it furnishes support to the successful candidates for three years in the primary school and it gives also scholarships each year to several in the Normal School, thus giving support to five or ten all the time. The mission furnishes support each year to about thirty with the understanding that they will work two hours each morning and that they will teach or preach at the close of their course. It costs about fifteen dollars to support a boy each year. When a boy completes the primary and normal courses, he is supposed to have had eight years of Garo—reading, writing, spelling, arithmetic and scripture; seven years of Bengali—reading, writing, grammar, arithmetic and geography, and three years of English—reading, writing and grammar. From the lowest primary the scriptures are taught daily in every class. During the last year they study the gospels, the life of Christ and the epistles. There is a class in school management, and members of the first class are appointed to go out to the market camping-ground each week and preach. The first class are also given opportunities to preach at the Sunday services and they teach in the Sunday-school occasionally. Each day during the last year of the course they are also required to teach in the primary department. The last hour each Friday afternoon is given to a prayer-meeting. On the first Friday of each month they have a debating or literary society in which they get much help in a practical way in speaking, parliamentary rule and presiding. Vocal music is taught daily by the tonic sol fa system and many can sing new hymns at sight. The following figures may be of interest: Number of schools, 1; native teachers, 4; pupils enrolled during the year—girls, 8, boys, 103; total, 111; number baptized during the year, 3, all Christians but 3; number receiving mission support, 36; number receiving Government support, 6; number self-supporting, 19; number day pupils, 50; number of deaths, 1; number in the first class who go out this year, 9.

The last of November, leaving the school temporarily under the supervision of Mr. Dring, it was my privilege to make a three weeks' tour among our churches and village schools, taking as a helper one of the native evangelists, Thangkan. The missionaries here are unanimous in the opinion that the missionary in charge of the school should spend at least a few weeks touring each year to keep in touch with the nearly one hundred schools and see the merits and defects of the teaching. The chief hindrance to this is that it makes it necessary to close school during the cold season and teach during the hottest weather. On this trip twenty schools were examined, two services were held in

each village, one for the heathen and one for the Christians. There were also two weddings, one was restored to church membership and Thangkan baptized forty-six converts from heathenism. These converts each made a public confession of their faith and at the examination showed evidence of a clear Christian experience, after which they were received for baptism by a vote of their churches, twelve being the largest number of baptisms in any one village.

IMPUR — 1876

Rev. E. W. Clark, Mrs. Clark, Rev. S. A. Perrine, Mrs. Perrine, Rev. F. P. Haggard and Mrs. Haggard (in America).

Mr. Haggard reports :

I am thankful to be able to report to you that the past year has been one of encouragement and progress in my work. It has been a time of hard work, not unattended with some difficulties ; but the Lord has given strength for every duty as it was presented.

During the year considerable work has been done on the compound and an additional room has been built for the bungalow, especially intended for the reception of those who come for conversation, business or to ask for medical attention. As heretofore, I have given only a limited amount of time to administering medicines, feeling that I was neither qualified for nor justified in giving a larger portion to it.

During the year I have been able to do more touring than at any previous time ; and yet more could have been done with profit had funds and time been more abundant.

The work of the churches and evangelists in our field is very encouraging. Four new churches were organized, making a total of six at the close of the year. One hundred and four persons were added to these churches by confession, giving a present membership of one hundred and seventy-seven, or a gain during the year of more than one hundred per cent.

The mere fact of having new churches, with many baptisms, is encouraging ; but the condition and prospect for the early development of those churches affords an occasion for profound thanksgiving. Not that they are already perfect, but that they are beginning to reach out after better and higher things, both as churches and as individual members of the churches. The Christians now have an increasing ambition to dress better, to live better in better houses, and to be cleaner. They have more desire to learn how to read and write, and to use what knowledge and powers they have for God's glory.

The annual association of the churches this year was held with the Impur church the early part of November. At this associational gathering about one hundred and fifty visitors were present, including about one hundred of the Christians.

It was a most delightful, stimulating and instructive series of meetings, the Nagas being delighted to know that it was possible for them, with a little help, to prepare and carry out such a program as was presented. The members of all the committees and nearly all the speakers were Nagas new to such work, but who were able to perform their parts in a remarkably satisfactory manner.

This association is now established as an annual institution, and very much is expected from it as an educational and a spiritual force. Responsibility for its success, and indeed for all the church work, is thrown upon the Christians and churches themselves, since it is the united and earnest desire of the missionaries to develop a true self-support, not simply in money affairs but in all Christian work, and that from the beginning.

Mr. Perrine writes :

The past year has been, as indeed is wholly fitting, the very best of our years in India. Our health has been reasonably good. We have been in better position than ever before to enjoy the full benefits of a life that lies very close alongside the life of our Lord Jesus Christ.

We have tried to carry out the idea that the great commission is a command to all Christians, and that therefore the whole church should be engaged in Christian work. This has been our ideal; not that it is so carried out in America, but because it is the New Testament ideal; and we are striving to forget those things that are "behind"—in America—and are striving for those things that are "before"—in the New Testament. To reach this ideal, in part at least, we have tried to get the whole Christian body to grow not only in grace but in knowledge of our Lord as well. To this end we have had classes for Christian instruction. We have attempted to get them to adopt no less a standard for themselves than that every Christian should be able to read his Bible and find out for himself what are its teachings. This work has been very slow and hard and discouraging; but, while for a time it seemed as if nothing could be accomplished, we now find that more was done than seemed. It has revealed to us that Charles Sumner was right when he said: "No honest, earnest effort in a good cause ever fails."

For the past two years the village schools have been self-supporting in the sense that they receive nothing from the mission. They are supported in part by the Government and partly by themselves. The Government has contributed during the past year 780 rupees for education here; while the Nagas have given directly and indirectly Rs. 439-5 for both their village schools and the training-school. The mission has contributed for the latter school 730 rupees. The village schools are also becoming self-managing and directing so that we feel that a good start is being made towards their self-support.

The training-school has taken, as formerly, my best endeavor during the rainy season. We had hoped to continue well into the winter, but funds failed again, and again we were forced to close in October. Yet, short as the school year of necessity was, a good work was done and a large advance on the former years made. In America, where school work is well established, if one does not wish to "branch out," he can at least follow the "old rut." But where one has not an old rut but must make one he must be very careful that he makes a good one. Herein is our greatest concern, to take the best methods and formulate a thoroughly good system of training for this people. Our educational system for this people is not as yet made—it is simply begun.

The attendance was rather better than formerly, in spite of the fact that a considerable element of the baser sort had to be set adrift. The enthusiasm for education perceptibly increased during the year. Indeed, a revival in "letters"—a sort of Naga Renaissance—was brought about, and that too by a very humble agency, namely, the mere matter of a considerable number of the Naga boys and girls learning to write. It would seem as if this alone would do more to show the Naga people the value of education than all our talk and religious instruction combined. This new interest aroused has given us no small encouragement. We are glad also to note that a number of very vexed and vexing problems were inclined to remain solved and in the background. These are writ painfully large on the tablet of memory and we are not anxious to renew their acquaintance.

The principle of self-government adopted some years ago has been modified and continued. We still insist that each pupil shall support himself or work for at least a part of his support. The plan is not wholly successful but is the best that we have been able to

devise. The teaching of scripture in Naga has not been, to the present, a complete success. Our apparatus is too small. We hope the coming year to be able to use Broadus' Catechism and also to have a good class in English. In these two ways we hope to get abroad some of the fundamental teachings of scripture.

We are glad to be able to report a large number baptized out of the schools. As an evangelical agency education stands shoulder to shoulder with any and all agencies. As a mode of missions, as a method of becoming all things to all men so that thereby some may be saved, it is hard to beat. May the Master use it in the future as in the past.

KOHIMA — 1881

Rev. S. W. Rivenburg, M.D., Mrs. Rivenburg.

Dr. Rivenburg reports :

In reviewing the work of the past year we find many things which have not been as we could wish, but God's mercy has been with us all through. Results, measured by additions, have been disappointing. One only has been baptized and one excluded, so our numbers are the same as a year ago.

Our general health throughout the year has been good. One Sabbath only I was unable to preach. In this land where so many are ill so much I consider this no common blessing.

Our Sabbath services have been about the same as last year as to numbers, but I have felt that a more devout spirit was shown by the worshipers.

Evangelists.—Eight months of the year only one evangelist instead of two as last year, was at work. They travel from village to village preaching the gospel of the kingdom. Sometimes they are welcomed and sometimes not. As a result of this work three (one of a neighboring tribe) it is hoped have been converted but they have not offered themselves for baptism.

The medical work, less than last year from lack of money for medicines, has absorbed the most of my attention during week days. A fair measure of success has been obtained and very many sufferers have been relieved. I greatly enjoy doing this, for results are apparent.

NORTH LAKHIMPUR — 1893

Rev. John Firth, Mrs. Firth.

Mr. Firth reports :

"This has been a bad year for tea!" is the exclamation on the lips of every planter; and judging from the large number of planters, numbers of them of many years standing, who have been removed out of their place, I should say that it has been a bad year for tea planters.

Not in all places where we have labored hard do we see results, but there are many indications of the work of the Spirit among the people. Ninety-five have been baptized and seven restored; twenty-one have been excluded, eight erased, and two have died, leaving our present membership 312.

One new church was organized, making our present number of churches eight. Each church has its own pastor, and this is the most satisfying feature of our work, as by means of this better discipline has been secured and the Christians have been held together.

Joyhing is our largest and also our best church. The members display considerable energy, so that the planter who has been on other gardens where there were Christian

coolies of other denominations, says that these are a new sort of Christian coolies such as he has not seen before; that these take an interest in their religion and keep their chapel clean. The pastor, who is supported by the church, has led more people to Christ during the year than any one of our evangelists who are supported by the Missionary Union. Twenty-five were baptized at Joyhing.

The most remarkable work of grace during the year has been at Udmari, where so much hard work has been done by the missionaries for several years past and where the people displayed such an astonishing indifference. This year the hearts of many are being softened and they are coming to the Savior. Eighteen have been baptized there and others are waiting.

Three night schools were carried on in tea gardens, each of them being taught by the pastor. One of these was composed of boys, one of boys and men, and the other of men only. The lessons were in reading, writing, singing, Bible history, and they were all taught the way of salvation. Most of the men were converted, though none of them have been baptized yet.

Daphla Work.—Nine months ago the Garo Baptists sent a missionary to open work among the Daphlas. Already he has made himself at home among them and has started a school in one village. If this work is continued no doubt good results will follow.

UKRUL—1896

Rev. Wm. Pettigrew, Mrs. Pettigrew.

Mr. Pettigrew reports :

The work here is progressing slowly but surely. No baptisms can be reported, but interest in the things of God has been seen, and especially among the schoolboys is there a hope for something more than interest in the near future, as to them the gospel story is being daily unfolded. The missionary and his wife are conscious of many failures, and need the prayers of the church that wisdom may be given them to carry on the work as the Master would wish it done.

The School at Ukrul.—The same number of schoolboys were on the school roll during the year. The Tangkhal Naga boys of the two villages have been regular in attendance, and their progress is very satisfactory. Nine boys are now in the third class, and they are very anxious to extend their knowledge of things. There is, no doubt, still the thought of material advantage in their minds; but it is hoped the spirit of the Lord will work in their hearts when a fuller knowledge of the gospel is received. Manipuri has been introduced, and this with their own language comprises the two chief subjects taught in the school. The Sunday-school has been regularly conducted. Owing to delay in printing the Catechism this book is not yet in the scholar's hands. It is hoped the year 1899 will see this accomplished, and much learned by them from it.

The Schools in the Valley.—The valley was visited three times for inspection: in April, September and December. At the annual examination in December twenty-seven entered but only eight passed. This was due a great deal to the cholera epidemic during May, June and July. For three months all the schools were practically closed. Two new schools were opened during the year, making a total of ten, excluding the Middle English School in the capital and the school at Ukrul.

Medical Work.—Hardly a day has passed during the past year but what some one or other has come for medicines. It is estimated between four and five thousand died of cholera in this native state during last year. For more than four months not a soul from

any other village or from the capital came in the direction of this village. Through it all the Lord was a comforter and a deliverer.

DIBRUGARH — 1898.

Rev. Joseph Paul, Mrs. Paul.

Mr. Paul reports :

Work at Dibrugarh was begun in January, 1898. But owing to the work and traveling connected with the removal of our goods and bungalow from Pathalipam not much was done until the end of February, when three persons, who had for some time been under instruction, were publicly baptized in the Brahmaputra river. These, with four believers who had already been baptized, were organized into a little church. Three others have since been added by letter. Much preaching has been done in the bazars and about twelve hundred portions of scriptures and tracts have been sold. Thousands of leaflets have also been gratuitously distributed. There are in the town at the present time six persons who may be termed inquirers, one of these a young Brahman.

When the cold season commenced I began work on some of the tea gardens of the district. In this work I believe I can see the guiding hand of Providence and the demonstration of the Holy Spirit's power and wisdom.

Though I had made the acquaintance of some of the planters, evangelistic work was not begun on any of the gardens until the 13th of October, when two Nagpuri preachers, whom Brother Petrick kindly lent me, joined me in an earnest prayer-meeting at a Dak bungalow. God heard those prayers. I became acquainted with some of the managers of large gardens, and at the right moment asked their permission to preach the gospel to their laborers, which in most cases was granted, and within a few days I had access to more than thirty-four thousand.

Without the help of these two preachers I could have done but little. With them a start was made which has resulted in the baptism of eighty-two persons, the organization of four small churches with a membership of ninety-two, including accepted candidates for baptism. The total number of church members on the field is 102. The total number of adult adherents is 114.

Thus far we have but begun to work a small section of this subdivision, namely, the Dibrugarh subdivision of the Lakhimpur district. It is a large and promising field.

I wish to place on record my sincere appreciation of the great work done in the parts of India from which these tea-garden laborers have been imported, by the German Lutheran and other missionaries who lived, labored and died, perhaps only seeing by faith the sheaves which we are gathering into the garner.

GOLOGHAT — 1898

Rev. O. L. Swanson, Mrs. Swanson.

Mr. Swanson reports :

Gologhat is a subdivision of Sibsagor district, and up to the year of 1898 had been a part of the Sibsagor mission field ; but it now comes into the history of the Assam mission as a separate station.

My first tour here was made from the middle of January until the latter part of February, when I, together with a few native workers, visited several of the great tea estates in the district.

In the station of Gologhat we preached in the bazar to hundreds and thousands of

Assamese villagers who come in to trade there every week, sold gospels, and distributed as many tracts as I had with me.

At Mokrung tea estate I stopped for three days, and preached every day in the coolie lines. The power of the gospel was manifested in that I on Sunday, Jan. 30, baptized twenty-two converts. On Monday morning before leaving I baptized nine more believers. So the result here was that thirty-one persons were converted and baptized.

At Rangajan tea estate I found two baptized Christians from Midnapore. At this place we preached and prayed, and on Sunday, Feb. 5, baptized four new believers.

At Dygroon tea estate we stopped a few days, and made the way of salvation known, and four persons were baptized there, and among these four one man who had a little education, who at once began to hold meetings and do Christian work at the hours when he was not working on the garden. Other gardens and villagers were visited, but as immediate results were not shown I pass them by in my report.

The next tour was made in March and April, when the same work was repeated. Again we had the privilege of seeing the heathen leave their false worship and turn to the living God. At this time I organized the new converts into churches, when they elected their pastors and deacons, and forty persons were added to the churches by baptism.

While at North Lakhimpur I made two more trips to this side, during which time I visited the churches and succeeded in securing a compound and began arranging for the erection of a bungalow.

My family and I left North Lakhimpur on the 21st of September, and on the first of October I was ready to begin building a bungalow.

From my former experience I knew the way to get things done quickly and cheap was to have the upper hand in all the work myself. Consequently, two months after, we were able to occupy one room, and at the end of three months the whole work was completed, so I am again at liberty to give my whole time to evangelistic work.

Reviewing the past year, we have cause to praise the Lord in that we have been permitted to baptize ninety-nine persons, mostly out from heathenism, who have been organized into four churches.

INDIA

The year entered upon with painful forebodings has revealed more than ordinary occasion for thanksgiving to God. The scourge of famine was not finally broken until the fall rains; but so signally has the blessing of God honored the benevolent offerings from the home churches and wise leadership upon the field, that no instance of death from hunger, or from disease resulting from hunger, is reported from any family connected with our mission. The story of this deliverance as given below will be found of absorbing interest. As in a former experience the problem was successfully solved of affording relief without promoting dependence or furnishing temptation to unguine Christian profession. The wise beneficence and practical business energy shown in this work have won profound respect from all classes of the people. The emphasis which the peril of the year lends to the movement to give more lasting relief to the poverty of our Telugu people by the promotion of industrial training, can hardly be strengthened by any word of ours.

The progress of our work under depressing conditions has been remarkable, some advance being reported even in the development of self-support. The more

western stations, less affected by the famine, record the year as one of the most notable in their history. In the eastern fields postponement of confession in baptism has purposely been encouraged, but reports of large accessions are now at hand.

Letters received since the meeting of the Telugu Conference, held as the year was closing, indicate that the occasion was a very Pentecostal experience. While attended by deeply painful confessions from trusted native workers, it revealed such conviction of sin and such contrition of spirit as showed that in very truth God is working among this people, and that by the development of a profounder spiritual life he would lead in the way everlasting.

NELLORE — 1840

Rev. David Downie, D.D., Mrs. Downie, Rev. F. H. Levering and Mrs. Levering, M.D. (in America), Miss Mary D. Faye, Miss Katherine Darmstadt, Miss Francis M. Tencate, Miss Lillian V. Wagner,

Dr. Downie reports :

For many reasons the past year has been one of the most blessed of our lives. At its beginning we were on board the steamer returning from our memorable visit to Pasteur Institute, Paris. Much as we needed the rest and bracing sea air after the fearful strain, even the fast P. & O. "Egypt" was much too slow for us, so impatient were we to get back to our beloved Nellore work and people. But we need not have been so impatient, for we found all well and the work prospering.

Our Churches.—Considering that there has been great distress, amounting almost to famine, all over our field, the churches have made very fair progress. One new church has been added, that at Rebala—a little jungle village ten miles northwest of Nellore. Although a feeble band they knew how to call a pastor, selecting one of the best preachers we had. Like many another minister both here and at home, he did not feel specially flattered with the call; he thought his talents demanded something better. But he finally consented to go. It is too soon yet to predict what the success will be, but so far he is doing well.

Our Schools.—These have continued under the able superintendence of Miss Darmstadt, assisted by our daughter Annie. Decided progress has been made in all directions, especially in the line of self-support. The fees collected from parents and guardians amounted to Rs. 705-7-10; fees from other stations for support of children from those stations, Rs. 1,066-8-0; Government grants, Rs. 2,291-15-11; special gifts from friends in India, Rs. 207-13; appropriation from the Society, Rs. 3,345-0-0. It will thus be seen that so far as we are concerned, a good deal more than half the income came from this country. How much of the 1,066 rupees received from other stations came from home we do not know, but we feel confident that with a little effort on the part of the missionaries a considerable amount could be collected from the parents of the children. The children have to be supported when they are at home, and it does not seem much of a hardship if we insist that they shall give in fees at least half what it would cost to keep them in food at home, not to speak of clothes, books and tuition.

The Bible is taught one hour each day in every class. Twelve of the pupils have been baptized during the year. Eleven girls graduated from the Normal school. Three pupils passed the lower secondary examination and the general results of the schools were fair.

Zenana Work.—This work has been in the care of our daughter Minnie. The number of houses visited has varied a good deal owing to changes and sickness in town. With much to discourage, there have been some hopeful signs. There have been a few cases that looked like hopeful conversions, but none have come out and confessed Christ.

Medical Work.—The number of new patients treated at the dispensary was: New cases, 3,437; old cases, 4,819; in-patients, 66; total, 8,322. The new doctor's house was finished in October and occupied in November. This left the main hospital building free to be occupied by in-patients; but just as the plant was ready for efficient work, Dr. Levering's health gave out and the hospital had to be closed on December 15. This was most unfortunate, but as no new doctor came from America, there seemed to be no other course open. We hear that a new doctor has been secured and is expected out in the coming fall.

Personals.—Our two daughters having put in five years of faithful service, had expected to return to America for a year or two, but circumstances did not seem to favor this. The younger volunteered to stay another year, but Annie, who would also be glad to stay, has been ordered home by her physician and must go, or run a serious risk of nervous prostration. We are glad and thankful that Minnie can stay another year. We had the pleasure of welcoming the Misses Tencate and Wagner, the former for school work and the latter for the hospital.

On the whole we have much cause for gratitude to God for all his wonderful love and mercy. There has been ample cause for humiliation, but there has also been great cause for rejoicing. There has been abundant evidence that God was with us by his Holy Spirit. To him be all the praise and glory.

Mr. Levering reports:

For about two weeks during the month of January, 1898, owing to Dr. Downie's absence on account of his health, I had charge of the station.

When the conference closed one year ago I went on tour to the southeastern portion of the field. The absence of Dr. Downie made it necessary to stay in communication with Nellore in order that I could return promptly if necessary. For that reason our camp was kept at Venkatachellam Chattram, Gurindipudi, Kaditipalle and villages along the line of the railroads. When this tour ended the camp was taken to the west of Nellore and reached Podalakur. The preachers have often worked in and about this village, but the people are slow of heart to believe and there are no Christians in the place.

Using Podalakur as a center we visited many villages—some near and some at a considerable distance from the camp. There was more or less cholera in a number of the villages and there were a few cases in the village in which we were camped. The presence of cholera always renders touring difficult, for the people are very much afraid of the scourge.

The people heard the preached word, but their devotion to the religion in which they were born renders them slow to yield their hearts to Christ and acknowledge their faith in him.

When I have been in the station it has been my practice to accompany the preachers on Sunday afternoons into the streets and bazars to preach. I have gone with them from time to time on week-day evenings upon the same service.

The absence of Mr. Dudley during the months of October and November seemed to render it necessary that some one should occupy his pulpit and care for the membership of the English Church in Madras. I was requested by Mr. Dudley to take that work

during the month of October and to arrange for continuing the work during the month of November. The care of this church fell to my hands during October and for one Sabbath in the month of November.

I have visited the churches in Rebala and Razupatem once or twice at the time the people held their *nellasaries* in those places.

Since the first of October the care of the village schools has fallen to me.

ONGOLE — 1866

Rev. J. E. Clough, D.D., Mrs. Clough in Germany, Prof. L. E. Martin, Mrs. Martin, Rev. J. M. Baker, Mrs. Baker, Miss Sarah Kelly, Miss Amelia E. Dessa, Miss L. Bertha Kühlen.

Dr. Clough reports :

The year 1898 will long be remembered by the missionaries as one which began with dark forebodings. A famine seemed to be inevitable, and hundreds of the very poor people were beginning to wander about, singly and in groups, begging for something to eat, for they said they were starving. Their looks did not belie their words. The mission workers, also, who, upon going away from the quarterly meeting early in October for six instead of three months, thus volunteered to forego their pay for the first three months of 1898 in order to save the station from closing the financial year in September with a debt, began to be in sore distress. About this time, a delegation of the leading workers came to the missionary in charge of the station and represented their situation to him, but about all this he well knew before they came. However, he had to say plainly that, while he sympathized with them and would like to help them, yet he had no money, and in fact had already borrowed a considerable sum in the bazar. Still they persisted and asked him over and over again what they should do. He told them to cast their burdens on the Lord, trust him, and go back to their work to live or die, as God might permit, at their posts. But this did not satisfy them. Finally, he turned to I. Kings and read to them the seventeenth chapter—how the Lord sustained and upheld Elijah in the time of famine. This comforted them somewhat, and they went away to hold a prayer-meeting and to continue in prayer until God should give them light as to what they should do. From about ten o'clock in the morning until noon, and, again, at two o'clock in the afternoon, the meeting was held in front of the missionary's office and the supplicants sat upon mats on the ground. They read and re-read the seventeenth chapter of I. Kings, talked about it, and prayed, but, while all acknowledged that there was only one thing to do—trust in God and hope for the best—yet they lacked courage. At about four o'clock, while the prayers were still being offered, a crow came flying over the place where they were seated and, when overhead, dropped a fish—a hitherto unheard-of incident in Ongole—about six inches long. It fell within a yard of where one of the number was sitting. He picked it up and showed it to the others, for all had heard it fall, and immediately they all believed that God had heard their prayers and that they would be fed. Soon afterwards they went away to their villages and no more complaints were heard from them, although they, except perhaps a few, received no mission money until the first of April.

Soon after the incident above related, the Executive Engineer of the Ongole Division, Bezwada-Madras Railway, made known that he wanted about 450,000 cubic feet of broken stone ballast from the Ongole hills. A contract was at once taken to furnish this, and by the first of February, one thousand poor people, more or less, were at work getting good rates for their labor, while beggars were rarely seen except at the quarry and there as

wage-earners. Before this contract was finished another was taken to furnish 1,500,000 cubic feet of laterite gravel at Annabrole, ten miles northeast of Ongole. Work on this was begun early in April, and from five hundred to two thousand were daily employed until September first, when rains came quite extensively and all the coolies, although the times were yet hard, were anxious to go away to their homes. During all the time from the first of February until the first of September, everyone who was able to work even a little had work to do, and the rates were such that well persons or even families working together could earn sufficient food to live upon. The same coolies, however, did not remain long at one time at the quarries. After working for a few days, those who had become somewhat strong and had been able to lay up a rupee or so, went away to their homes and others of the family or relatives came to take their places. Thus they were going and coming by tens and twenties every day. Although the laborers at the relief camps were unaccustomed to dig with crowbars and spades and were barefooted, yet, only one slight accident was allowed to happen to any of the coolies and that wound was well in a few weeks. I should also say that not a single case of cholera occurred in the relief camps, although in villages here and there it occasionally came from time to time. Moreover, so far as I have heard, no one connected with the Ongole mission, either at Ongole or at Annabrole, died while the relief work was going on. As we had no medical officer, and as we admitted to our work all classes and castes, regardless of age or sex or condition, this seemed to me little, if any, less than a miracle. On these relief works the *maistries*, or head men, were all Christians, and the most of them were Christian preachers and teachers. My own tent was under a large banyan tree near the Annabrole quarry for five months, and I was in it, personally looking after the work at the quarry and after the workmen and their families in camp, perhaps one-third of the time until the last of June, when my health so far failed that the Executive Engineer in charge kindly gave me permission to go away for eight days, but declined to grant me a longer furlough as the work and the coolies, he said, needed my personal superintendence. Those few days gave me a rest, four days of which were spent in Bangalore, and I came back much invigorated and was able to give the necessary superintendence until the contracts were closed. Perhaps I should say that, on account of frequent showers of rain, we were not able to furnish the whole 1,500,000 cubic feet of ballast, but, by the terms of the contract, I was permitted to honorably withdraw from the work at any time by giving one month's notice.

We did not undertake to do much evangelistic work which required touring, for most of the poor people, who would hear us gladly, were away from home or were too hungry and distressed to think much about anything except about what would keep their bodies alive. It should also be said that we did not, as a rule, receive any converts for baptism during the year. A few, however, 165 in all, were baptized, they being exceptions to the rule. Notwithstanding this, much preaching was done and practical Christianity was lived in the daily life of the mission workers and the missionaries, and I have good reason to believe that Christianity never stood here on a higher pedestal in the minds of all classes and castes than it did at the end of 1898. I can truthfully say that, despite the excessive work, the great responsibility, and the exposure to the sun during almost the entire year, and without any let-up save three or four days in Bangalore when on the leave before mentioned, I have been able to be on duty and, I am thankful to say, closed the year in perfect health.

Village Schools.—Notwithstanding the exceedingly hard times, not to say famine, most of the village schools have been continued during the year with a fair degree of success. Some of the teachers, however, who were unable to sustain themselves longer,

came away to the relief camps at Ongole and Amnabrole. The total number of village schools at the closing of the year under review was 194. These are now suffering from a dearth of teachers, for, by the urgent representation of the educational officers, twenty-four are undergoing training in the Government Training-school and in the session school at Ongole. The prospect that they will be more efficient teachers by their sojourn in these schools makes us more reconciled.

Native Preachers.—Early in the year and soon after the ballast contract work was begun at Amnabrole, I invited most of the native pastors and evangelists to find out who among their flocks could not earn their livelihood for themselves and their little ones at home. I asked them to gather all such together and bring them in person to Ongole and, later, to Amnabrole, remain with them, teach them to work, care for the sick, give them courage, etc., etc. About thirty nobly responded to this appeal and turned over the immediate charge of their churches and congregations to intelligent laymen. The village teachers came and faithfully stayed at their posts until the work was closed on the first of September. The other preachers either had some private means of supporting themselves and their families or the members of their flocks were able to provide for their necessities and thus keep them at their posts. To make a long story short, I want to record, as many of us in Ongole believe, that not only cholera and small-pox were kept from being epidemic, but, also, that all other diseases were almost wholly prevented from entering our mission field. The famine, which looked so foreboding at the beginning of the year, was kept under control, and, to the best of my knowledge and belief, not a single Christian nor even a member of a Christian family died of hunger or of a disease brought on by hunger during the year. Truly we can say: "The Lord hath done great things for us, whereof we are glad."

Sunday-schools.—Sunday-schools have been maintained with varied success in most of the villages where we have Christian teachers. Our central school at Ongole has been sustained as in the previous years. The number of teachers in this school is forty-five and the average attendance has been about seven hundred. An average of about two thousand verses of scripture are recited at each session of the school. Sunday-schools have also been maintained in the caste girls' schools. Since the departure of Mrs. Kelly these have been superintended by Miss Kelly, the average attendance being about twenty-five in each school. In the branch school, feeder to the high school, in the center of the town, Miss Dessa has had two Sunday-schools, one in Telugu and the other in English. An interesting department of the main Sunday-school, numbering about fifty, is composed mostly of the children of the Wudda and Golla divisions of the Sudra caste. It is safe to say that these children are making a commendable progress and are no longer the uncouth, rude urchins of two or three years ago. This little school shows what may be done by kindness and persistence in well-doing.

Telugu Service.—Concerning this we have a report similar to previous years. Every Sunday morning, after our Sunday-school, we have had a Telugu sermon in the mission chapel by the missionary or by one of the five assistant pastors. At this service there are usually from six hundred to seven hundred persons. The attendance at our quarterly meetings is much larger, and sometimes even requires an overflow meeting under the trees near the chapel. Every Sunday afternoon we have a workers' prayer-meeting at three o'clock. This meeting is attended by about thirty young men, teachers in our various schools, the older members of the Christian Endeavor Society connected with the college, and the twenty women in Miss Kuhlen's training-school for Bible workers. After half an hour spent in prayer, these all go out by twos and threes to the villages and hamlets

within a radius of four miles of the station. English service has also been maintained during college term-time throughout the year. This service heretofore has been under the direction of Professors Martin and Baker.

Miss Sarah Kelly.—On account of the very high prices of grain and the insufficient appropriation to meet the requirements of her boarding-school for girls, Miss Kelly's responsibilities and cares have been very great, but she knew where to go for help and that One did not disappoint her. The 246 girls and nineteen teachers under her care were glad to aid her, as shown in the fact that the girls volunteered to live on two-thirds rations and the teachers worked on a considerably reduced salary. Thus she was able to close a successful year educationally with thanksgiving to God for his goodness. A few of the girls have been sick, but none of them seriously, and death has been kept away not only from the girls but from the teachers also. Stress has been laid upon the religious instruction of the girls.

Training-school for Mistresses.—This school went on with a good degree of success during the year, and is almost fully supported by grants-in-aid from Government. From this school, twenty appeared for the method examination and twelve passed; nineteen were sent up for the practical test and eighteen passed. The practicing school kept in connection with this contains seventy-one pupils. These are taught up to the Government third standard examination by four Christian young women. Miss Kelly has also a Boys' and Girls' School, consisting of twenty boys and twenty girls, which is now amalgamated with the practicing department and thus increases its strength. On Sundays most of these children attend Sunday-school.

Miss Kelly's Night School, taught by three teachers, is attended by twenty-one women. Of these, two passed the first standard, five the third standard, five the fourth standard, and the others are in the alphabetic class and have not yet been examined.

Miss A. E. Dessa.—Miss Dessa's Lower Secondary School for Boys has steadily gone on its way under some discouragements. At the end of the year the school numbered only 105. The decrease was partly due to the fact that the boys, to save expense, were all required to go to Camp Amnabrole and take care of themselves at the ballast quarry for a month or two. Rather than do this a few went away to their homes, but those that remained at the relief camp, under their teachers as foremen, did well and saved some money. At different times cholera, non-epidemic, took away two from the school. These cases caused a temporary panic and a few other boys had to be sent away. The results of the examinations were satisfactory; of the seventy-six sent up fifty-nine passed. Eighteen of the members of this school during the year were baptised upon profession of faith in Jesus Christ as their Savior. Besides this lower secondary school, Miss Dessa has a night school, taught by three teachers, which has numbered as high as fifty-six scholars; of these, twenty passed the required examinations. Her branch school in the town has numbered as high as 120 pupils with four teachers. Twenty-two of these, however, for various reasons, left and joined the Hindu High School which has been lately opened. The boys of this school all attend Sunday-school, sometimes as many as seventy-eight being present, but the average attendance throughout the year was forty-five. The Mohammedan School for Girls has been continued during the year under two teachers; the highest attendance numbered forty girls. With a good degree of success a Sunday-school has been maintained in connection with this. The average attendance during the year was forty-five but the total number on the roll was 123.

Mrs. E. M. Kelly.—During a part of the year 1898 Mrs. Kelly had the superintend.

ence of the three caste girls' schools, attended by 280 children and taught by seven teachers. Besides the caste girls' schools she had another school for girls in Kavadi-palam, Ongole, which contains eighty scholars mostly the children of Christians. Eight other hamlet schools in as many different villages or hamlets, attended by 245 boys and girls, claimed and had no little of her attention. In April she turned over the charge of all her work and went away to a distant city, where she now resides. Much of the work that she left has been taken up by Miss Gratia Clough and Miss Kuhlen, each of them superintending four hamlet schools and the former the Kavadi-palam Girls' School in addition. The work done by my daughter, Gratia, is a labor of love, for she has no pecuniary compensation whatever. Yet, besides superintending efficiently the five hamlet schools, she aids me much in my office work in the correspondence department. The caste girls' schools had not had much superintendence but from now on Mrs. Martin will take charge of them.

Miss L. B. Kuhlen.—On account of the partial famine caused by the hard times, Miss Kuhlen did not personally undertake any evangelistic work that required touring, but she has found what may turn out to be a better way for using her limited time and strength. It is not always the missionary who tries to do the most *personal* preaching who is the most efficient missionary. To teach others to work, to set them at it and to keep them at it, is perhaps the most telling work of the ideal missionary. Beloved Dr. Jewett, when I first came to India, often said to me: "John, don't do anything in India yourself which, after teaching others, if patient, you can get them to do even fairly well." This theme might well be enlarged upon. The little school for training Bible-women, which was started in April, 1897, with only five women, increased to fifteen before the end of the year, and at the close of 1898 twenty women were taught in secular studies by two teachers. These teachers also give instruction in elementary Bible subjects, but Miss Kuhlen has, and no doubt rightly, considered it her vocation to teach the Bible mainly herself, and this, together with the superintendence and care of so many women, some of whom have small children, has required much time and patience. At the annual examination held in September, four passed in the second standard and twelve in the first standard. Considering their age, Miss Kuhlen and we all feel much encouraged. The Bible Training-school women go out every Sunday afternoon and hold meetings in about six or seven different places. They also often go with Miss Kuhlen to her appointments and sometimes, also, with her experienced Bible-women. Prayer-meetings are held usually three times a week, and Miss Kuhlen makes a specialty of teaching the women our sweet gospel hymns. Besides work in the town of Ongole, meetings have been held by Miss Kuhlen, usually accompanied by her Bible-women, five days of each week during the year, in six different villages from one to five miles from Ongole. These meetings, which are especially for females, are ordinarily attended by from thirty to fifty women. Thus 250 to 300 are weekly coming into personal contact with the missionary and her devoted assistants, and are steadily and very perceptibly growing in many Christian graces and in a marked degree show the elevating power of the gospel.

Bible-women.—Connected with the Ongole mission, besides the two women who work especially under Miss Kuhlen's direction, there are in all forty-four Bible-women and assistant Bible-women. Two of these labor in and about Ongole, the others live in some twenty different villages from ten to fifty miles from the station. All work as in years gone by and I have nothing but good to say about them. Three, however, finished their course and went away to be with Jesus, whom they so earnestly preached. One married a good Christian layman of the Kanigiri mission station field and left mission service.

Besides the Bible-women at actual work, there are twenty other devoted women who we believe are called to be workers in the Master's vineyard, studying in the Bible Training-school for Women under Miss Kühlen's personal supervision. One of the number whom we all loved much died very suddenly a few months ago. She left two small children, one of whom is now in the school—a bright, intelligent little girl about eight years old.

Industrial School.—The Industrial School which we have mentioned as much needed is not yet a fact, but I am glad to say that money for this greatly desired object is being rapidly collected in America and will, within the next few months, no doubt be made available for the erection of the necessary buildings. The "small beginnings" mentioned in my last report have been continued. These are not, however, a part of our regular mission work, but are private enterprises intended to "Hold the Fort" until the American Baptist Missionary Union shall say: "Go ahead." We hope that this order will soon be given.

The American Baptist Mission College

Principal Martin reports :

Again it becomes my duty to report upon the condition and work of the high school and college. The year 1898, while not marked by any very great progress nor by any very serious reverses, has been a year of steady advancement. The good hand of the Lord has been with us to lead us over some hard places, and the Spirit has given us evidences that He is ready to bless us, whereof we are glad.

Personal.—A few words of a personal nature may be allowed. In my last report I mentioned the fact of Mrs. Martin's leaving Ongole for a long stay at Ootacamund, hoping thereby to regain her health. She remained on the hills for more than half the year, coming down only in the latter part of July. Being deprived, as she was, of many of the comforts and conveniences of even a missionary's home on the plains, the long stay became very wearisome to her, and especially as she was separated for part of the time from her husband and children. The extended rest seems to have done her much good, however, for she has better health and more strength now than she has had for several years. I was absent from Ongole a few weeks at the beginning of the year and also for three months, from the latter part of March to the latter part of June, to enjoy a period of rest at Ootacamund. My own health has been excellent throughout the year. In November, 1897, in order to get Mrs. Martin and the children away from the noise and confusion always present in the house so near the college, and also to make room for the college classes and thus relieve the crowded condition of the school-building, we left the college compound and have since been occupying what is known as the old Fort Bungalow, where the superintendent of the technical school is to be located.

Teachers.—There was but one new teacher engaged during the year. Mr. K. Ramakrishna Row was employed temporarily to take the place in the third form, left vacant by the promotions consequent upon the dismissal of the man, mentioned in my last report, who was found guilty of immoral and unprofessional conduct. Mr. Ramakrishna Row, who has since been confirmed in the position, has passed one of the branches for the B. A. degree and is preparing himself in the remaining subjects. In January, 1898, Mr. Ramaswami Sastri passed the B. A. degree examination in Sanskrit. The work carried by the teachers has been very much the same as it was in 1897.

In Bible, Mr. Baker had the combined college classes, and also took the fifth form four

hours per week. I took the Bible of the sixth form, and Mrs. Baker took the fourth form in the same subject until about September, when she had to give it up on account of poor health. The other classes in Bible were taken by Mr. Roger and Mr. Titus.

Mr. Baker took some of the English and also the physiology in the college classes. I took the balance of the English in the senior class and also the mathematics of the same class. Mr. Wood had history and geography and also the translation of the higher classes; Mr. Cornelius, the balance of the English and mathematics of the college classes, and some of the English of the school department; and Mr. Palmer, the science and the balance of the mathematics of the higher school classes. Nearly all the teaching, except in Telugu, from the fifth form upwards is done by Christian men.

Enrolment.—The total enrolment for the year fell from 366 in 1897 to 357 in 1898. There were, I think, two main reasons for this. The first was the very severe scarcity and threatened famine which, during all the first months of the year, bore so heavily upon all branches of mission work. As it did not seem wise to reduce the fees, there were no doubt many Hindu boys who could not find the necessary means to continue their studies. The other main reason was the starting of a Hindu school in the town, which, by working upon the prejudices of the parents, succeeded in drawing away some of our pupils. This rival school, which was started up in March, at first aspired to teach as high as the fifth form, but the upper secondary department collapsed soon after the opening of the second session. On account of the high prices of grain we were unable to assist all the worthy Christian boys who were prepared to come to us. Nevertheless, by the hearty coöperation and assistance of some of the missionaries, we succeeded in bringing up the number of the Christians from 143 to 154, the highest number yet reached in any one year.

The following table gives a comparative view for the last three years of the total enrolment during each year:

College Department:							1896	1897	1898
Christians	.	.	.	.	.	.	3		1
Hindus	.	.	.	.	.	.	5	7	14
Upper Secondary Department:									
Christians	.	.	.	.	.	.	35	38	43
Hindus	.	.	.	.	.	.	61	63	53
Mohammedans	.	.	.	.	.	.	1	3	4
Lower Secondary Department:									
Christians	.	.	.	.	.	.	112	105	110
Hindus	.	.	.	.	.	.	138	143	127
Mohammedans	.	.	.	.	.	.	9	7	5

There were eighty-three new admissions during the year, of whom forty were Christians, forty Hindus and three Mohammedans. On account of the decreased number of non-Christians there was a corresponding decrease in the income from fees, from 2,366 rupees in 1897 to 2,071 rupees in 1898.

Examinations.—The results of the Lower Secondary Examination were very disappointing. Thirty pupils of the third form appeared for the examination, and of these only eight passed. The class was divided into two sections. One of these sections did fairly well, as six of those who passed were from this section. The teacher who was responsible for the work of the other section, realizing the patent fact that pedagogy was not his forte, resigned his position soon after the close of the year, and his place has been filled by a

trained graduate from the Teachers' College, Saidapet. Of those who passed three were Christians and five were Hindus. Quite a number of pupils from the higher classes appeared for this examination, but the results have not yet been announced.

For the Matriculation Examination nineteen candidates were sent up from the sixth form of the school. Of the thirteen Hindus included in this number four came out successful, and of the six Christians two succeeded in passing. We are especially pleased over the success of these two Christians, for they are the first from our own Christian people to pass in several years. Of the four Hindus, three were Brahmans and one Sudra.

For the First Arts Examination all of the six students in the class were allowed to appear, but only two of them succeeded in satisfying the examiners. All of those who appeared were Hindus and Brahmans.

Building.—After further consideration it was decided that it would be better to change somewhat the way in which the grant for building should be expended. The overcrowded condition of the school building made more class-rooms very necessary, and sanction was received from Boston to enlarge the school building by raising the north wing of the present structure another story. Plans and estimates were drawn up in proper form and were submitted to the Director of Public Instruction for his approval in order that we may obtain the customary grant from Government for the building. We have been waiting as patiently as possible for the documents to have the necessary amount of red tape attached, and to be ground out of the official mill. Only today, Feb. 13, has the long looked-for approval been received.

Meanwhile, teak timber has been purchased, and partly prepared for the wood work, steel girders have been procured from England, and some other preliminary work has been done, so that we may now press forward with the work as fast as Indian ideas will allow.

While waiting for permission to go on with the main work, we have been proceeding with some of the other projects. The walls of a new three-roomed dormitory for the Christian students have been raised and are ready for the roof. The much-needed repairs on the principal's bungalow were taken in hand towards the close of the year, and at the time of writing have been almost completed. A *pukka* wall about the college compound was begun which will be an ornament to the property and serve as well a most useful purpose when completed. As we were digging the trench for the foundation of this wall we came upon a bed of fairly good building stone, of considerable extent and lying within two feet of the surface. The stone is easily quarried. I have let the contract at four annas per cubic yard. This reduces the price to about a third of the cost of stone from the hill, and makes the cost of laying up a wall in mortar not much more than one in mud would otherwise have been. This quarry will be of use not only for the wall, but it will be of immense service for any buildings we may erect in the future. We find the stone constantly growing better as we go down. No small amount of my time and thought has been expended upon these matters.

The Calendar.—Just after the close of the year we brought out the first calendar of the institution. Being the first one of its kind we have issued, it required considerable thought and time, the most of which, however, was furnished by Mr. Baker. We shall place it in the hands of those who are interested in our work, and trust it will be of service to missionaries and others, and help to make the work of the college better known.

RAMAPATAM — 1869

Rev. J. Heinrichs and Mrs. Heinrichs in America, Rev. W. L. Ferguson, Mrs. Ferguson,
Rev. R. R. Williams, D.D. and Mrs. Williams in America.

Mr. Ferguson reports :

The Seminary.— On April 1 Mr. Heinrichs, who is now on furlough in America, gave over charge of the work, and after the close of the school year sailed with his family for Germany. Since that time there has been but one family to carry on the work formerly done by two. It is needless to say that the year has been more than full of activities. However, the usual amount of work has been done by the students in classes, and the subjects taught by Mr Heinrichs have been divided between Mrs. Ferguson and myself. She has taught two hours daily since the opening of the school year in July, her subjects being Ecclesiology and the Life of Christ. The progress of the various classes has been generally good, and in a few individual cases students have presented perfect examination papers. The enrolment for the year is somewhat less than formerly owing to the operation of the new rules pertaining to entrance.

The Day and Boarding-school.— This is under the care of Mrs. Ferguson and has shown good results in the examination and inspection just passed. Out of forty-nine pupils presented for the test only eight failed to pass; and of the forty-one who passed a considerable number did so "with merit." Of the class sent to Kundakur for the primary examination so good a statement cannot be made, only five out of ten pupils passing. Mrs. Ferguson has taught one hour daily in this school also. The amount collected in fees exceeds that of previous years.

The Field.— In January, February and March I did what touring was possible after each week's work in class-room was over, going to the principal villages and spending Sunday in tent, preaching, baptizing and administering the Lord's Supper, returning to Ramapatam in time to begin the new week's work. Some of these trips were very enjoyable and fruitful; but frequently it was difficult to turn the people's thoughts away from the distress occasioned by the failure of the monsoon and the consequent scarcity of food which they were experiencing.

The Relief Work.— This was begun in July and continued as long as real distress was apparent. Not all who came were helped, only the most needy and then a limited number out of each family, exceptions always being made for widows and their children. Nearly all classes came to the work in the compound and as many as 175 persons daily were employed digging cactus, making mats, ropes and baskets, whitewashing, etc. After the copious rains in October and November, gifts and loans for seed grains were made to about one hundred of our Christians who have some lands and property.

The Church.— Mr. Jedda Daniel who for some years had taught in the Seminary, has been called as pastor of the church and field. He spends the greater part of his time in going from village to village preaching and inquiring into the needs and condition of the people. He has been of great assistance in the distribution of relief and has been instrumental in straightening out difficulties and disputes in different parts of the field. He is now engaged in a canvass of the entire church roll, inquiring as to the whereabouts and Christian character of each believer on the whole field. It is hoped that greater zeal will be shown by the Christians as a result of his preaching and efforts. The church is aided ten rupees per mensem at present.

ALLUR—1873

Rev. W. S. Davis, Mrs. Davis.

Mr. Davis reports:

The year 1898 has been one of pleasure and profit, I believe, to all connected with the work on the Allur field.

Our baptisms have not been many, but that does not always tell the whole story. I have done about three months' touring. We spent the most of our time among the Madigas though we did not overlook the others. I was anxious to have a break made among the Madigas, and to that end asked for and received from Brother Brock several workers from that caste. They did faithful work for about eight months, when they got homesick and left me. I am trusting that the seed sown by them, as well as by ourselves, will bring forth fruit and thus bring about the desired break.

During the whole year cholera has hindered our work to a great degree. It stopped our touring, broke up our Bible studies, and kept our preachers confined to their villages for two and three months at a time. As the village of Allur has had its whole share of the disease, I have had to be in the midst of it, and one day saw and administered medicine to fifteen cases. We have given out a great deal of medicine.

The people have been on the verge of famine during the whole year, and some of them in actual want. But during the year the Lord has wonderfully blessed and kept us, for which we are very thankful.

There has been a great cry for land among our Christians and the other poor people. During the year I have been trying to obtain for them the much desired land. By the kindness of the Collector, Mr. Scott, and the Assistant Collector, Mr. Campbell, the land has been sanctioned, and I am only waiting now for the Deputy Collector to go with me to make the allotments.

There is in all about two hundred and seventy-five acres, to be divided into three-acre lots. The native Christians have been saying: "Give us land and we will support the gospel in our midst." This may test it. The preachers have done faithful work as far as the strict quarantine regulations between villages would allow.

The Sudras give a better hearing to the Word than do the outcastes, but it is as a Hindu government official told me only a few days ago, "the great wall of caste whose foundation is laid so deep that it seems to be impossible to uproot it." Men cannot, but God can. Our station work has been as last year. Service on the compound Sunday morning, and usually in Malla Pallem in the evening. Prayer-meeting, when cholera would permit, in Malla Pallem every Tuesday for the women, and Friday for all who would attend.

Our Sunday-school is usually well attended, considering that we have to depend on the people outside the compound, as we have no schools from which to swell our numbers. Mrs. Davis' class alone has fifty members, with an average attendance of thirty-five. It is rather a hard lot to look at, as some have hardly one-quarter of a yard of cloth to cover them, and that is not always of the cleanest, but they all have souls to save and Christ died to save them.

SECUNDERABAD—1875

Rev. W. B. Boggs, D.D., Mrs. Boggs, Miss R. E. Pinney.

Dr. Boggs writes:

To the praise of God we thankfully report continued good health and unnumbered mercies. No epidemic disease has come among the Christians, the dreaded plague has kept far away, the famine has passed and there is a prospect of good crops.

We have noticed with gladness an unwonted readiness on the part of the people to listen to the gospel. This is manifest among all classes, but especially among the caste people. The preachers and others have worked earnestly and faithfully and their labors have been blessed.

It has been the best year we have had since coming to the Deccan, and closes with a bright and hopeful prospect. Forty-two persons have been baptized on profession of personal faith in Christ,—twenty-nine Telugus and thirteen English,—and a specially encouraging feature is that among the twenty-nine Telugu converts eight or ten *new* villages are represented.

An effort has been begun to secure a monthly contribution, however small, from every member. For the present, among the poor people out in the villages, the offerings will be exceedingly small, but the people will be gradually getting into the habit of giving.

Efforts have been continued for months past to obtain the sanction of the military authorities for the erection of a new chapel. We are happy to report that sanction has at last been granted and now we wish to commence building as soon as possible. We need the chapel very much.

A Society of Christian Endeavor has recently been organized among the Telugu young people, with twenty-eight members, and it promises to be a benefit to the members and a help to the church.

While the year has not been without some very bitter trials, yet the consolations have far exceeded the trials, and the work is dearer and the prospect more encouraging than ever before. To God be all the praise!

KURNOOL—1876

Rev. W. A. Stanton, Mrs. Stanton.

Mr. Stanton reports :

The past year has witnessed the accomplishment of many long-cherished hopes and plans.

Boarding-schools.—Year by year we have been raising the grade of our boys' boarding-school to meet the requirements of our field. From the beginning of last year we secured the services of an exceptionally capable head-master of fifteen years' experience as a teacher in a mission school, and opened the third form, thus establishing a complete lower secondary school. From the beginning of the year Hindu boys flocked to our school in large numbers, many leaving the municipal high school to come to us. The building became so crowded that in June we separated the primary department from the lower secondary, opening a primary school in the very heart of the town. This led to large accessions to the primary department. We closed the year with fifty-eight Hindu boys in attendance in the lower secondary school and sixty-one in the primary school. All Hindu boys have been required to pay fees, the amount received from this source for the year being Rs. 658-2-6. More than sixty per cent of the cost of the teaching staff in the lower secondary department has been met by fees alone. Having thus more than an hundred Hindu boys, many of them of the highest caste, under our direct influence, we have taken every means available to sow the good seed of the kingdom in their young hearts. In the lower secondary department Rev. Henry Kanakiah, the pastor of the Kurnool Church, is the Bible teacher. He is peculiarly fitted for the work. An hour every day for each class is spent in the study of the Bible, and frequent examinations are held. Many of the boys evince a deep interest in the truth, and we are praying more earnestly that our

school may be a place where they shall learn above all of Jesus and become his disciples. There have been forty-two Christian boys in our boarding-school during the year, and we have been exceedingly gratified with the position they have taken in their classes with the Hindu boys and have sought to make them feel the responsibility of their position as Christians.

The girls' boarding-school has had a quiet but prosperous year. The spiritual life of the children of both schools has been warm and healthy. A general children's meeting is held every Wednesday afternoon and a meeting for the little ones on Sunday afternoon. We are happy to report eight baptisms from the boarding-schools during the year.

Churches.—The Kurnool Church has had the most prosperous year in its history. Three Sunday-schools have been opened in different parts of the town and are regularly conducted by members of the church. Every Sunday afternoon the gospel is preached in the adjacent villages by the pastor, accompanied by the boarding-school boys. A preacher has been stationed in one of the needy portions of the town to assist the pastor in evangelistic work and the two together are seeking most earnestly to win people for the Lord here in Kurnool. We are thankful to say that the first fruits have been already won. An old man in one of the hamlets and a man and his wife from the sweeper caste have been baptized.

The Atmakur Church has had a more prosperous year. In March last, after the harvest offerings were gathered in, the church voted to support its pastor, and we are thankful to say that it has done so with the exception of two months during the hardest time of the year. The church is united and is moving on, we believe, to better things.

The Gudur Church,—the infant church on our field,—organized November, 1897, has exceeded all our expectations and far outstripped the older churches. From the first the met church voted to assume the entire support of its pastor. This it has fully done and all church expenses besides. The contributions for the year have been more than 70 rupees.

Congregations.—The chief work among our Christians this past year has been along the line of self-support. We reported year before last the beginning of a movement among our people in this direction. We should like to record now what has actually been accomplished. As stated in our report of 1897, we first induced the Christians to pledge a tenth, or at least *some* proportion of their income to the Lord. We did not make self-support the objective point, but urged *their duty as Christians to give to the Lord of that which he had given to them*. We found this appeal to work most powerfully, and pledges were made by the whole body of our Christians. During the harvest-time, in the months of March and April last, we went from village to village and had a glorious ingathering. Very little money was given. Almost all was in kind. We collected on this tour the sum total of Rs. 123-8-0.

We have been permitted to baptize ninety-four persons this past year on profession of their faith in Christ. This number, while not quite as large as the previous year, represents a substantial increase, and brings the total number of Christians on our field to 706. The gospel has entered into five new villages and these new centers are among the brightest spots on our field. We have also had the great joy of baptizing our first Sudra convert, and our prayer is that he may be the first fruits of a great ingathering from this important class.

Village Schools.—One of the most important events of the year in its bearing on our work, and one which gave us unfeigned joy, was the sending forth of five of our brightest boarding-school boys into the work as village school-teachers. We have thus been enabled

to increase our village schools from eleven to eighteen and the pupils from 167 to 394. We are filled with gratitude to God as we see our long-cherished hopes for the increase of workers on this needy field beginning to be fulfilled and the first reinforcements actually sent to "the front."

As we review all these great results and see what God has wrought in our midst during the past year, our hearts are lifted up in praise and gratitude to him. Our faith is quickened, and we feel like saying with Caleb of old: "Let us go up and possess the land, for we are well able to overcome it."

MADRAS — 1878

Rev. A. H. Curtis, Mrs. Curtis, Rev. T. P. Dudley, Jr., and Mrs. Dudley (in England),
Miss Mary M. Day, Miss S. I. Kurtz.

We regret that no report of the various departments of our mission work in Madras has been received.

HANAMAKONDA

Rev. J. S. Timpany, M.D., Mrs. Timpany.

Dr. Timpany reports:

The Field.—Owing to the same reasons as last year only one tour has been made by the missionary. These reasons are the continuance of repair and building work and the press of an ever-increasing medical work.

Churches.—The number of churches on the field remains the same as last year — four. The station church is still caring for itself without any help from the society, and we look forward to the time when it will be able to do without the contributions of the missionaries, as that is our idea of self-supporting churches.

The three out-station churches are giving more than ever before. Since the beginning of the new financial year I have adopted a new plan with these churches. After having the members canvassed to see how much they would give regularly towards the support of the preachers in charge of the churches, the salaries of the helpers were reduced by the amounts promised, which they collect from the Christians. We cannot count our Christians by the thousands, as some of our stations can, but in proportion to numbers and wealth I think the gifts of our Christians compare favorably with any of our stations.

We have had a good number of applicants for baptism, but only three have been baptized, as we deemed it wise to have the other candidates wait.

School Work.—We have had two schools in operation throughout the year, and another village school was opened for six months and then closed on account of the illness of the teacher. In the school work as well as in other departments we are pushing self-support.

Our station day-school and one at Warangal have been kept up throughout the year and have done good work, considering the difficulties under which they have been conducted. For six months my wife was obliged to be away in the hills and so her work in the schools devolved upon me. Owing to building and medical work, with my regular station work, I was unable to devote much time to the schools. The results of the examinations, both in the station and Warangal schools, justify the raising of the standards of the schools, so we begin next year with two complete lower primary schools. This may sound small as compared with some of our stations where education is well advanced, but when we remember that two years ago we had no station school, we feel that our attainments are not to be despised.

Medical Work.—During this year I have had a still greater range of diseases to treat than before. Owing to the fact that I had no hospital, I formerly avoided difficult cases. The time came, however, when, trusting in the Lord for help and guidance, I had to unsheath my knives and other instruments and try to relieve, so far as possible, the suffering ones who came to me. As I look back over the past months and recall the many serious cases I have had and the success with which I have met, I can merely thank the Lord for his goodness in helping me through.

The surgical cases have outnumbered the medical. In July we amputated a man's leg on our side veranda, and I was subsequently called twice to the Government hospital to assist in amputation cases.

The greatest hindrance I have is the lack of a hospital. The people will not go to the Government hospital, but will come to me, and even though they know I use the knife they show little fear. Our need for a hospital has become apparent to the people here, and they have not only suggested our building one, but have offered to help in raising the funds. A subscription list was started recently and though only a few have yet seen it, almost three hundred rupees have been promised. Several others have expressed a willingness to give whose names we have not yet received. To this I shall be glad to add any amounts friends may choose to send me for this work.

One encouraging feature in this work is that during the past year we have received for medicines and treatments almost as much as we have spent, so that notwithstanding all our charitable work, the medical work has been almost self-supporting. As in the past, so now, we believe the medical work is helping the general work much.

CUMBUM — 1882

Rev. John Newcomb, Mrs. Newcomb.

Mr. Newcomb reports :

I am indeed thankful to report that the year under review closed in the midst of harvest and plenty in the land. The southwest monsoon coming in July brought a good supply of water to our beautiful tank which irrigates ten thousand acres of rice fields. This area, with the fields of dry cultivation covering the Cumbum valley, at once furnished labor and daily bread to the starving multitudes. As India is subject to these periodical famines, and every hot season the poor people realize more or less distress, our Christians know what it means to pray for "daily bread."

Touring.—While I greatly desired to spend much time on the field among the churches and congregations, owing to the famine-stricken condition of the people, the constant cry for bread and no funds at my disposal to relieve their pitiful distress, I found it wiser to remain at headquarters till the times became better. Besides paying frequent visits to the villages in the vicinity of the mission compound I spent three weeks after the northeast monsoon in November, on tour in the northeast and southwest portions of the field, and was greatly gratified at the spiritual condition of the Christians, especially so at Giddlore, where I found them in a state of revival, and with two Sudra families in regular attendance at the church services showing great signs of repentance toward God and faith in his Son.

Schools.—Some of the village schools were closed because of the inability of the Christians to care for the teachers, but now that times are better they are reopening. The station boarding-school, containing many of the pupils of the upper primary and lower secondary schools, continues under the charge of Mrs. Newcomb. The lower secondary school has done exceedingly well: out of fifteen boys and girls sent up in the

second form (sixth standard), twelve were successful, and out of twenty-six in the first form nineteen were successful. The Director of Public Instruction has recognized the school up to the second form, and we hope from February next to have a full grade middle school. The Inspector who examined the second form was quite sanguine of some of the pupils passing the lower secondary examination in December next. This school is the only one of its grade in this part of India in a radius of sixty-five miles. Out of nearly two hundred pupils attending our station schools forty-two are Hindus and Mohammedans. Any of these who are in the higher classes pay monthly fees. All attend the morning Bible instruction and prayers.

VINUKONDA—1883

Rev. Frank Kurtz, Mrs. Kurtz, Miss Erika A. Bergman (in America), Miss Anna M. Linker, Miss Dorcas Whitaker.

Mr. Kurtz reports :

The first part of the year on this field was full of distress and many of the poor people left their homes and were wandering about the country in search of employment. The missionary and preachers touring among the villages continued to get good hearings from the caste people. The meetings in the Christian hamlets were not well attended as so many were absent from home. Cholera was also bad for nine months of the year and many Christians suffered from it. One hundred and forty-two of our numbers died during the year, the largest number ever reported. A number of people under discipline since last year, after repeated warnings, have been excluded for idolatry. The number of exclusions has consequently been larger than in any previous year. The famine and cholera have been a real test of character. It is remarkable that so few have fallen away among so many thousands. Additions by baptism have been small. Nine school children and one man from the heathen community were baptized.

The station services have been as usual. The Sunday-school reports the largest attendance in its history, but the church attendance has not yet regained the average previous to the famine. Three prayer-meetings are maintained weekly and on Sunday afternoons Bible-women, preachers and missionaries go to the bazar and near villages to preach.

During the latter part of the year we have devoted some time to the Mohammedans. One of their preachers came here and invited us to meet him in a discussion. As one result the Mohammedans have heard more of the gospel than ever before. The Telugu edition of Dr. Rouse's tracts for Mohammedans came just at the right time and has been largely read.

The schools are in a somewhat better condition than last year. Every Christian child can now attend school and few need walk more than two miles. In one village Government has opened a school for outcastes and the mission school there has been discontinued. There are now three such schools where Christian children can attend and we hope more will be opened. More pupils are now attending the village Sunday-schools and better instruction is being given.

There was an increased attendance in the boarding-school as twelve girls were received from Bapatla. Examinations came very early, so the results were not so good as they otherwise would have been. Eight pupils passed the fourth standard and two the fifth standard. In Ongole two of our boys passed the fourth standard in English and six others are studying in the high school. Four boys are also taking the normal course in Bapatla. The fees received have slightly increased during the year. On account of the

small rainfall for the last three years our compound wells have been dry half of the year, so we were obliged to draw water in barrels for the school at considerable expense. Crops are good and the price of grains is reasonable, but we are threatened with another water famine.

The cash contributions have been small this year, but have improved with the good crops which are now being harvested. The workers resumed the giving of the tenth in October and we are trying to raise a yearly contribution of a rupee per house.

NURSARAVAPETTA — 1883

Rev. William Powell, Mrs. Powell (in England), Miss Helen D. Newcomb (in America).

Mr. Powell's report has not been received.

BAPATLA — 1883

Rev. W. C. Owen, Mrs. Owen and Miss Lucy H. Booker (in America).

No report has been received from Mr. Owen up to the time of going to press.

UDAYAGIRI — 1885

Rev. W. R. Manley and Mrs. Manley (in America), Rev. F. W. Stait, Mrs. Stait.

Mr. Stait writes, mentioning first his work at Podili :

During the five months in which I was in charge of the work a Sunday-school was organized with a regular attendance of about ninety per Sunday, a weekly prayer-meeting, a teachers' class and a temperance society were organized. Half of the Podili district was visited by me in the touring season, and, most important, I have been greatly blessed in the study of the language, having made satisfactory progress.

Our work at Udayagiri is very promising; but there is little to say in a report from me, as Mr. Hankins has had charge during the past months and has done a fine work, even in that short period. The people have given us a kind welcome and all looks well for the future.

PALMUR — 1885

Rev. Elbert Chute, Mrs. Chute.

Mr. E. Chute reports :

During the former part of the year while many of the poor among us were feeling the distress of famine, two kind friends in India sent us famine relief funds to the amount of 150 rupees. This money we used in the most economical manner possible to supply work for the distressed. After making many thousands of bricks we sold them and thus by using the same funds over and over again we were able to help many of the poor along until the falling of the monsoon rains.

Water is very scarce in many villages. We had to buy water in one of the villages we visited on our last tour. Some villages must necessarily suffer considerably for water before the coming of the next monsoon.

The church services have been carried on regularly during the year. Samson Rungiah, the pastor, has not only been faithful and untiring in his duties as pastor, but has also taken charge of and done the work of the head teacher in our boarding-school. The church has, notwithstanding, paid his full salary of sixteen rupees per month besides all of the other necessary expenses of the church.

The meetings of the Young People's Union have been regularly maintained each Friday evening with much interest and profit.

A weekly service in English has also been maintained for the benefit of the English-speaking people of the station which, judging from the attendance, has been much appreciated. Much interest has been taken in the evangelistic work of the station.

The missionary with several of his preachers has made a number of tours in different parts of the field, spending four and one-half months in camp and preaching one or more times in 220 different villages; Mrs. Chute with her Bible-woman accompanied us a part of this time. The word of truth has been faithfully preached over a large part of the field and much good seed has been sown from which we have reason to believe that we shall reap an abundant harvest.

Much good and faithful work has been done by the teachers in the boarding-school. The missionary, besides attending to the other duties of the station during the hot and rainy seasons, when evangelistic work could not be prosecuted to good advantage in the district, taught in the boarding-school about four hours daily. Many of the pupils have been led to the Savior during the year and have confessed him in baptism. The most advanced class is composed of ten Christian pupils, each of whom are preparing for preaching or teaching. They have each made excellent progress in their studies.

We have established three new district schools during the year while one has been discontinued. The attendance in some of the district schools has not been all that could be desired. It is difficult to impress the lower classes with the importance of education; many of them can see but little advantage in sending their children to school, except the food and clothing they receive while attending the boarding-school, and as these are not given in the district schools but little interest is taken in the regular attendance of their children. Yet in some of the schools the attendance has kept up fairly well and much good instruction has been given.

NALGONDA — 1890

Rev. A. Friesen and Mrs. Friesen in America, Rev. A. J. Hübert, Mrs. Hübert, Rev. H. Unruh, Mrs. Unruh, Mrs. Lorena M. Breed, M.D., Miss E. F. Edgerton.

In the absence of Mr. Friesen no report of this interesting work has come to hand.

KANIGIRI — 1892

Rev. Geo. H. Brock, Mrs. Brock (in America), Rev. J. A. Curtis, Mrs. Curtis (in America).

The ravages of famine have been more severe on this field during the year than in any other portion of the Telugu mission. The year has been one of distress and anxiety, now happily relieved by the rains. Mr. Brock's report is as follows:

The tale of our year's work is soon told. Suffering, hunger, starvation, death; homes broken up, houses broken down; debts incurred, despondency created, congregations and schools scattered form a partial record of the ruin of 1898 on this field by the famine.

Then came the twin scourge, cholera, with all of its terrors, carrying off a great many of the poor starved creatures who had no strength to withstand the dread disease. Then the heavy monsoon rains came and, while bringing hope and joy to all, a great many whose houses had become roofless felt the hardship keenly. But the longest lane has a turn and the two years of distress came to an end. After the rains the fields were soon covered with a green, fresh verdure that gladdened the eye as well as the heart. The

cattle began to pick up at once. The long cry for food from the emaciated people gradually ceased.

The touring stopped early in the year as it seemed only an aggravation to go among the distressed people and not to have the means to help them. Almost all our plans received a set-back. Collections for our large church completely stopped. Discussion on self-support had to be dropped. The Christians could not build school-houses. We perhaps were over-cautious about baptizing converts from the heathen. Daily I had delegations from the villages pleading for help, and this has been the hardest experience I have had since coming to India seven years ago. But it was not all blue: I have learned to love and respect the staff of mission workers as never before. They one and all suffered, as they depend largely on the people for their food, but they did not put their burdens on me.

Christians in America, Canada, England, Africa and India nobly came to our help, while the native Christians of India and Burma responded right royally to our appeal. Some six thousand rupees (about two thousand dollars) in all were sent to me to distribute. Thousands of Christians, Hindus and Mohammedans were helped to food, clothes and seed grain. The outcaste people learned to dig their own wells (a thing unknown before) and so they have been taught lessons in self-help.

We sent thirteen teachers and preachers to other stations. We set apart a preacher to go to a part of our field where there is yet not a solitary Christian, and the good part of it is that he is supported by our local Home Mission Society, which was organized last year. Great enthusiasm has been manifested in this.

We put in the foundations for our large church, which is to be sixty by forty-eight feet, and almost all the 500 rupees were given by the Christians two years ago. We have stopped until more money comes.

An industrial school was opened and we have made tables, chairs, benches, etc., in a cabinet line. Six persons, five of whom are Christians, have been employed and are learning to use tools. We made necessary alterations on our bungalow, built some out-houses, dug a good well, and put up a wall across our lot. Most of this we were able to do with famine money.

Thirty-one were baptized. Others have requested baptism. On a short tour in December we were simply astonished at the reception given to us by the heathen caste people and were delighted to find the Christians taking fresh courage. Already school-houses are building and subscriptions toward the church building fund are coming in, and the outlook is as bright as it can be.

KAVALI—1893

Rev. E. Bullard, Mrs. Bullard.

Mr. Bullard writes:

The spiritual part of our work has been carried on with a good degree of earnestness throughout the year, but we have yet to look for the dawn of the day when heathen ignorance, error and sin, now so prevalent, shall give place to the light and blessedness of Christian civilization. Some souls, however, have found the light and have come out on the Lord's side. Only fourteen were baptized during the year, but in all probability, had the means for more evangelistic work been available, this small number would have been much greater. Besides the distress and sickness already spoken of, the insufficiency of mission funds has been so great that to tour much has been quite impossible. Nor could we

attempt more work through native helpers for the same reason. The preachers on this field have for several months past reported between two and three hundred inquirers and upwards of forty candidates for baptism; but more visiting by the missionary and encouragement to take the decided stand is needed before these will be likely to come forward. The opposition and the prejudice against Christianity on this field is very great, but it is yielding, we believe, to the gospel as fast as could be expected under the circumstances.

A few good native workers are much needed. All of our present helpers have already more work than they can do and the greater part of the population by far have had as yet almost nothing done for their spiritual salvation. One preacher cannot preach the gospel regularly to more than one thousand people, surely, yet there are more than one hundred thousand people on this field and only eight or nine preachers.

KUNDAKUR — 1893

Rev. Wheeler Boggess, Mrs. Boggess.

Mr. Boggess reports :

This year I have been out on tour less than three months, but the work has not seemed to suffer. Many times when I have planned to go out among the villages unexpected hindrances have kept me at the station. Until it became evident that these were from the Lord, and that he had work for me to do in the town of Kundakur and in other places outside of my field, these hindrances were far from welcome. During this time very many of the higher caste people and officials frequently came to talk on spiritual things. In the bazar, too, the people seemed more ready to hear than usual, so the burden of staying at home grew lighter with each freshening of the work immediately about me.

During the year the Lord has given us twenty-three new converts. Lest many should seek Christianity for the loaves and fishes, we spread the warning that none of those who should be baptized during famine times should receive any help from the funds that might come for the poor. These twenty-three came in the face of this warning, so we have good reason for believing in the purity of their motives.

Additional progress is seen in another church recently organized in one of the villages. The plan of organization is extremely simple and as near the New Testament examples as we can come. In another village the people are ready to ask for letters of dismissal from the Kundakur Church in order to start one of their own. In these places the zeal of the people has taken new brightness, which is very encouraging to the missionary.

It is now two years since self-support was started in this field, and we can only offer praise to God for the results that have accrued. There have been more converts than in previous years. Notwithstanding the famine both the schools have kept up, and in several other villages there is a decided hunger for education, and that, too, because of a desire to read the Word of God. Beside this we must record that none of the four preachers whose salaries were stopped two years ago have ceased their preaching; nor do they seem to have suffered loss in temporal things. They are still as well or better clothed than the majority of the Christians.

ATMAKUR — 1893

Rev. I. S. Hankins, Mrs. Hankins.

Mr. Hankins' report of the work on this field has not been received.

PODILI—1894

Rev. A. C. Fuller (in America).

In the absence of Mr. Fuller this work has been in the hands, first of Mr. Stait and later of Dr. Clough of Ongole. Mr. Stait's letter from Udayagiri speaks hopefully of the work.

DARSI—1894

This field is still without a missionary, and the work is under the care of Dr. Clough of Ongole.

SATTANAPALLI—1894

Mr. W. E. Boggs and Mrs. Boggs (in America), Rev. W. E. Hopkins, Mrs. Hopkins.

Mr. Hopkins writes of his work first at Gudwal and afterward at Sattanapalli.

GUDWAL.—Another year of changes. After three years at Palmur, we were relieved in October last by the return of Rev. E. Chute from furlough, and transferred to Gudwal with instructions to first take a thorough rest at some hill station. We chose Ootacamund, where I remained with my family until the holidays and then returned to my work.

Gudwal is the capital of an old state ruled by a petty rajah (king) now tributary to the Nizam's Government of Hyderabad. It is the southern portion of the Palmur field and has hitherto been worked from Palmur. The Gudwal field alone covers 1,500 square miles and has a population of more than a quarter of a million with about three hundred Christians. The Palmur field is one hundred miles square, contains ten taluks (or sub-districts) and had at the census of 1892 a population of above half a million souls. The nearest point of the Gudwal field is fifty miles from Palmur and separated from the latter field by the Kistna river, which is impassable for three or four months in the year.

My work on the field during the six months is scarcely worth mentioning, and yet I have experienced enough wear and tear to satisfy the most zealous. My helpers—evangelists and teachers—have worked well. I regard their persevering labors during my absence and amid the uncertainties and changes of the time as deserving of high appreciation. I have no statistics to offer, but perhaps it is not too much to hope that when the reckoning time comes they will be credited with some of the sheaves harvested by others who follow them. We are all rejoiced at the tokens of blessing which Brother Chute reports. God bless and encourage both sowers and reapers.

SATTANAPALLI.—I have entered a portion of the old Ongole territory. Already I find Christians who were baptized by Dr. Clough. I hear successively the names of Clough, Powell, Maplesden, Burditt, Boggs. This is my first contact with the early work of our mission, the first fruits from the seed-sowing of Dr. Day and Dr. Jewett, and it is with peculiar interest that I enter upon the service. How shall I find these Christians? Many of the 1,100 members are of the great in-gathering of twenty years ago. Where do they stand? God grant me a discerning spirit that I may really minister!

Mr. Boggs left the field in the end of March, himself worn and ill; his family no better. I spent but three days on the field with him and that six weeks before he left. Perhaps this may not appear a sufficient reason for my failure to secure data for complete statistics; nevertheless, I have not the facts required, consequently cannot furnish them. There are, however, abundant tokens of blessing. I baptized an interesting company of converts for Mr. Boggs when here in February. The work appears to be in good condition.

A large number of our Christians suffered from hunger during the hot season and up to November even. The rains came late. But the drought at last gave way to floods, idleness and hunger were relieved by work, and the year closed amid abundant harvest scenes. I never saw a more wonderful transformation of any section of country. From parched brown to delicious richness of green; from barrenness to abundant and fruitful crops; from drought to pools of water. I was enabled to relieve some poor here by the use of 256 rupees. Many are still burdened with debt contracted for actual food during famine.

I spent a Sunday at Panidem—one of our largest villages—soon after my arrival here. The Christians there are comparatively well to do. They are abundantly able to support a pastor and teacher and their families. I pointed out to them the following plan, by which I am sure they could easily do it: that each family keep in their house a grain pot or box, set apart as God's box, and when the grain for each day's food is measured out one measure be cast into God's box for his work. At the end of each month let the contents of these boxes be brought out, sold, and the money be placed in the church treasury for the support of the work.

It was my privilege during the year to visit North India—to *view the land* from Bombay to Calcutta, from Madras to Peshawar, the gateway through which mighty armies have marched to conquer this land; the door, too, through which ancient kings passed to the land of the Christ and returned, bringing with them fragments of truth—faint gleams of light. I have stood beside the crumbling temples upon the banks of the sacred Ganges and marked the towering churches of Christ which overshadow that stream; have witnessed the abominations of heathen priests from whom its deluded victims are now turning by thousands to the Holy One of Israel and the purity of his worship; I have stood within the mountain fastnesses of the Himalayas and there* beneath the shadow of the eternal snows, have turned my gaze from the blinded Buddhist at his prayer-wheel to snow-capped Kunchinga, God's "tabernacle for the sun," all glorious with the morning light, and as the golden floods poured in through this door to four kingdoms,† gratefully acknowledged my hope in the Sun of Righteousness, whose tabernacle God hath already set in India and whose light has illumined and warmed into life myriads of darkened souls. Saints of God, hope in Jesus Christ! His gospel is transforming India. It is conquering the land. These kingdoms will soon be the Christ's. Now is the day of conquest—today! Give your loyal support—yourselves and your substance—to the service of the Lord of Hosts for victory today!

OOTACAMUND—1895

Rev. John McLaurin, Mrs. McLaurin, Mrs. Lavinia P. Pearce.

Dr. McLaurin reports :

With the leave of the Executive Committee we moved early in the year from Bangalore to Ootacamund, and early in November, with the consent of the trustees, we took up our abode in Holmwood, Coonoor. The change has very materially improved my health. The larger part of this year has been spent upon the Commentary, and the Acts of the Apostles and part of John's gospel have been done; and except for the change of plan proposed in Dr. Duncan's letter of July 29, 1898, John's gospel would have been completed.

The work in connection with The Telugu Baptist Publication Society has been carried on as usual and requires a good deal of time and labor. *The Telugu Baptist* has been changed from the magazine to the newspaper form. This change increases the reading

* Darjeeling. † Sikkim, Nepal, Tibet and Bhotan.

space while slightly reducing the expense of printing. The editorial staff has done unusually well this year. We have also enlarged the scope of the paper; we give world-wide news, both secular and religious.

During December I visited Kanigiri, Markapur, Vinukonda, Gurzala, Sattanapalli, Bapatla and Narasaraopet. My purpose was to see the new stations, the buildings, the fields; to have fellowship with the missionary; to talk with him about his needs, his people, the state of feeling among the heathen, etc. I wanted to get near him and his workers and Christians. The whole tour was a great joy. The missionaries I found all alive and in love with their work and their people. The workers I found in many cases intelligent, alert, and thirsting for God's Word. The most hopeful feature was the way in which the majority of the workers responded to the demands of God's Word, even when contrary to their most cherished traditions. I traveled 280 miles by cart, or ricksha, 20 by boat and 1,350 by rail. I conducted 31 services in 23 days, secured 120 subscriptions to *The Telugu Baptist*, and attended the Telugu Convention at Narasaraopet and the Missionary Conference at Ramapatam. The Telugu Convention was altogether in the hands of representatives from the Telugu churches. It was orderly, masterly and brimful of inspiration and hope. In visiting the stations I gave Bible readings on self-examination, God's purposes in conversion, the sources of Christian life and equipment, and Christian giving and self-support. The last I only gave when specially requested by the missionary. These subjects were searching and were brought close home, and the majority responded heartily. The Holy Spirit is evidently working in the hearts of very many. Compared with some years, baptisms are few, and some are apostatizing; but the workers are growing in wisdom and grace and are beginning to realize that India must be evangelized by her own children. I saw but few of the people, but they too are feeling the pulsating life which will awaken India. The seething cauldron of India is much agitated these days and much froth is on the surface, but it is the Lord Jesus who is tending the fires and "He shall be satisfied" with the result.

I wish also to acknowledge the invaluable assistance rendered during the year by Mr. A. P. Veeraswamy, my worthy and faithful assistant.

Mrs. Pearce writes :

There has been progress made in the work at this station during the year 1898. We have had six baptisms, and there has been a marked spiritual growth among some of the members of our church.

Two more of our boys are learning trades, and we have still two others who are ready to be "apprenticed" as soon as funds will allow. These eight boys will, I trust, in due time, be able to refund to the mission some of the money spent on their education; this is my "expectation and my hope."

Miss Reed left us early in the year intending to go to England to spend a few years in Doctor Guinness' school in London.

Mrs. Bustard, who has taken over the boarding-school, has done faithful work among the children. She has also, so far as she has been able, visited some of the villages, and has been called several times to the houses to attend to the sick.

Latterly the village people have been asking us to reopen the schools that were closed some time ago, but we find them still unwilling to help support a teacher, and so we have declined to comply with their request.

Several of the members of our church have during the year moved to Coonoor, and this has led us to take into consideration the matter of organizing a church at Coonoor, as

it is not always convenient for the members to attend the communion service in Ootacmund once a month.

The whole number of church members is forty-five, about ten of whom have moved to Coonoor.

MARKAPUR—1895

Rev. C. R. Marsh, Mrs. Marsh.

Mr. Marsh writes :

Three years of semi-famine have sadly disorganized our work in some departments, and it will take some time to put it in anything like satisfactory order again.

Most of the schools have been closed because the Christians have not been able to give food to the teachers, and it may take two or three years to get them all re-opened. It is not very encouraging to note that Markapur is visited by famine about once in five years, there having been two during this decade, so that the people are always poor. This makes it exceedingly difficult to make any substantial progress toward self-support. The figures given below convey more forcibly than words an idea of the comparative poverty of the Christians on this field. It must be kept in mind that, while very few of them own land, they directly or indirectly live by the cultivation of the soil, for their work in leather is largely connected with agriculture, the making of the large leather buckets used in irrigation wells being an important source of income to them.

During the latter part of the cold season we were able to visit the important villages of the southern and western sections of the field. Scarcity of fodder and the consequent difficulty experienced by the cart-man finally forced us to return to the station. The people were unwilling to sell any of their scant store of fodder even for a good price, and it did not seem wise to risk prejudicing the people against missionaries by allowing the village officials to compel the people to sell to us. Having in December, 1897, toured over the eastern part of the field it was a disappointment to be obliged to stop before covering all the field. While we were on tour several asked for baptism, but it seemed advisable to have them wait till the famine was over.

In December we had all the preachers and teachers with their wives and the Bible-women come in to the station for three weeks of Bible study. Mrs. Marsh formed a class of the women and studied Luke's Gospel with them. She also drilled them on the "Child's Catechism." I went through I. and II. Corinthians with the preachers and teachers, directing their attention especially to what is of practical significance to our people as a guide to a right Christian life and orderly walk. I also emphasized the teaching of these epistles concerning church organization and discipline and the support of the Christian ministry. Throughout the study was largely practical as so much of these epistles seems peculiarly suited to the needs of our Telugu Christians. Each day's work began with a prayer and devotional meeting. Dr. McLaurin was with us for three days during the Bible class and by his presence as well as by his suggestive Bible readings encouraged and helped us all. When Dr. McLaurin was in charge of Ongole, Markapur formed part of his field; and it seemed as if the past and the present met when he returned to what was once but a comparatively small part of a vast field.

Especially encouraging is the attitude of the Sudras toward Christianity. They hear the gospel gladly, listening respectfully to our preachers even though they know they are from the despised outcastes; and sometimes even the village magistrate will invite the preacher to his house and give him food.

GURZALLA — 1896

Rev. J. Dussman, Mrs. Dussman.

Mr. Dussman reports:

Personal illness hindered me from touring as much as I hoped and wished.

The time we were permitted to be on tour was one of rich experience. We found services regularly sustained in nearly every village, and our Christians have a greater desire to learn, while many seem to be awaking to the fact that they have an individual share in the work.

The most delightful work on tour is preaching to the Sudras. They give us a good hearing and in some places seem to be "almost persuaded."

Collections were more generally given than in previous years, although we did not realize so much as last year owing to the hard times.

Our cash contributions amounted to Rs. 105-12-1; the support given to the workers amounts to much more but is rather difficult to estimate.

When at the station Mrs. Dussman regularly conducts a woman's meeting on Sunday afternoons which has been attended with good results, as we have reason to believe.

Self-support has received a good deal of attention both on tour and at our quarterly meetings, and while we cannot report, as yet, self-supporting organized churches, yet we notice that our people are beginning to exercise their power in church discipline, and this seems to me a step in the right direction toward self-support.

We have, however, organized *one* self-supporting church composed of the Gurzalla members and those of three adjoining villages, comprising a membership of 130. We have preached self-support in Gurzalla ever since we came here and rejoice that it has borne fruit at last, and if we have succeeded in organizing only one church we feel that our efforts have not been in vain.

CHINA

The chapter in China's history which is just now being written is of even intenser interest than that which preceded it. The year opened most auspiciously. The advanced character of the imperial edicts was not more wonderful than the welcome widely accorded them. The sudden dethronement of the Emperor and the reversal of his decrees were a keen disappointment. But signs multiply that the task undertaken by the Empress Dowager is quite beyond her strength. It is one thing to turn back the hands of the clock, another thing to alter the hour of the day. China awakening will not again be forced back into sleep. Western ideas have won a place in the confidence and hopes of strong leaders in the nation from which they cannot be dislodged. This eager desire for the best from the world's life is a force with which any nation attempting to repress free inquiry in China will find itself compelled to reckon. It is interesting, too, to note in this connection that in the reported division of China between Great Britain and Russia, the entire territory identified with our mission work would fall under the "influence" of England.

The letters given below offer inspiration in well-nigh every line. Accessions to the churches have been many. Eager curiosity and respectful attention are everywhere found. Congregations have formed of their own impulse and sought the missionary's help. The old-time opposition is almost unknown. Only in

Western China is an exception found to this prevailing condition. There, particularly in Sui-chau-fu, our laborers have been in real peril; but the troubles are now quieting, and in the judgment of the missionaries they were due not to genuine zeal for the old faiths or the old customs, but to desire for plunder.

Christian converts in China, in all religious connections, now number about one hundred thousand. On all sides it is recognized that Christianity has come to remain. Great victories are assured the church if it is responsive to the divine call. If we rightly interpret this call in its significance for us, it is a call to a prompt reinforcement and an early enlargement of our general work, to strong coöperation with other Christian bodies in the circulation of the awakening literature so eagerly welcomed by the more influential classes, and to some immediate action in laying a foundation for a broader educational work which shall meet the present needs of Christian youth and shall remain for all time a center of light and spiritual blessing to the land.

BANGKOK, SIAM — 1833

Rev. H. Adamsen, M.D., Mrs. Adamsen.

The work at Bangkok has been of unusual interest the past year, and we regret that no report from Dr. Adamsen is at hand.

NINGPO — 1843

Rev. J. R. Goddard, Mrs. Goddard, Mr. George Warner, Mrs. Warner (in America), J. S. Grant, M.D., Mrs. Grant, Miss Elizabeth Stewart, Miss Helen L. Corbin, Miss Ella M. Boynton (in America), Miss Kate Goddard.

Mr. Goddard reports:

Notwithstanding the political changes and unrest prevailing through the empire, the year has passed quietly here in Ningpo. The famine which threatened us in the early part of the year was happily averted, though there was great distress among the poor and anxiety among those better off. The "reform edicts" of the Emperor met with a response among the people which surprised us, and their influence is still felt, though they have been suppressed by the reactionary policy of the Empress Dowager. The foreigner is looked upon with far more favor than formerly. The study of English is everywhere regarded as of great importance, and the foreigner's religion is treated with an attention and respect never accorded to it before. Our services are attended by quite a number, who listen quietly and seem to be impressed with the truth. Thirty-six have been baptized in connection with the city church—a larger number than usual. We could easily have received double the number, but great care has been exercised to keep away those who came from worldly motives.

My chief work during the year has been the translation of the Old Testament into the Ningpo colloquial. This has advanced to such a stage that we have begun printing, and I hope by the end of this year to have finished the revision and gone through a considerable part of the printing.

With the work of translation I have also carried on regular daily preaching services at the West Gate Chapel, and have made a few trips to the out-stations under my care. After Mr. Viking left in July I resumed the care of the work in Chusan which I had turned over to him about a year before. I have been there twice in the last three months.

But the work there cannot be properly prosecuted without the presence of a foreign missionary either permanently or for a considerable part of the time. There are inquirers at all these out-stations many of whom I hope will be received in time.

Mrs. Goddard has relieved me almost entirely of the care of the schools the past year, and has given to them a great amount of care and labor. There are two schools for boys in the city, besides one at Jih-z-kông and one at Chusan; also a small school for girls in the city. These are all day schools. The city schools for boys and the one at Chusan have from twenty-five to thirty pupils, that at Jih-z-kông about fifteen, the girls' school about twelve. All these are in charge of native Christian teachers, but Mrs. Goddard has visited them frequently and regularly, examining the pupils and giving general superintendence to the work of the teachers.

The little printing press has been kept busy running off Sunday-school lessons and tracts and leaflets for general distribution. While its work is not large it has been very useful.

SWATOW — 1846

Rev. William Ashmore, D.D. and Mrs. Ashmore (in America), Rev. William K. McKibben, Mrs. McKibben (in America), Rev. William Ashmore, Jr., Mrs. Ashmore, Rev. J. M. Foster, Mrs. Foster, Mrs. Anna K. Scott, M.D. and Miss Mary K. Scott (in America), Miss Harriet E. St. John, Rev. S. B. Partridge, D.D. and Mrs. Partridge (in America).

Mr. McKibben reports :

The year began with an unexpected opening on Nomoa, a large island just up the coast. A young man who used to be in the boys' school here was on the island on his business of buying up ashes. He fell in with a very pious heathen (using the term in its best sense) Kai Seng by name, a man honored throughout the island for almsgiving and other acts of kindness. He imparted the gospel to this good heathen, by whom it was received as a dry field would drink in rain.

He at once put away his idols, his opium pipe, his heathen tracts, his *feng shui* implements and books, but *not* his deeds of goodness to his fellows, and he became, and gives every prospect of always continuing, an humble and earnest follower of Jesus. He was soon baptized, with four members of his family and four other converts. A congregation of worshipers was gathered. Keng Bun, the young ash merchant, was put in charge of the work with a small salary from mission funds. The work has been prospered; the congregation has outgrown the house. Kai Seng and others were here at the January quarterly meeting, the first of the kind they ever attended, and I found they had raised \$350 to build a chapel. Toward the end of the meetings they came round to tell me that seeing how the churches were all calling preachers for the coming year they also wanted to call one. I asked whom they wanted to call. They said Keng Bun. And thus the young layman who started the work is to be installed as their virtual pastor, and they say they will provide his salary without further troubling the churches at home, who have already done so much for them.

Another interesting new place bears the name of Gu-pi-lang. A certain brother, Lim Heng, lives here, who has maintained a faithful Christian life in the face of trying opposition—for twenty years and more the only Christian in a large circle of villages. Within the two years past his unostentatious religion has taken effect upon the neighbors and a congregation of worshipers has been gathered, Lim Heng its principal leader. They meet in a house furnished by a man who is a friend, though still remaining a heathen. I spent about two weeks laboring among them the past fall and found in them a degree of spon-

taneity and fervor surpassing that usually met with among our Chinese Christians. While there I baptized fourteen of their number, together with four from other places, most of the town looking on.

A third new place is Noi-hui-po, where a considerable congregation meets in a house furnished by one of themselves.

Of the older churches in my care the following may fairly be reported as self-sustaining: Soa-O, Peh-Tah, Gueh Sia, Hua Cheng, Siah-Tie, Pon Chan and Kek Koi. They elect their own officers, call their own preachers and teachers, take care of discipline, consider and vote upon candidates for baptism, maintain with considerable vigor preaching and prayer-meetings, in large degree conducting the services themselves.

These churches are *self-propagating*, the favorite agency for extension being *sub-stations* or "places of prayer," of which there are twenty in my field; they are *self-governing*, with but moderate outside guidance; they are *self-supporting*, except a trifle of help to their preachers and teachers, a matter of \$10 (Mexican) on the average to each church for their preachers the past year and the same, or less, for teachers. Seven other churches could be mentioned which are well along in the same kind of development. The gospel has come to China to stay. The churches that are springing up are genuinely Chinese and we hope they may prove to be genuinely Christian.

Eighty-three persons have been baptized in connection with my work the past year, sixty-seven of the number bearing their witness in the ordinance at their own villages.

This region has had a fearful visitation of plague this past year. In the city near by fifteen thousand persons died of it, an average of one in fifteen of the population. The reappearance and wide extension of the awful scourge is expected by the physicians in the coming year. About the time these lines appear in America it may be on us on the right hand and on the left. Let some of those who read pray for this stricken people.

Political.—Since first coming to China, twenty-three years ago, I have noted with interest, though with but slender faith, an ever-recurring petition in the prayers of the Christians, that God would "convert the Emperor and reform the manners and customs of the nation." In those earlier years the prayer used to sound like presumption. It seems now rather like a mountain-moving faith that could make its request and then wait in patient expectation for the answer. Certain it is that in this present day our eyes behold the mountains already moving hence: imperial edicts devoting temples by the thousands for use as academies of Western learning, and not barring from them Christianity the greatest of all the learning of the West; and as a measure announced, though not actually proclaimed, the granting of equality to the Christian faith along with other religions.

What would the fathers have thought of edicts such as these! But alas for the good Emperor Kwang Su! He read our Christian books, tasted of our Western learning and dreamed of being the Constantine and the Peter the Great of his people.

But while old Christians said to one another that God had answered their prayers, and while the empire stood in eager expectation, the wounded heathen dragon turned and thrust the Emperor from his throne and destroyed the patriotic men by whom he was counseled, and the edicts are null and void. Was it a zeal not according to knowledge? or is the time not yet full come? Scarce an event of modern times has so profoundly moved China as the dethronement of the Emperor; not the Japanese war; scarcely the great rebellion of forty years ago. It is not possible that a revolution which has gone so far should now roll backward. The cause has met a check, doubtless a wholesome check, but the check must inevitably prove but brief. It should but impel us to wise plans, broadened and deepened in view of the tide of opportunity which without doubt will soon

be upon us. Never since apostolic times has there been a day when it so behooved Christ's people to undertake great things for God and expect great things from God.

Mr. Foster reports :

In October Mrs. Foster and I sailed for China, leaving three children in the Home. Only those who have had this experience know what it means, and how much it is to feel the loved ones are in a well-appointed home with warm Christian hearts to care for them.

We reached Swatow in twenty-three days from Vancouver—a record passage—and since Nov. 2 have found much work ready for our hands. The condition here was a favorable comment upon the ability and faithfulness of the native membership and the native ministry; every day for nearly a week some one came in with news of candidates awaiting baptism, of opportunities to open new stations or a desire to arise and build. Every Sunday but one and most of the week days I was in the country and was permitted to baptize four times, thirty-one candidates in all. At Lai-Phu-Sua we held a class; two of its members are now in the training-school at Kak-Chieh. The work of country classes cannot be accurately measured, but we are glad to see that they form a vestibule to our Bible training-class for teachers and preachers, averaging about one student for each class held.

In Pu-Ning district we have also congregations at Kau-Nam and at the District City, both of which demand a great deal of care, and a new interest at Hou-Lou-Ti which is cared for by a former school-teacher whom they pay a small amount to supply them. We have three men, two of whom were not baptized when members of my first country class six years ago, helping in this field; but two of them should be here for further study and the other, A-Iu, at present I need to help in class work. There are some eight hundred villages in Pu-Ning district, and we wish to do more evangelizing among them; we have done much about the District City, and now that we have, after seven years waiting, obtained a good spacious house there to use as dispensary and place of worship, we are anxious to follow this up and begin gathering in as speedily as possible.

In Hui-Lai district, said to contain five hundred villages, where we have long tried in vain for entrance, there is a most interesting opening largely the result of visits from Kho-Khoi men; there is prospect that the son of one of these brethren will respond to their call for the coming year. He has been teaching several years, but decided to go into business and had rented a shop; now I understand he has yielded to the wishes of his parents and friends and will remain at least a year longer in the service which calls so loudly.

The need of teaching these new hearers at once is most strenuous, and even the long-time believers demand constant and vigilant care, instruction and guidance. The people at Kho-Khoi, whom we have regarded as our joy and crown, have been rashly led to acts that have caused endless trouble and anxiety; the year closes with a dark cloud hanging over them, on account of their serious conflict with their Catholic neighbors.

At Lau-Kung the people who have been for long years embroiled in bloody feud have reflected honor on their calling by the settlement of their quarrel. The Mandarin has even presented our preacher there, Po-Heng, with a memorial setting forth the value of his services in quieting the long-standing troubles. The people of both sides are preparing a banner for presentation declaring their gratitude for the help the church has been in rescuing their village from the bitter strife into which the worship of false gods had plunged them. Formerly all our hearers were from one side only, now there are some of their former enemies coming to worship. Some of the members from the adjacent village of Kho-Khoi (Kityang District) have mortgaged a house and established a school and

regular preaching in the midst of a thickly settled and prosperous cluster of villages. If no disaster overtakes them we look for healthy growth in that region; it is close to the borders of Kit-Yang, Chau Yang and Pu-Ning districts; in former years our evangelists could get no hearing there.

Some building is in progress at Nam-Khoi, a place I omitted to include among the stations in Pu-Ning, where they are paying a part of the salary of a business man who is temporarily supplying them; \$150 (Mexican) has been granted them on condition of their furnishing the land and at least an equal sum of money. The chapel is about completed; we hope it will help solve some grave difficulties in the situation there.

At Lai-Phu-Sua the brethren were anxious to add an upper story to three unfinished rooms and build on a veranda so they would afford a comfortable home for a missionary and family; it is a superb location for a residence a large part of the year and a grand center for work. An hundred and thirty dollars from the sale of an old building were granted on condition of their making up the balance and contributing liberally to the support of their peacher. This is a station which four years ago was considered so hopeless that its abandonment was seriously considered. The last Sunday of the year, Christmas day, there were about two hundred present—ten were baptized and one restored; an out-station has been opened in Jio-An District over the border of Fokien Province and one man has already been baptized from there. They are Hak-kas. We help them a little in renting a shop to meet in and paying Brother A-Hau to preach to them on Sunday.

At Peh-Phun they urged me to unite in building a large chapel, but I declined; now they are beginning two rooms to be used as a meeting-place, schoolroom and for the occupancy of the teacher when they can secure one. They are not promised aid. The Hui-Lai people were also eager to have help for building but I urged caution; they have a small building, though we held the service in the open air when I was with them.

The money for the above grants is from the fund given by Mrs. Abigail White, late member of the church in North Vassalboro, Me. More than half the money remains to help in other enterprises and she has now a share in * six buildings where the gospel is preached, and thus "being dead yet speaketh."

Mr. Ashmore reports :

My principal work for the year has been carrying on to completion the revision of our colloquial New Testament. Early in the year an edition of the Gospels and Acts was printed and widely circulated among our church-members. The last sheets of manuscript for the Book of the Revelation were sent to press early in October, and before the end of December the first instalment of an edition of twelve hundred copies of the complete New Testament reached us, just in time for use at our quarterly meeting at the end of the year. Thankful acknowledgment is due The American Baptist Publication Society for generous aid in the expenses of this work.

The special work just spoken of has made it impossible for me to do much field work. A few stations have been under my care and these have been visited during the last quarter of the year with but one important exception. The last Sunday, reserved for that one, I was providentially called away for an emergency in the field of a brother missionary.

Two new stations have during the year been added to the list. Of one of these I may write somewhat in detail. It is at a large village of over twenty thousand population, which has been notoriously hostile in the past. About a year ago a number of influential men from this village first began coming to our chapel at Swatow, about ten miles distant, where they met with Dr. Ashmore. Their motive was unquestionably a worldly one.

* (Kho-Khoi, Chui-Chê, Khoi-Tang-Kiä, Nam Khoi, Pu-Ning City, Lai Phü Suä).

They hoped for some sort of help from the church in some business affairs they had on hand. But their attitude was no longer hostile and an opportunity for preaching the gospel was presented which it did not seem best to let slip. An experienced and judicious preacher was sent to them with instructions to make wise use of their present willingness to listen to what a preacher might have to say and to give them the truth of the gospel. It was hoped that some among them would receive the truth for its own sake when once fairly heard, and that the opening would prove to be of God. In this hope we have not been disappointed. A number have become, as we think, sincere believers, and have been received into the church. We now have there a congregation of from sixty to eighty, some of whom may fall off, though we believe that more than enough others will come in to fill the places of any such. From the outset these people have been required to meet all their incidental expenses, and we have only furnished them an evangelist for a short time. They have now subscribed the entire support of a preacher and for the new year ask for one of our more experienced men, who has during the past year spent a month or two with them, and whose preaching and instruction have proved helpful to them. The interest is spreading from this place into other large villages about and into the district city itself, and we have good hope that this will prove to be the beginning of good things for a population of not far from two hundred thousand, living close around in the same district.

In the two departments of the boys' boarding-school there has been a total enrolment of seventy-five, of whom thirty-seven are members of the church as the year closes, seven having been baptized within the year.

There have been thirteen country schools for boys, with 177 pupils, of whom 140 were from Christian families. The mission grants-in-aid to these schools (ten only out of the thirteen) amounted to \$199 (Mexican) and the pupils' fees and station contributions for the whole thirteen amounted to \$374 (Mexican). The fees for the two boarding-schools were \$305.98 (Mexican).

SHAOHING—1869

Rev. H. Jenkins, Mrs. Jenkins, Rev. C. E. Bousfield, Mrs. Bousfield, Rev. W. S. Sweet and Mrs. Sweet (in America), Miss Mary A. Dowling (in America), Miss Ada L. Newell.

Mr. Jenkins reports:

Theological School.—This has been a year of uninterrupted labor. The nine months of school work, however, have been accomplished with comfort and conscious coöperation with the Master in the world's evangelization. Though our present labor is not in direct contact with the people, the careful training of the few who come to us from the churches for seed-sowing and soul-gathering is of such primary importance that we cannot regret one withdrawal from field work, nor fear to withhold any energy which may prove helpful to them.

The pupils have studiously applied themselves to the work in hand, and their work has been much more interesting and satisfactory than hitherto through the carefully prepared translations of the portions of the Old and New Testaments which we have passed in review. In addition, during the years I have been engaged in Bible teaching, a large amount of notes and comments upon the portions of scriptures studied have accumulated. These, especially those upon the New Testaments I have embodied into commentary form, and they are now being published in Chinese. The Commentary on I. and II. Timothy, on the basis of Dr. Harvey's in the American Commentary on the New Testament, is just out of press. The Commentary on Romans, on the basis of Rev. D. B. Ford's in the

American Commentary, is finished and just being forwarded to the press. The Commentary on Ephesians, on the basis of Dr. J. A. Smith's also in the American Commentary, is nearly completed and will be published during the year. The first five chapters of Doctor Hovey's Commentary on John are finished; the whole book will be completed as God prospers me. Our pupils have requested permission in advance, as I proceeded with my work, to copy the commentaries, and their use has greatly facilitated class-room work, giving it definiteness. These additional helps, in connection with the full Reference New Testament in the *Weng-li*, which I first published in 1873, and which was the first to be published in the Chinese written language, is furnishing our school and native mission workers with valuable helps to Bible study. In addition, Mr. Goddard of Ningpo has in preparation for our use a work on Homiletics on the basis of Dr. Broadus' Preparation and Delivery of Sermons. Mr. Holmes of Kin-hwa has undertaken to give us a work on the Life and Times of Paul.

Mr. Bousfield writes:

With our short experience of work in China we cannot speak from personal knowledge of the opposition and danger which our predecessors had to encounter, but this we know, that now the gospel always in every place in the city and around it is listened to with an eager curiosity, nearly always with respectful attention, never with open scoffing or opposition, unless it be by an intoxicated man or some other such person. The respect and deference paid to a foreigner seems, to me at least, to be more and more marked every month. Daily preaching to the heathen inside the city or in the country gives us plenty of opportunity to observe this. All the work which Mr. Sweet inaugurated has been maintained, and some of it developed. It is our custom to spend in every two months rather more than a week at Hangchau, where we always meet with much encouragement, but we are always sadly reminded of how sorely that little church needs a resident foreigner.

While at home we make one journey a week to one of our out-stations, taking the three of them one by one in turn. In these journeys Mrs. Bousfield with her Bible-woman always, when possible, accompanies me. At Ko-gyiao the work is going ahead. At Dzaen-Kwong at last, after so many years, there seems signs of some interest being awakened, though we have no definite results to record. At Mōsaen we have found the work very hard owing, we fear, to the bad example of some professing Christians. Two only have been added by baptism. The inquirers are not a few, but in view of some recent sad troubles our church is in no hurry to admit any to baptism but those who are proved to be in earnest. God's blessing has manifestly rested on Mrs. Bousfield's weekly class for Christian women. My afternoons, with occasional unavoidable exceptions of course, as *e.g.*, going into the country, prayer-meetings, etc., are all taken up at our chapels in the city in preaching to the heathen. All the rest of my spare time is occupied in the printing work. The preparation of the Sunday-school lessons and the Baptist Young People's Union of China lessons, both of which are of unspeakable value in our churches, are no small undertaking.

MUNKEULIANG — 1882

Rev. G. E. Whitman, Mrs. Whitman.

While in charge of this field in a special way Mr. Whitman divides his time between this and the general work among the Hakkas in the interior, which has its headquarters at Kayin. No report from him has been received.

KINHWA — 1883

S. P. Barchet, M.D., Mrs. Barchet, Rev. T. D. Homes, Mrs. Holmes, Miss Clara E. Righter, Miss L. Minniss, Miss Stella Relyea.

Mr. Holmes reports :

Owing to illness I was obliged to be away from the field for some time during the year. Nevertheless, others were not idle and, with God's blessing, the year is not wholly without results. The few baptisms we record are, on the human side, chiefly due to the work of the ladies with their helpers.

My own labors have been confined mostly to the conduct of the churches. The settling of disputes within and without, and making necessary reforms, constitute no small part of a missionary's duties in China. To illustrate: The error has become prevalent here that the power to govern the church and financial aid go together and are vested in the missionary. Hence the church soon comes to shirk both the duties of governing and giving. One church lost its preacher and asked me to appoint another. I said: "You are more than thirty in number, and should call and partially support your own preacher." This was so different from what they were accustomed to that they let three months pass before they complied with these conditions of receiving aid. Now that the ice is broken this church is running well and bids fair to do good work in the coming year; besides, other churches are profiting by its experience.

It has seemed necessary to visit the people in their homes more than formerly. This, next to gathering in converts, is a pleasure, and gives us encouragement as well as the people. It gives us good opportunities also to explain the gospel to the multitudes who flock to the houses visited to see the foreigners.

HUCHAU — 1888

Rev. J. T. Proctor, Mrs. Proctor.

No special report of the work at Huchau has been received.

SUICHAUFU — 1889

Rev. C. H. Finch, M.D. and Mrs. Finch (in America), Rev. Robert Wellwood, Mrs. Wellwood (in England), Rev. C. A. Salquist, Mrs. Salquist, Briton Corlies, M.D.

Mr. Wellwood reports :

The year 1898 will pass down in the history of missions in West China as one of peculiar difficulties, trials and persecutions. In fact, 1898 may be called a year of crises in China — all of momentous import, not only to mission work in general, but to the empire as a whole. Nothing happens at the seat of the central government in Peking without influencing the provinces for good or evil. The Chinese Government can no longer ignore the missionary question in China. The missionary has come to stay and he and his work are among the most potent factors at work in China today; and those in authority are slowly waking up to the fact, and hope to solve the difficulty by trying to nullify the missionary's influence and putting every obstacle imaginable in the way; and when every ruse fails the official class and gentry as a whole desire to use force and expel their real and chief benefactors. The conflict is between light and darkness, truth and falsehood, honesty and corruption. Can we doubt the ultimate issue? No; already light is breaking and will dispel the darkness.

The year opened most auspiciously for missionary work and for the country as a whole. Throughout West China work was opening up on all sides. A spirit of inquiry was manifested such as was never known during my experience, extending now over ten years. From every class of Chinese society names were enrolled as inquirers. Bibles and books dealing with the Christian doctrine were in much demand and in many cases that came under my notice the contents were mastered to a very encouraging degree. Numbers of places in the Sui fu district were asking for some one to teach them and more doors were opened than we could possibly enter from lack of workers. Now it would seem as if all the doors were suddenly closed against us. The "coup" in Peking and the petty rebellion headed by Yumantze have given mission work a blow that in the opinion of many missionaries it will take us years to recover from. No doubt good will result in the end and God's work will still progress in the face of difficulties, but at present progress is at a low ebb. We live in hope, however, and have abundant confidence in the ultimate triumph of the cause of God in West China. For the moment we may be cast down, but are not despairing by any means. Under the conditions obtaining during the year it is not to be wondered at if progress has been slow and not many added to our numbers in Sui fu. Nine only have been added during 1898, six from the city and immediate neighborhood and three from our out-station at Li Chuang. There were about eighteen inquirers on our list at the time of my leaving for the coast in September last. The status of the members and inquirers compares very favorably indeed with previous years. General conduct is on the whole good and growth has been perceptible in some of the Christians.

Preaching has been maintained daily at the street chapel. The attendance, however, during the daytime has not been as large as in former years. The nightly attendance has been large and attention very encouraging. Street chapel preaching is the most important branch of our work and the chief means of diffusing a knowledge of the gospel in the city and suburbs. We have many encouraging results from this work, some of our most useful members having been brought in through the preaching in the street chapel.

In addition to the regular church meetings, classes for inquirers have been held once a week, when those who profess an interest in the gospel come and we try to teach and explain to them its nature and its bearing on their life and conduct. There are also classes for our native helpers and on Saturday evenings a teachers' meeting is held. In these meetings we try to help and encourage the workers. I have found these meetings much appreciated by those who attend. It is line upon line; here a little and there a little. We sow beside all waters in the hope that we shall reap much fruit in the coming days.

Mr. Salquist reports:

The past year has been an eventful one in the history of China. Proclamations have followed one another in such rapid succession that we almost thought at one time that a few years more would place China side by side with Japan. But a new building can no more be built with safety on an old foundation than new wine can be put into old bottles. The Emperor and his progressive friends have learned by experience that reforms are more easily decreed than carried out.

In our province the last half-year has been eventful in other respects. In the summer we heard some rumors about the kidnapping of a French priest, but did not believe it, it was such a new departure in the long history of murders and riots. The latter two we are quite accustomed to by now, but kidnapping was a different thing altogether. Later on we were compelled to believe it. Encouraged by the thought that he could not be

molested without danger to the Frenchman, the leader, a certain Yü Mantse, plundered and burned everything belonging to Christians and foreigners, always accompanied by the priest, who was thus compelled to witness the destruction of hundreds of homes, the property of his own church and converts. Yü professed great loyalty to the Emperor and zeal for the ancient religion of China, but strange to say he was not either too loyal or too zealous about the welfare of his country to demand an indemnity of, some say 30,000 and others 100,000 ounces of silver, a button of the second degree, uniforms, modern rifles (foreign of course), and pay, permanently, for a body-guard of 1,000 soldiers. We do not know whether or not he got all this, but the people in general believe he did. Such success could not but encourage others to undertake similar enterprises. The only difficulty was in securing the person of a foreigner; the rest would be simple.

These things have naturally interfered greatly with our work both in the city and in the out-stations. For several months it has been almost impossible to get an audience in our street chapel. If anyone happened to drop in it was only to have a look around and go out again. The majority were satisfied with a knowing smile and shake of the head when requested to come in. At present it is much better and we have fairly good audiences twice a day. Itinerating has been out of the question. Kidnapping has been much too popular to make it desirable even if anyone could have been found to listen to the gospel, which I doubt very much.

Among our own members no one has returned to idolatry, although they have been very much afraid. Certain adherents or inquirers have not been seen much since the trouble began, but others have stood firm. Those who have deserted us would probably not have been a credit to the church and the rest are all the better for the trial.

It is with a great deal of pleasure I have noticed the friendly attitude of the officials and the better class of people in the city. In the autumn, when Yü Mantse's mob rule was in force not very far away, we noticed a certain inclination to be amused at us. When walking through the streets we would sometimes be informed that Yü Mantse was coming, and some would go so far as to suggest the manner in which we would be sent into the next world—this because it was understood that his depredations were directed against the Christians only, and that all the rest would be unmolested. We told them to wait a little and see if they would not suffer too in the end. When Liu's rabble came near us it concerned us all, and no one was amused. In name the object of the latter was the same as that of Yü; viz., the extermination of Christianity and foreigners, but he has shown the greatest impartiality in robbing. Indirectly, we are supposed to be the cause of all these things, and it is strange that the people have not here, as in many other places, shown themselves hostile. It is generally understood and, what is still better, acknowledged not to be a real case of zeal for the old condition of things in religion and government that prompts these men to persecute the Christians, but only a desire for plunder. The extermination of the foreigners and Christianity is used as an excuse simply because it is popular with the ignorant masses and likely to ensure lenient treatment at the hands of the officials.

These turmoils are greatly to be deplored in many ways, still some good has come out of them. It has taught our Christians and inquirers to trust more in God, and proved to them that the days of persecution and suffering for the name of Christ are not wholly past. Those who are sincere have come out better and the false ones have disappeared. In the end we shall be all the better for it. We are not discouraged. In these days of renovation there is more need than ever of Christian influence. Every true friend of China and loyal follower of Christ, whose lot is cast in far Cathay, ought to be more faithful than ever to his duties.

A small day school has been kept up during the year. In September nine were baptized, one of whom has since died. In the out-stations a few continue to meet together for worship. As soon as Mr. Wellwood returns we hope to give more time to that part of our work.

KAYIN — 1890

Rev. George Campbell, Mrs. Campbell.

Mr. Campbell reports :

This has been a busy and happy year until late in August, when I was summoned to Swatow on account of sickness in the family; I was not able to return until December. Mr. and Mrs. Whitman went up early in September, however, so the work did not suffer.

Premises adjoining our school at the East Gate were rented and fitted up for a temporary chapel. A pretty stable congregation has been built up. Ninety-seven persons have asked to be enrolled as inquirers and attendants, and come with considerable regularity. Most of them are from villages round about. Many are from the neighborhood of T'ai-piang, a market-town about sixteen miles northwest of Kayin. An interesting feature has been our prayer-meetings on Sunday afternoons, where several have learned to pray. There have been several applicants for baptism: two only were received, and one of these is not baptized yet.

The work in the school has been more satisfactory this year as we have been stricter in our requirements as to admission and regularity of attendance.

In the city of Chin-p'in five were baptized and a church organized. The congregations are now much smaller than they were a year ago, but there are few, if any, of them who are seeking material advantages.

At the market-town of Siu-pu there has been considerable interest and there are three or four inquirers of much promise. One of these passed his examination successfully and obtained his degree. This seems to have strengthened his faith. On the whole there has been a considerable and substantial advance all along the line, and we face the new year with brighter hopes and stronger faith than ever before.

UNGKUNG — 1892

Rev. J. W. Carlin, D.D., Mrs. Carlin, Rev. A. F. Groesbeck, Mrs. Groesbeck

Dr. Carlin reports :

Stations.—We have eleven stations in permanent working centers embracing territory sixty miles long by twenty wide. Tung-tang-chi, an old station in a deserted village and passed over to us by the Kak-chieh mission, was discontinued the past year when we opened a station at Ko-tung, a town of ten thousand people, near Tung-tang-chi. Two stations, while in good working centers, will be removed one mile each to larger towns.

We have three flourishing stations in the Fokien Province. At one of these stations (Tang-sua), on the seashore, we are now well prepared, and are hoping in the present year to locate a missionary there with an independent station where he would be the only Baptist missionary in that province of sixteen million souls.

Prayer-meeting Places.—Apart from the stations we have nine houses rented and furnished by native brethren, where they pray and sing every evening, and where their leaders expound such scriptures as they are able or deem appropriate. Into these places of prayer the brethren lead their heathen friends, many of whom soon attach themselves to the place of prayer and become attendants on Sundays, preaching at the

nearest chapel. The preachers at the chapels are expected to attend these places of prayer once a week to lead the meetings and preach at night.

Hitherto there have been no suitable Christian teachers available. As our station is comparatively new those who were somewhat suitable for teachers were more needed as evangelists. The brethren are now negotiating with teachers, and we may soon have schools supported *wholly by natives from the beginning*.

Training-class.— There is a training-class of eight men and eight women held in the forenoon five days in the week. Afternoons they sell tracts and preach, the women being led either by a trained Bible-woman or Mrs. Carlin or both, and they are sometimes joined by Mrs. Groesbeck; the men go by twos accompanied sometimes by the writer, also Mr. Groesbeck. As we have not a sufficient number of trained preachers to man all the stations these Bible students go every Friday afternoon to the stations where no preachers are located, to visit the brethren on Saturday and preach in their towns, to attend the prayer-meeting places Saturday evening, and preach at the chapels on Sunday, where Bible-women are located to attend to the work.

Contributions.— The brethren of Ungkung and others contributed \$387 to purchase and repair a house for a chapel at Kaw-tung, which they deeded to the Union; while the brethren at So-lai subscribed \$183 toward building a new chapel there. There was contributed by the natives for rents, chapel furniture, running expenses, incidental and otherwise, and for all purposes of the work during the year, \$1,422.

Evangelization.— This has been our slogan from the opening of Ungkung station five years ago till the present. Everything else had to give place to evangelization; every available agency has been utilized to promote evangelization. The teaching and preaching of the missionaries have magnified this regnant idea, this dominant purpose; the native helpers have had it infused into them; and now it is the one thing we all do—evangelize, evangelize! And, as constant hammering heats the iron, so our membership is taking in the evangelistic fire. Thus the good work goes on, until the heathen are beginning to know quite well that we are here for the direct proclamation of the gospel. We know the Chinese need many things, but nothing so much as the grace of the gospel.

Training the Converts.— While evangelization has been *first* in our minds we have not lost sight of the importance of training our converts, for we believe that training of converts is greatly promotive of evangelization; but as the membership is rapidly increasing it behooves us to do more work toward Christian training than we have done. Now we have five hundred New Testaments in our colloquial to sell to the brethren, and we are insisting that everyone who can read should buy a copy. About four hundred applications were made for baptism; of this number 140 were baptized. Present membership is 350. We have twenty-eight preachers and Bible-women.

The Outlook.— Our Christians are all at peace among themselves. We are at peace and good mutual understanding with the Catholics. We are one on a basis of mutual sincerity and confidence with the officials, and have the favor of all the people, while mutual love and trust prevail between the native Christians and the missionaries and both have the one mind to go forward with the work. This we are encouraged to do both by present conditions and future prospects, and the Lord ever says *go!* with the promised blessing of his presence and power.

Mr. Groesbeck writes:

During the last year the membership has grown from 216 to 350, a net increase of 134; 140 have been received out of 390 applications. The number of new stations

added during the year is five: Chieh-ko-sua, Sio-tang, Joan City, Tang-sua, and Hai-sua. At Sio-tang we have a small house rented for two years, which is so inadequate for the accommodation of the congregation that the worship is held out of doors. When the rainy season begins, and the services must be held indoors, at least one-third of the congregation will be compelled to stay away for want of room. Joan is a district city in the Fokien Province, an influential city and the center of a large population. Hostility to the gospel has been in proportion to the size and importance of the place. We are now using a borrowed house and are having large and intelligent audiences. A number of wealthy men, and also a number of literary men are in attendance. Hai-sua is an island containing some twenty villages and towns, in the largest of which we have opened work in a house which is loaned to us. The people we have found very friendly and apparently without the ordinary suspicion toward foreigners.

Just before the quarterly meeting, Jan. 1, we made a trip to Tang-sua, in the Fokien Province. The heathen received us in a very friendly manner. We took a look over the city, followed by several hundred people, many of whom remained to hear the preaching afterward. Tang-sua is a city of about twenty thousand men, and is situated on the seaward side of an island separated from the mainland by a narrow sheet of water. On the south side of the city is a lovely bay, somewhat exposed, but deep enough for coast-line steamers to enter. The walled part of the city is on the crest of a hill about two hundred feet high and affords a fine view in every direction. A beautiful beach almost encircles the city. Nowhere else have we seen people so evidently free from malaria, and a notable thing about the place was its cleanliness, as compared with the ordinary Chinese city. The market is large, affording many of what the foreigner would consider the necessities of life.

HANYANG—1893

Rev. J. S. Adams, Mrs. Adams, Rev. G. A. Huntley, M.D., Mrs. Huntley, Miss Annie L. Crowl.

Mr. Adams reports :

The year 1898 has been profoundly eventful in the history of the Lord's work in China. The world has been surprised by rapid political changes. Those who know China best have been most astonished at the thoroughly earnest and far-reaching character of these reforms. The surprise caused by the rapidity with which edict followed edict was only exceeded by the wonder with which we regarded the sensible and practical nature of the changes.

Many felt that the Emperor and his advisers were going too fast and that they needed the brakes. Before the Empress Dowager punctured his tires and tumbled Kuang-Sü off the Government machine we had another surprise: we found the decades of missionary work had prepared the minds of the people and they were ready to welcome these startling innovations.

Much courage was required to alter by a stroke of a pen the methods and subjects of examinations, abolishing the essay system, which is more than five centuries old, substituting there for the University of Western Learning at Peking with its connected colleges in provincial capitals. Think of an edict turning heathen temples into schools for children of the poor; of another abolishing sinecure offices throughout the empire; edicts protecting Christianity, encouraging foreign travel and Western studies, and many other laws touching the religious, social, mental, political, domestic and national development of the Chinese. For the first time in their history the needs of the *masses* seemed to have

articulate voice and a kindly recognition from the only one in authority to respond. It is something to have lived in a year like this when Emperor, ministers and people seemed to shake off the sloth of centuries and open their eyes to the light.

Alas for the cause of reform! The Empress Dowager, misled by the reports of the conservative party and alarmed as to the outcome of all these changes, forced the Emperor to abdicate his authority, took again the reins of power, beheaded six of China's noblest young statesmen without the pretence of a trial, banished other men for life and forced many to leave the country who had favored the reforms, stopped all newspapers except those published in the open ports which were beyond her control.

All this wretched work went on without a word of protest from foreign ministers in the capital, so far as is publicly known. Doubtless they could have saved the men, who were neither traitors nor disloyal. A tardy despatch from the British Minister saved Chang-yih-kwan from death, but not from penal servitude for life. This official is one of the Emperor's trusted friends. He is sixty-five years of age; was Minister to the United States of America; was Envoy especially sent to Queen Victoria's Jubilee; for many years a member of the Grand Council and the Tsung-li Yamen. The case of T'an Sze tung is very sad. His family is well known, his father being Governor of Hupeh until recently. In one of his essays, published by the Emperor's command, Mr. T'an says: "The Christian doctrine of the immortality of the soul, depending as it does on communion with God, is of vast importance in the construction of character." T'an was only thirty-three years of age when his head fell. He said before he was executed that he knew the first reformers in all lands ran a risk of death. If his death would help to save his country he did not regret it — for every head to fall that day a thousand would rise to carry on the work of reform. Another victim, Mr. Liu, was a descendant of the famous Commissioner Liu, who destroyed the opium at Canton many years ago.

The anti-reform move of the Empress has for a time discouraged the friends of missions, but it has not affected the native Christians. The anti-foreign party are quite jubilant that the mass of the people are awakening. The natives are crowding into our churches from all sorts of motives — good, indifferent, mixed and bad. As the teachers of the truth for which they are longing the missionaries have the confidence of vast multitudes of people. This is not the time for sowing with a slack hand. The great occasion demands great effort out here and great sacrifices at home. Oh! that the churches would awake to the grand opportunity and the great responsibility thrust upon us now in China!

Dr. Huntley reports:

At the conclusion of our first year of service in Hanyang we are happy to report encouragement and blessing.

We arrived on the 12th of January and in less than a week were comfortably settled in our own home and ready for work.

We opened our dispensary on the 15th of March, and up to the end of the year we have seen 320 new male patients and 107 new female patients, making a total of 427 new patients. Have also attended 560 male patients and 223 female patients, making a total of 783, on return visits, giving us a total altogether of 1,210 attendants. The dispensary being opened 159 days, this shows an average of 7.6 per day. Each patient pays a small charge of 20 cash (1 cent) on coming for the first time, and receives a ticket on which is printed an appropriate gospel text, which entitles him to come for that disease as often as instructed, till cured. He also receives a small booklet containing a clear statement of gospel truth, or a copy of one of the gospels, and each patient has, with very few excep-

tions, received a personal talk about his or her need of a Savior, and the rich provision made in Christ Jesus.

Late in the year, being pained with the necessity of sending many of our most needy patients away for want of proper hospital facilities to care for them, we were glad of the opportunity of renting some native quarters which I think will serve us very well as a temporary hospital, until a more convenient structure can be erected. It consists of three newly built wooden houses near to our present compound, where, in addition to rooms fitted up for assistant, caretaker, students, operation room, dark room, and waiting-room, we have accommodation for about twenty patients, including an entirely separated room for about five female patients. The entrance is through a small shop leading off the main street, which is included in our rental and which we have fitted up for the sale of gospel books and scriptures. The rent of these premises costs about \$60 (gold) per annum. During the few weeks since we opened the hospital we have received seventeen patients, with nine operations. I hold a service every morning for patients and assistants, and we believe God has graciously owned time spent in this way for Bible study and gospel talks. One man from Hunan gave us much encouragement; he has now returned to his home, I believe a saved man. Of the twenty beds the support of three has been undertaken by friends at the rate of \$25 (gold) per annum, two of these coming from outside of the denomination.

I consider that the location of our mission here is desirable in every way, but I think that we ought not to lose sight of the fact that this work was started as a stepping-stone to Hunan, and a base and business center of a line of stations passing through Hunan to join with the stations of the Western China Mission. The coming year will probably be the golden opportunity for deciding mission centers in Hunan. Other missions have already marked out their spheres, and some new men are even now on the spot, awaiting the opening of the province. Unless the Missionary Union soon make provision to enter this important field, I fear our work there will be handicapped, as it is here to a large extent, through other missions limiting our usefulness by hemming us in on every side. This great province of Hunan has at present only three resident missionaries and not one Western trained physician for its more than twenty millions of people.

KIATING — 1894

Rev. W. F. Beaman and Mrs. Beaman (in America), Rev. F. J. Bradshaw, Mr. H. J. Openshaw, Mrs. Openshaw.

Mr. Openshaw writes:

The opening of 1898 found me at the coast, whither I had gone to meet Mrs. Openshaw.

April 8 saw the completion of our three months' journey from Shanghai to Yachau, covering probably 2,500 miles,—a long trip, but fraught with much of interest and enjoyment. From this time until November, with the exception of a trip to Mt. Omei, I was engaged either aiding in the general work or having the care of the station in the absence of Mr. Upcraft.

The return to the home-land of Mr. and Mrs. Beaman caused a vacancy at Kiating which it was deemed best we should come and fill.

Accordingly, early in November we packed our goods on two rafts, on one of which there was accommodation (not Pullman) for us. Here under a bamboo mat we slept one night, and the second day we were at Kiating—a distance of about one hundred miles. The many rapids were cleared safely, and the trip was novel and interesting. November

was spent in taking over the treasury work and getting the run of things in a new place, plus a short run to a neighboring *shien* city, where we already have an opening.

In early December Mr. and Mrs. Beaman left reluctantly their loved work. Their many friends, native and foreign, bade them a sorrowful farewell.

Mr. Bradshaw was unanimously chosen pastor of the little native church, which by the way had its first accessions (five) just before Mr. Beaman left.

It was decided that the evangelistic work should fall to me. The country has been so disturbed of late that, at the officials' request, we have refrained from itinerating and thus only one short trip was made in December. But I have been getting acquainted with the people in the city and find opportunity and need right at our door. With books and calendars in hand, and usually a native helper at my side (or rather at my rear, for the streets are too narrow and crowded usually to go abreast), we saunter forth into a busy street, stop and talk and sell to crowds along the way, or sit at some convenient table in a tea-shop (China's saloon that does not inebriate), and there sell and speak the word of life. Contact with the people is here, as at home, the best way to reach the masses, and when our cook the other day said: "The people say the new teacher is friendly and comes among us," I felt somewhat repaid and encouraged for this not always pleasant or easy work.

Our street chapel, in a very busy part of the city, is a fine aid in our evangelistic effort. Usually the singing of a gospel hymn brings in a crowd—young and old, literate and illiterate—who listen for awhile to a strange doctrine from a stranger's lips and then go on their several ways. If interest lags and the crowd thins out another hymn is sung and then the Chinese teacher follows up what has been said. Four of these morning meetings weekly I take, while on alternate evenings Mr. Bradshaw holds forth.

The book-room too, with a goodly supply of books and tracts, is a constant and good evangelizing agency, and many and interesting chats have been held around the book tables.

Mr. Bradshaw's medical work gives ocular proof of the worth of our "doctrine" and gains for us friends.

The native church here are being impressed with the thought that the work is theirs. They have a voice in all meetings and have interested themselves in the establishment of a small school and also in various forms of philanthropic effort.

Mr. Bradshaw writes:

We have to record the goodness of God on your workers and work at Kiating for the year 1898. My own health has been wonderfully spared to me, and Mr. Beaman, though under severe and continued suffering, did good work in a spirit of patience, peace and hopefulness.

In December he and Mrs. Beaman left us for the home-land, leaving many warm hearts who remember and ask after them and plead to God, for their love and work's sake, to spare and bring them back to us speedily.

In the same month happily Mr. and Mrs. Openshaw came from Yachau to this station. Thus there will be no weakening of the force here.

The unsettled state of the country, consequent upon the attempts at governmental reform, have been a hindrance and a help in our work. It has not made the work more dangerous.

These days of transition have made our touring more difficult. Fear has turned some interested ones away and kept others from listening to the work. But, on the other hand, we have been saved from the unworthy who would flock to us; and those who do listen are more worth spending one's time upon.

During this year more time has necessarily been given to the city work. Here sometimes hearers would be very few, at other many — varying with the reports from the rebel quarters — and in general there has been more respect given to the Word by all. A native church of five members has been gathered and organized from the start to be, as far as possible, a self-governing, self-supporting and self-propagating body. They have already, under foreign supervision, secured on roll twenty odd names of those who wish to be considered as interested listeners, but most of these in the uncertainties of the hour have kept out of the way.

The church also started a day school which is supported from small tuition fees and with a bonus from the weekly offerings of the church. And during the new year, when all business ceases and labor has no demand, and even the poor are forced to pay their bills, and nothing can be had on credit, then the church distributed ten bushels of rice among the destitute widows, fatherless and sick about us.

In our country work there has been some advance made. Three tours have been made by myself and several by my associate. We have now a street chapel in Jajang, a walled city twenty miles up toward Yachau, and another in Niu-Hwa-Chi, a city as large as Kiating eight miles down the river toward Suichau. Besides these we have secured sleeping-rooms on rental in inns at Jo-gen-tan, fifteen miles farther down, and still another twenty-five miles on at the walled city Chenwei we have the same opening made. We hope to use them more in the year 1899.

In our little dispensary work we have disarmed some suspicion and made others believe in us in spite of themselves. Among the cases treated we might mention some which the natives considered as signal triumphs.

YACHAU — 1894

Rev. W. M. Upcraft, Mrs. Upcraft

Mr. Upcraft writes :

The record for the past year must be of loving kindness and tender mercies. In spite of the rumors and active rebellion in many places we have remained in peace in Yachau and everything is tranquil as a summer sea at this writing.

As for the work it is but a current version of the Parable of the Sower. From one end of the year to the other the sowing has gone on in various forms.

a. The evangelistic work has had first place and has been done vigorously and faithfully on the part of the Chinese Christians. Averaging five such services a week and a continuously "open door" at the street chapel, it is evident that unless there had been the readiest and heartiest coöperation on the part of the little church, much less must have been attempted. I am glad to bear my witness to their zeal and love.

b. The medical work, small and unsatisfactory as it is, has opened some doors to us and brought about five thousand patients to the dispensary. Among opium patients, opium suicides and a few in-patients there has been opportunity for further work.

Among the children, both boys and girls, there has been much cause for encouragement. The boys have been Mrs. Upcraft's most active and efficient helpers in her Sunday-schools for heathen children. Of these last and the work among women and girls I wish she might have the pleasure of reporting.

All through the year Mrs. Upcraft's work among women and girls has been carried on at the station (save for a brief visit to Tachienlu), and for the closing months of the year she has carried on two Sunday-schools for heathen children in the courts of two Buddhist temples.

The weekly average of scholars has been about one hundred, a portion of whom would come to the Sunday-school held at the close of the Sunday morning service in our chapel.

These three schools, work among the women in classes, and an extended visiting-list have kept her hands and heart quite full.

As to results:

"As he sowed some fell by the wayside and the fowls of the air devoured it"—that was written with an eye to Yachau, and we seem to have an undue number of birds. "And some fell on stony places where they had not much earth . . . they withered away."

Yes, a good many withered away when they heard of the persecution the rebel leader was bringing upon Christians in other places.

Thank God the record does not stop there. If it did we should still have to keep on with the sowing, for "woe is me if I preach not the gospel." Yet the Lord has not left his word without effect.

"But other some fell into good ground and brought forth fruit" so that during the year ten have "put on Christ" in baptism and are the joy and rejoicing of our heart and our cause of glorying in the Lord.

The year closes upon us reduced in the number of missionaries, ourselves the only ones in this great region, hemmed in by a wide-stretching belt of unreached people, no other mission near us.

We often look toward "the regions beyond us" longingly, but find more than we can touch, to say nothing of adequately working in the region round about us.

CHAUCHAUFU — 1894

Rev. H. A. Kemp, Mrs. Kemp (in America).

Mr. Kemp reports:

During the year 1898 we have baptized thirty-three. In the same time six have died and one has been excluded, leaving the present membership sixty-five. In 1898 the church contributed \$114.83 (Mexican)—\$85.16 for preaching, \$19.50 for the poor and \$10.17 for expenses. Up to Oct. 1, 1898, the wages of two chapel keepers amounting to \$36 (Mexican) per year had been paid by the missionary; from that time the native church has also assumed the responsibility of this expense.

The year, on the whole, has been one of great encouragement. The opportunities, both in the city and surrounding villages, have been good. We have scattered the seed in about two hundred towns and villages by preaching, selling and giving away portions of scripture. The heathen give respectful attention and frequently manifest deep interest. Idol worship is becoming a burden, and ancestral worship, that most formidable of obstructions to acceptance of the gospel, is held in doubt by many. I find, in conversing with the Chinese, many who, while they strictly observe idol feasts and processions, do not have the least faith in them, but do it simply because of custom; to refuse would mark them as being different from the mass, and from this, of course, they shrink until the Holy Spirit of God has aroused them to the courage of their conviction. In the case of ancestral worship the trial is still harder as it involves the charge of the lack of filial love, and not infrequently the loss of a share in the ancestral property, which sometimes is very large. But, notwithstanding these facts many are turning to the Lord.

We have started prayer-meetings in the homes of brethren at three different points which have proved to be powers for good; for many who cannot be induced to go to the chapels will attend these meetings in their own villages. These meetings also test the

Christians; for some, while they attend services at the chapels regularly, do not dare to take a stand in their own villages. We hope to start a large number of such places in the near future. I intend to visit these places frequently in company with my native helpers and thus familiarize the people with the foreigner and, what is of still more importance, with our teaching.

The work among the women is at a standstill owing to the absence of Mrs. Kemp, who went to America last March. Miss St. John has promised to visit our stations, but as her field is large she can give but a very small portion of her time here. Owing to the customs in regard to women in China they can be successfully reached only through the women. I hope and pray that Mrs. Kemp may be able to return next fall so that this work may be carried on.

KITYANG—1896

Rev. Jacob Speicher, Mrs. Speicher, Miss Josephine M. Bixby, M.D.

Mr. Speicher reports :

1. *Out-stations.*—The work in my field has made progress during the year. Two years ago I had but one place of worship in my field; today there are five, and I hope to open two new stations at important points in a few weeks. The condition of some of these out-stations (Chim Khen, Kang-E) is satisfactory. At other places (Kan-Bue and Sam-Chiu) the young Christians show an earnest desire to do evangelistic work among their own people. At one place the natives themselves hope to buy a house to be used for public worship.

2. *The work at Kityang.*—The joy of the year has been our newly established mission in the city of Kityang. We began with a weekly prayer-meeting for the three or four Christians living inside the walls. The attendance, however, soon increased so that it was thought best to have a preaching service preceding the prayer-meeting. By reason of these meetings more than twenty men have put away their idols during the past eight months and at least fifteen of them take active part in the meetings. I am confident that we have a nucleus out of which will grow a vigorous church in a very short time. The Lord has given us a wide-open door at Kityang. The officials and scholars continue to visit us. We do not count much on their sincerity at the present time, but their friendship is well worth having in a center like Kityang. Our chapel proper is too small for the large audiences, notwithstanding that many of the former worshipers now attend services at two of the out-stations.

3. *Hospital Work.*—It has been a great disappointment to hundreds, I may say thousands, that the hospital at Kityang has been closed during the past months by reason of Dr. Bixby taking over Dr. Scott's work at Kak Chieh during her furlough. A greater opportunity, however, for hospital work does not exist in the entire Tie-chiu field than at Kityang. Dr. Bixby deserves the warmest support and encouragement for her work.

4. *Self-support.*—In closing I wish to add a few words concerning what we are doing along the lines of self-support. At every out-station where we have a nucleus of Christians we expect them to pay as much as they can towards the support of the work carried on in their town or village. I find them willing to do this. The native Christians and adherents have raised \$285.00 during the past year, which makes an average of \$3.15 to every church member. We hope to do better than this during the coming year.

JAPAN

The restoration of Doshisha University to Christian control, while related primarily to the work of a sister missionary organization, gives profound gratification to all friends of Christian missions. Accomplished without litigation, by free native action, the change is a significant one. It illustrates the new spirit slowly forming in the nation. More and more, signs are appearing that the force of the reaction against foreign influence, which for a time threatened defeat to all Christian enterprises, is moderating. The new conditions, indeed, are quite unlike those presented in the first opening of Japan to Western influence. No one will now be tempted to suppose that Japan is to become Christian in a day. But the new conditions are really more healthful than the old. A new spiritual earnestness is manifested by the inquirer and by the Christian disciple; and outside the churches a larger number of thoughtful men are recognizing the deep moral and spiritual need of the nation and the impotence of the old religious faiths.

On the first of July the new treaties with Western nations will come into operation. Some apprehension has been felt as to the effect of these treaties upon the work of Christian schools; but the latest reports are quite reassuring. To our work in general, these treaties, permitting travel and residence in all parts of the empire, will bring greatly enlarged opportunity. The call from Japan is an urgent call; and it is a call for our very best, for men strong, manly, of intellectual resources and of deep and earnest spiritual life.

Reports from our mission fields, while noting difficulties, are prevailingly hopeful. The proposed inland-sea work of Capt. Bickel is particularly interesting.

Tokyo Academy, henceforth to be known as Duncan Academy, in memory of the beloved leader who bore its interests upon his heart, is soon to be welcomed to a home worthy of its enlarging work, the first of the needed buildings upon the new grounds having been provided through the liberality of Mrs. Robert Harris, a sister of Dr. Duncan.

A native missionary organization, originating with the Baptist Church at Sendai, and already enlisting quite wide support, is prosecuting work among the aborigines of the island of Formosa, the newly acquired territory of Japan.

YOKOHAMA — 1872

Rev. A. A. Bennett, Mrs. Bennett, Rev. C. K. Harrington, Mrs. Harrington, Rev. J. L. Dearing and Mrs. Dearing (in America), Rev. F. G. Harrington, Mrs. Harrington, Rev. W. B. Parshley, Mrs. Parshley, Miss Clara A. Converse, Miss Mary A. Hawley, Miss Harriet M. Witherbee.

Mr. Bennett reports:

The year 1898 closes the *régime* that has been in force since before I came to Japan. The new treaties are to exercise their full sway from the beginning of July. What effect this may produce upon Christian work is a much-talked-of but as yet an unsolved problem. Though it causes solicitude as to some lines of mission activity, there is reason to believe that distinctively evangelistic work will be facilitated through the freedom then given to the missionaries for residence and travel in the interior.

A bird's-eye view of the work of all denominations all over the empire presents, for the past year, as always, a picture of marked lights and shades. Among the gloomier facts may be mentioned the small net increase of the whole Christian body, the large turning aside from the ministry and other religious employment on the part of those who have secured more lucrative positions, and the laxity with which Christians, for the most part, regard their obligations to the Sabbath and to the appointed meetings of the church. Over against these truly humiliating facts may be noted the steady increase of the church, despite the many who have fallen off*; the growing sentiment towards self-support, and growing realization of that sentiment; the enhanced usefulness and manifest vitality of the native branch of the Christian Alliance and the Young Men's Christian Association; the reaction against those who, under show of patriotism, have been unfaithful to religious trusts; the ever-increasing demand for Bibles† and other religious publications; the organization of a Japan Book and Tract Society to perpetuate the work hitherto carried on under the auspices of the Committee of the English and American Tract societies; and the large gatherings which have convened day after day to listen to foreign evangelists who seemed to be especially filled with the Spirit.

Narrowing our view to our own mission and the Yokohama field, we see essentially the same picture over again in miniature. Foreign and native workers alike have found many things to make them humble and send them to God in prayer; and, on the other hand, have received encouragements graciously given often when the day seemed darkest.

I would like again to emphasize the importance of the religious press for this country. Every year's experience deepens in me the conviction that if there is any land on the face of the globe where the people will read eagerly what is given them, that land is Japan. The power of religious publications is consequently manifest.

My personal work has been, as in former years, largely in the Theological Seminary. The departments of New Testament Exegesis and of Homiletics are each of them enough for any one man, and, while they have fallen to my lot ever since the seminary was started, I more and more feel my inadequacy to the task they impose. During term time I spend most of my Sundays in visiting out-stations: the first Sunday of every month is reserved for preaching and administering the ordinances in the Yokohama native church. During the summer vacation I made an extensive trip for mission work in the Hokkaidō, being gone from home about two months. I was enabled to visit most, if not all of the out-stations connected with Mrs. Carpenter's work there. I was deeply impressed with the thoroughness and in every way excellent quality of the work she has been doing, and want to urge the reënforcement of the Hokkaidō by the sending of two mission families. It will be a shame if we allow what has been done to fade away because we fail to support it.

Mr. Dearing reports :

Here we have had a very good year. In April we graduated a class of two men. They were called to Osaka — one to work with Mr. Scott and the other to be associated with Mr. Wynd. In the fall we had an entering class of three,— one from the Kobe field, one a graduate from the Methodist College in Tokyo (a young man who had taken a full course of study there) and a third a young man who had returned from America and who entered the seminary at his own expense. During the fall he has paid all his expenses with evident pleasure and feeling of manliness, and certainly we have experienced joy in

* 3,070 adult baptisms reported.

† The Bible Societies' Committee sold 2,747 Bibles, 11,893 testaments and 22,171 other scripture portions — an increase of nearly one thousand Bibles and testaments over previous year. This does not include nearly eight thousand Bibles or portions in grants.

having him institute, what we hope in the years to come will not be an unusual custom, *i. e.*, self-support while in the seminary. We have also welcomed back to the second-year class a young man who some years since took his first year with us and then went to study in the Academy at Tokyo, from which he graduated in the spring. We have thus had in the school altogether during the year fifteen regular students. Besides these we have had a number of special students whom we have welcomed and who have been much benefited by the school. The teaching force has been unchanged during the year. In the fall we welcomed Mr. Parshley back from his vacation in America. The classroom work has been marked by greater fidelity and zeal perhaps than in previous years. Much evangelistic work has been carried on during the year, and during the summer all the students were engaged somewhere in preaching. We are gradually being confronted with a difficult problem in the work of the seminary. With only nineteen organized churches in Japan, most of which are now supplied with graduates from the seminary, and with only a few of them self-supporting, and with the missionaries limited in the number of workers that they can employ by the appropriations made by the Union, what is to become of the graduates of the school in the near future even though we send out but a small number each year as we at present are doing? Such men are not in favor with the Government and would with the greatest difficulty find employment for a part of their time in that way. It seems, however, that some method of self-support must be discovered whereby a graduate from the seminary shall be able to go into a small town where there are few or no believers and support himself entirely or in part till the believers whom he shall organize together shall be able to support him. There seems to be no other alternative than this. For men who will do such a work there is a wide field. There is no end of opportunity. Can we impress upon them their duty in this regard, is the question. Granted that this can be done the field before the seminary, of training men for such a work, is unlimited.

The Special Session was held this year in November and December instead of in January, as last year. The change was not found to be advantageous. The time was more inconvenient for those whom we especially wished to reach. We were gratified, however, to have four men who were graduates of the school or had nearly completed a course here, return and with much evident profit spend the month with us.

Country Work.—The country work under my care has, from the condition of my health, been much neglected during the year. I have only been able to make one extended tour during the time. At Taira, Date San has been working very successfully and with much appreciation on the part of the church and out-stations. Taira ought soon to become self-supporting. I trust that ere long one shall be found who will receive what the church can raise and supplement it by some other work. The out-stations around Taira are promising, and if they could be often visited by a missionary good would result and growth would be apparent. Izumi is especially hopeful. A little band of Christian women are a bright light there. The former Daimyo is almost ready to receive baptism here. His wife and several children are already Christians. In other towns around Taira there are a few Christians, and from these groups in time churches will be built up. Near Umoto we have a remarkable case, for Japan, where Christianity is so recently introduced. In one family the grandmother, the son and his wife and the two grandsons are all Christians. It is a remarkable home for Japan and one feels the Christian influence at once on entering. The power of such homes in the community is greater than many sermons. At Mito matters are still at a low ebb. I have been able to do little more than have an evangelist visit the church once a month. Thus the little band of Christians has been

held together but there has been no gain to speak of. At Makabe a student from the seminary spent the summer vacation. The believers there are faithful and there ought to be additions, but progress is slow. The most encouragement this summer was from a large class of young boys of fifteen years or thereabouts, who came very regularly to receive Bible teaching from the evangelist and whose changed character under his influence became a matter of common note.

The people of this town are beginning to understand very well what Christianity means and are favorably impressed with it, and if we are patient a good work will one day be seen there. Another student spent the summer at Katakura, a small town in this same district where one of our Christians is living in Government employ. Much interesting work was done and a deal of seed sowing. The people manifested much real interest in the truth but no tangible results were gathered. It was but another step in preparation for the gathering in. In the neighborhood of these towns the evangelists worked, also visiting other villages and publishing the Word. All through this country the people are ready to listen and we hope will in due time believe if we are faithful. A great work lies before the faithful missionary and the earnest native workers in this field. Though the past year has seen so little advance the only reason has been the lack of time and strength to push it forward.

City Evangelization.—This has been closely associated with the seminary work. Most of the students during term time have been engaged in preaching-places in different parts of the city. This work has been very interesting during the year as well as the Sunday-school which has been under Mrs. Dearing's care. The Yokohama church owes a great deal of its progress to what has been done through these preaching-places. During the fall an earnest request was received to go to Kamakura, about twenty miles from Yokohama, and teach some of the students in the Government normal school the Bible. Some of these men were Christians and many were not. The normal schools have been peculiarly opposed to Christianity and this request excited considerable interest. Together with one of the students of the seminary some one of the teachers has regularly gone out once a week for this study and considerable interest has been manifest. It is an exceedingly hopeful kind of work and may be an entering wedge into the normal schools elsewhere as well as here. If the teachers in the common schools could have their prejudice against Christianity removed a great advance would be made.

As in other years the treasury work of the mission has been in my hands. I look forward to an early release from this, however. I think that after nearly nine years of service in this department of very indirect missionary work I should be relieved from it. I have continued through the year to visit on Sunday with considerable regularity the American naval hospital. The patients there have seemed to appreciate my visits, and as this work has not interfered with efforts for the Japanese I have felt it my duty to keep it up.

TOKYO — 1874

Rev. C. H. D. Fisher, Mrs. Fisher, Rev. J. C. Brand, Mrs. Brand, Prof. E. W. Clement, Mrs. Clement, Prof. Henry Topping, Mrs. Topping, Miss A. H. Kidder, Miss M. Antoinette Whitman, Miss Eva L. Rolman, Miss Nellie E. Fife, Miss Anna M. Claggett.

Mr. Brand reports :

In presenting to you my annual report I find, in looking back upon the year and the work done, that the God of love has blessed us amid all our difficulties. The year has

been somewhat disappointing in the number of conversions. During the winter months of 1898 we held meetings in the homes of the church members, and many of the friends and neighbors came to the meetings. Much seed has been sown, and we are waiting for the harvest; and according to the word of the Lord that word shall not return to him void. In Tokyo three have been baptized during the year.

In Kofu there has been much blessing. Matsuno San, the evangelist stationed there, has done a good work. The gospel has been preached in the towns and villages round about, but there are still tens of thousands who know nothing of the true God and his Son Jesus who came to save. Fifteen have been baptized and received into the Kofu Church during the past year.

Mr. Fisher reports :

The year opened with an excellent interest in the First Church. Meetings were well attended, new ones were coming to hear, several were inquiring the way and some gave the best of evidence of being born again. I had a very interesting class of young men meeting after the prayer-meeting on Wednesday evenings and on Sunday, and we were greatly encouraged in the Sunday-school; but one morning late in March we arose to find all that part of the city swept by a great conflagration. Five thousand houses and our own church building among them were gone and the people scattered. For a time it was almost impossible to get houses in which to live. We looked in vain for a house anywhere in that vicinity that was suitable to rent for preaching services, and since then we have sought for land at a reasonable rent in any suitable place on which, if possible, to erect another building. Days, both of my own and of the believers' time, have been spent in the endeavor but thus far without result.

While waiting, our members and their families are as best they can attending services at our Nihon-bashi preaching-place more than two miles from them, and one of our greatest encouragements has been the regularity of attendance in all kinds of weather, of believers old and young, and the earnestness of their prayers that God will open the way for them, for the work, and for a Sunday-school so much needed near the old location.

Even as it is God is giving blessings and we have reason to believe the end*is not yet. In this way it has come about that the Nihon-bashi chapel has been doing double service, having in the forenoon of Sunday two Sunday-schools, one for the children of the neighborhood and that immediately followed by the church Sunday-school and the preaching service. Afternoons and three evenings during the week there are evangelistic services.

The preacher who lives in the place is always ready to guide those who come inquiring, as many a one does by night, and both he and the deacon, who also does much preaching, love the work, and we feel that we are coming better to realize the great heart of Christ as it yearned for the salvation of dying men. We feel confident that there is in that neighborhood a growing respect for Christianity, and sorrow sometimes opens for us doors that have heretofore been closed. Mrs. Fisher has had the care of the neighborhood Sunday-school and through it, and the women's meetings and week-day meetings for children, has been winning the confidence of the mothers, so that this year at Christmas-time we could get to our house a great many who would never come before.

To our country work in the province of Tochiji, fifty miles distant, we have given such time as we could and earnest work has been done by our evangelist preacher in charge. Of this we saw evidence in some recent excellent meetings and in seeing the coming of new Sunday-school scholars and young men from the high school who seemed deeply interested. A large part of the preacher's time is spent in preaching the gospel in the whole region round about.

Mr. Clement reports for Duncan Academy, Tokyo :

The number of students continued to increase, so that during the fall term the attendance reached the figure thirty. During the year forty-five students in all have been enrolled, and the average attendance has been twenty-four. The number of boarding-students also increased, until our dormitory was filled up. Among the new students is a native Liu Chiuan who has come up to take academic and theological courses to fit him for the ministry among his own people. During this year we sent out our first two graduates, one of whom has entered the medical department of Sendai College, and the other has entered the Theological Seminary in Yokohama.

In the death of Dr. Duncan, the Tokyo Baptist Academy loses a true personal friend. The school was started by him and always had a deep place in his heart. As it was, so to speak, his child he felt great interest in its growth, and in his anxiety for it he spared not his own strength. It would be fitting if we could honor his sacrifice by erecting a Duncan Memorial Home or Hall, or both, for the Tokyo Baptist Academy.

Mr. Topping reports :

During the year 1898 the Tokyo Baptist Academy has made commendable progress both in numbers and character. The Christian sentiment of the school was never stronger. We are comparatively a small school, but we are probably the most pronouncedly Christian school for boys in Tokyo. Other mission schools have felt compelled to abridge their work in Bible and religious subjects more or less, but we have not found it necessary to do so yet.

The out and out Christian character of our school is common talk among the Japanese, so that our reputation is most excellent. We shall do our utmost to maintain such a school as shall be an uplifting power among our churches.

Since the summer vacation I have taught, in addition to the usual Bible classes in English, two Bible classes in Japanese, in the academy, and also English Bible classes in my study, for men who do not attend the academy. Four attendants in these classes I have had the pleasure of baptizing recently.

In our church work we have seen rather less progress this year than last ; however, as the conditions at present are more favorable than at any time during the year, we are not discouraged. We have had some cases of discipline that have seemed painful, but the purifying process has brought us into a healthful state. Additions by baptism during the year have not been so numerous as last (eight in all), but some of those who have thus joined us are very efficient helpers. The financial affairs of the church are healthful. We are putting by a sum toward a new building which is greatly needed for a house of worship.

The work of Miss Rolman and Miss Fife is not distinguishable from the church work ; indeed, they and their helpers are the largest factors therein. Mention should be made of the excellent work done in their kindergartens, which have won a high reputation among the Japanese. Miss Fife's has been granted a Government certificate conferring official sanction. Miss Rolman's kindergarten quarters are as yet too limited to meet the Government requirements. These kindergartens give standing and stability to all our work with women and children, and are a constant stimulus to other work.

The Sunday-schools have continued to shine as lights in a dark place. We get nearer to heathenism, and more truly into "rescue work" here than elsewhere. To see the children of the poor and ignorant taught the divine truths of the gospel, to hear them reciting the precious words that tell the Savior's love and go to their cheerless homes humming Christian hymns,—these are perhaps our greatest pleasures in missionary work.

KOBE — 1881

Rev. H. H. Rhees, D.D., Mrs. Rhees, Rev. R. A. Thomson, Mrs. Thomson, Miss Ella R. Church, Miss Daisy D. Barlow, Rev. G. W. Taft and Mrs. Taft (in America).

Dr. Rhees reports :

I have not been able to do my usual amount of work owing to sickness in the spring. During the summer I visited my out-stations regularly, except in the month of August, when by order of my physician I took my first vacation since returning to Japan in 1891. During the fall and in December I visited the out-stations on my field and worked at the review of Rev. F. G. Harrington's revision of Dr. N. Brown's version of the New Testament.

As far as I am able to judge, the work is in good condition. One of the out-stations assumed all the expenses, including rent of the preaching-place, except the salary of the evangelist. The same evangelist has several times visited Fukuchiyama, Narimatsu and Tozaka, at his own charges, encouraging the disciples at those places and preaching the glad tidings. In another of the out-stations the evangelist is doing all he can to rouse the disciples to the duty of taking on themselves the expenses of the work in their own place, and I have strong hopes that very soon I shall be able to report that they have done so. The people are generally so poor, and the times have been so hard, that I have hesitated to do much urging along the line of self-support.

The condition of things in the empire is not favorable to the prosecution of Christian work. I greatly fear that the coming into force of the new treaties will still further embarrass our work, especially in the matter of mission schools. There is a feeling among Japanese educationists that foreigners must not be permitted to teach the Japanese youth. A society of educationists has given expression very strongly to this feeling and, while some prominent Japanese oppose such a sentiment, the masses of those engaged in education, unfortunately, are not much affected by the opposition. There is no doubt at all in my mind that there is strong opposition to Christian mission schools on the part of a very influential party in the empire. I shall be happily disappointed if my opinion in this matter does not prove true.

Mr. Thomson reports :

The work at all our out-stations has progressed steadily during the past year, and while there is nothing stirring to report, yet we have deep cause for thankfulness in the fact that the growth of the work in regular additions to the church, personal interest among the members and a desire for self-help has advanced more uniformly than in past years.

The year has been one of hard work and the Lord has richly blessed it in giving us on this station a total of sixty-seven additions to our membership, the largest we have ever had in one year.

The work specially under my care is as follows: Kobe, Hyogo, Ikeda, Kyoto and the Liu-Chiu Islands.

The church at *Kobe* is self-supporting and while it has no ordained pastor Dr. Rhees and I administer the ordinances and preach when we are asked to do so. All the other work at Kobe is carried on under my care and supervision.

This port has grown enormously during the past few years. The two cities combined (Kobe and Hyogo) have a population of more than two hundred thousand and are growing at the present rate of four hundred houses per month. It is the great shipping center of the empire now and bids fair to remain so.

Regular preaching services are held twice a week at Mrs. Thomson's kindergarten and the members of the church carry on another preaching service weekly in a rented room in a busy thoroughfare.

The work at *Hyogo* has been carried on faithfully during the year. Mr. Hara, who was the evangelist at Liu-Chiu for a number of years, is now stationed here and is getting hold of the work as far as his strength will permit. His six years' work on the islands came near breaking him up. From the work in these places there have been ten baptisms during the year and four admitted by letter to the church. The preaching services at Hyogo are often hindered by the strong Buddhistic feeling in the neighborhood. However, we have good hopes of this work as there are many inquirers.

At *Ikeda*, a place of nearly ten thousand people, the work continues to be very encouraging. We have a good worker in Tanabe San as well as a fine preacher. His influence is good upon the people. The presence and help of Miss Barlow at this station has been very much appreciated and she is doing a good work among the women and children. She teaches English six times a week to the policemen of the town and Tanabe San gives them a talk on Christian subjects at the close of each lesson. There have been ten baptisms at this place during the year and the work is very hopeful.

At *Kyoto*, in addition to the work already in operation, I opened another preaching-place during the past year and placed another evangelist at work, so we have now two men in that large and important field. The work is slow, and it is exceedingly difficult to make any impression on the people. They are very conservative and the whole city is permeated with Buddhism. However, we see signs of interest and of growth. Eight candidates have been baptized here during the past year.

In making the annual visit to the *Liu Chiu Islands* (nine hundred miles from Kobe) I was favored with fair weather both going and returning, and in many respects it was the most interesting visit yet made.

The meetings held were well attended and much interest was manifested throughout. Before I left the islands I had the joy and privilege of baptizing eight Liu-Chiuans — the largest number we have ever baptized in the islands at one time. There were other two or three candidates, but we deemed it best to let them wait for some further instruction. I have a good man at work there, one who is really interested in the people, and because of this he is gaining a fine influence among them.

What a great field we have in this half a million of people for work among the women and children! I do wish the Ladies' Board would occupy it, and send two ladies to open a girl's school in Napha or Shuri. Absolutely nothing is being done among the women, as they are not allowed to come out to the regular meetings and the field is unoccupied at present.

The Buddhists have at last awakened to the fact that Christians think these islanders are worth looking after, and now they are sending down priests to the islands. They have bought a large tract of land in Napha and are going to build a temple costing 200,000 yen.

The mission ship is now being built at Yokohama for work among the islands in the inland sea of Japan, to carry the gospel of light and salvation to the neglected people living on these islands. This is a grand work, and we rejoice that the Board was successful in getting hold of a man so well fitted for this work as Captain Bickel. He is the man for the place, and we have great hopes for the success of this work.

Mrs. Thomson's Zen-Rin kindergarten is flourishing as never before. With a fine new house crowded with more than seventy children every day, it is now one of the "sights" to see at Kobe. Twenty-seven children who have taken the kindergarten course here, pass

this coming April into the Government school where they are welcomed because of their good behavior and general ability. Who can estimate the amount of good that is done among these children? The three years of constant inculcation of Christian truth in so many ways into their young minds must have a wide influence, as it is carried into the different homes.

I have been pressing the matter of self-support very strongly upon our people during the past year. In addition to what they have already been doing towards helping themselves, all of my stations have agreed to do more from the first of January, that is, altogether they will raise an additional total of over one hundred yen for this year. This may be slow work, but it is growth, and I rejoice in it.

SENDAI — 1882

Rev. E. H. Jones, Mrs. Jones, Rev. S. W. Hamblen, Mrs. Hamblen, Miss Lavinia Mead (in America), Miss Annie S. Buzzell.

Mr. Jones reports :

The year just past has been one of increasing promise. Almost all the missionaries engaged in active evangelization have been encouraged to believe in the nearness of a great revival. There has been more interest on the part of the unbelievers in seeking to know more of "The Way," and the believers have been encouraged thereby to hope for better times, and have as a consequence commenced to get down to practical work. The week of prayer at the beginning of this year, 1899, showed much increased spiritual power and there has been in some places a regular breaking down on the part of the Christians. Acknowledgment of sin and promises of reform have come to be the order of the day. Numbers of conversions are already reported from various places, which certainly opens the new year with much promise and shows the past year to have been one of profitable work. The Miyagi prefecture field, including the Sendai church work in Sendai, with that of the girls' school under the direction of Miss Buzzell, Mr. Hamblen's work in the Tachi Machi preaching-place, also in Sendai, with my work out in various parts of this prefecture, have all resulted in twenty-eight baptisms and much seed-sowing besides the building up of the Christians in "The faith delivered once for all to the saints." The Sendai church has shown some signs of progress. The increased attendance at all the services, and the evident growth in grace on the part of a good number of the church members under the ministrations of the pastor, Rev. R. Nakajima, has been encouraging to see. Miss Buzzell, with her one Bible-woman and seven or eight of the older pupils, together with the teachers of the school, has done a very helpful work. She has maintained nine mission Sunday-schools, in which about four hundred children are taught. Also she and her helpers have made a great many house to house visits. Some houses have been visited weekly. Unbelieving women have been taught, Christian women fed and incited to work, and in many cases people have been induced to come to the church to hear the gospel. Miss Buzzell has also taught a Bible class for the young men studying in the local college. Four of these young men have shown the effects of the teaching by joining the church during the year. One of these is the son of one of the best-known and most influential Buddhist priests in Japan. The young man has had to bear fiery persecution on account of his faith. Mr. Hamblen has kept up his services regularly in the preaching-place on Tachi Machi — about four each week — besides doing much more touring to his country stations in Iwate and Aomori prefectures than in any previous year. This important preaching-place on a busy thoroughfare of the city has been helped some also by myself in

Mr. Hamblen's absence on country tours, and much seed-sowing has been done there. The soldiers of the Sendai garrison, who pass the place on the way from their barracks to the city and on their return, have largely profited, we hope, from these services. Sometimes as many as forty soldiers may be seen standing listening attentively at this open-front preaching-place.

In the out-stations of this prefecture the work has been carried on by the Holy Spirit through myself and Mr. S. Haraguchi, with the valuable assistance of the believers on the field. These places are twelve in number, and being scattered over a district about sixty miles long by thirty wide, they are only reached by a good deal of traveling. I seek to impress upon the minds of my fellow-worker, and on those of the believers, that we are not to be pastors to the flock primarily, but evangelists to those who know not the "Way of Life"; that in each station one of the most experienced Christians should take charge, pastoring the rest. I get the believers themselves to elect the one they want for pastor. This leader gathers the Christians of the place together on Sabbath for worship, or on week-day evenings for prayer and Bible study. They pay all their own work expenses and help some in the traveling expenses of the evangelist when he goes through their district. We also seek to hold Bible conferences for these district pastors twice a year, calling them in to Sendai for a week's study in the Bible, in singing and in methods of work. A special session for such workers was held last year in connection with the Yokohama Theological School, and three of our men attended with evident profit. Thus we are trying to solve the difficult problem of self-support in the native churches. I hope, gradually, while increasing my work on the field to reduce the amount of money received from the Union. I have already partly accomplished this. While I used for the past year what would be equivalent to about two hundred and seventy-five dollars gold, I used to receive about four hundred dollars gold, and this too with an increase of prices of about twenty-five per cent. And yet I am enabled to do very much more direct work than ever before. Of course much of this saving has been brought about by increased familiarity with the language, enabling me to dispense more with native helpers, but much of it is on account of putting more work and expense on the native Christians.

The church at Kinshū was intending to build a place of worship during the past year, but the great floods of this district during the year brought the members of the plucky little church into such financial straits that it had to be postponed. A new church was organized at Tome in November, and it was an occasion of much interest. We had one delegate, a native pastor, from Tokyo, two hundred miles distant from the place, and three from Sendai. Six were baptized, which increased the little church's membership to sixteen; three came from seven miles west, two from four miles east, and one from thirteen miles north to be baptized into the membership of the new church. Altogether the work promises well for the ensuing year.

The coming to us of Mr. Y. Chiba after his return from America, where he graduated from Colby University and from Hamilton Theological Seminary, has been a great help both to Miss Buzzell—he has temporarily filled the place of principal of the girls' school—and to the general work in the district.

Mr. Hamblen reports :

The conditions under which work in Japan—at least its northeastern section—has been carried on for the year 1898 have not differed materially from those of former years. This section is slow to feel the influences working in sections that have more intimate relation with foreign men, foreign ways of thinking and foreign things. And yet a grow-

ing readiness to hear, at least, the words of the gospel is easily perceptible, while on the other hand action on the words heard has been rare. My own field has witnessed far more evangelistic effort on the part of the missionary and the evangelist this year than in former years, but we cannot point to one even who has taken his stand for Christ because of acting on teaching heard during the year. Efforts have been great but tangible results in the Morioka field in the shape of converts have not gladdened us. The one baptism of the year was that of a man who has long been a Christian. We believe, however, that our work has built up in the faith the believers on the field and helped the inquirers, and that the people at large have more idea of what Christianity is than formerly. There are evidences that the religion of Jesus is gaining a hold on society at large in the populous centers that is most encouraging, and when they are once moved the outlying districts also will feel the influence. With this encouragement we keep sowing the seed, for we believe that there are for Christianity in Japan in the near future glorious victories.

There has been but one resident evangelist on the Morioka field during the year, but he and the missionary have been "on tour" as much as possible. In his absence from Morioka a young man, baptized last year, has taken charge of church work and services. The church has cordially stayed up his hands and thus I can report it to be in good condition as the year closes. In Hachinohe, also, I believe the year to have closed auspiciously. In the spring the young man who was with me in Sendai returned to his home in that town to become a teacher in the Government middle school. He is helping the church much as a layman, in spite of his limitations as a teacher in the Government school, and an ex-Bible-woman resident in Hachinohe is exerting every effort for the church. It is encouraging that in both places the year closes with inquirers seeking the way of salvation.

As in former years, a student from the seminary passed the summer in Tono and with good results in awakening inquiry and strengthening the inquirers resident there. None, however, took their stand as disciples of Christ. Tono is a place for which much effort has been made and many prayers offered, and it must be that before long fruit will be seen. Besides the routine touring Evangelist Onomura and I took two trips out of the beaten tracks that we might more fully know the field in which we are working and its needs.

In Sendai the preaching-place has been retained and is still the center of constant effort, though here, too, tangible results do not gladden us. We have the satisfaction of knowing, however, that we are helping in preparing the way for the coming of the King, and that our labor will have its fruition in good time. My "standby" in this work is Pastor Nakajima of the Sendai Church, who is in my employ for part of his time, as the church is unable to pay him full salary. My work with him and with Evangelist Onomura has been most pleasant, for they are both excellent and earnest men.

SHIMONOSEKI — 1886

Rev. G. W. Hill, Mrs. Hill, Miss E. L. Cummings.

Mr. Hill reports :

The amount of direct evangelistic work which I have been able to do myself in this my third year in Japan, has been very small. Miss Cummings, too, while having a better knowledge of the language, was new to the work, and an entire change in the school has been made. Most of the girls there now are new and have not been under Christian influences long enough to show any facts for a report; besides, she has had no money

for Bible-women's work. There has been great difficulty in securing proper native helpers. I am far removed from the main source of supply and, indeed, there are few new workers being prepared. For most of the year I have had women at Hojé, where we have a building (an important town), but I have a man in the seminary who will be ready for work in May and I expect to place him there. Though the baptisms have been so few during the year I think the churches at Bakan and Chofu are in better condition today than ever before. The very few members who alone can be counted at all are faithful and much concerned in the work of the church. This year I can be of more help and I hope for better results. At Chofu the extreme conservatism of the old families creates an intense opposition to Christianity. We get very few unbelievers into the chapel and find it impossible so far to secure a *kojisho* for evangelistic work on the main street. In Bakan our place is well located for evangelistic work, and there does not seem to be the same prejudice against entering a place where *Yasu kyō* is preached. I am much disappointed in losing our man there as I had hoped for a vigorous work this spring and summer. Of course with so few helpers, and so helpless myself, I have been unable to touch at all the great work in the villages and towns.

NEMURO — 1887

Mrs. H. E. Carpenter, Miss M. M. Carpenter.

We regret not to have a report from Mrs. Carpenter, who sustains this mission. The mission at Nemuro has suffered greatly from fires. Once the large and commodious mission-house was destroyed, and twice the church has been burned, but the little body of believers continue their work for Christ undaunted. Several out-stations have been opened.

OSAKA — 1892

Rev. William Wynd and Mrs. Wynd (in England), Rev. J. H. Scott, Mrs. Scott, Miss Florence A. Duffield, Miss Mattie Walton (in America).

Mr. Scott reports:

Work during the year has been continued at the places formerly occupied by us. In addition, but without increasing our force of workers, we have opened chapels in two important centers, Kishiwada and Tenma. The former of these is twenty miles distant on the new railroad running south from Osaka, and so in easy reach for Mrs. Scott and myself. It is a place of about twenty-five thousand people, with many small villages near. The Congregationalists have a chapel in the north part of the city, but the south part in which our chapel is located is unoccupied and so presents a fine field for work. The evangelist formerly living at Sakai removed to Kishiwada last July and now helps in the work of the two places. We expect God's blessing upon the work here.

Tenma, in the northeast part of Osaka in the vicinity of the Imperial Mint and near several large manufactories, is a good place for work, and there we have already an encouraging interest inaugurated. Here we have as evangelist, a graduate of the last class in our Theological Seminary at Yokohama.

At the Kogawa Cho Church we have had a good interest in the several departments of work. At Kiyohori Mura the work has been continued with occasional hindrances caused by the intense prejudice of the people against Christianity. At Sakai there has not been the advance we had hoped, and we have had an experience common in Japan.

These are the five centers of our work. In all of these we have Sunday-schools under

the direction of Mrs. Scott and her sister. The one at Sakai, however, has had an intermittent existence, not at all encouraging. Mrs. Scott has also held regular meetings for women and children during the week at most of the places.

Ever since the departure of Miss Walton, nearly two years ago, Mrs. Scott has had in charge the work for women and children. This work has kept her exceedingly busy, and at times taxed her almost beyond the point of endurance. However, the needs of the work and the satisfaction in doing it have been her constant inspiration.

It has been, ever since we first came to Osaka, a great trial that we could not do more for the many soldiers whose barracks are less than half a mile from our house. However, the prejudice of the officers against Christianity has rendered work for them exceedingly difficult. But in October of this year, during the army manœuvres which were held near Osaka, we kept our chapels open and hung out a large sign inviting the soldiers to enter. For several days we were kept very busy, and were able to present the gospel to many hundreds of soldiers and give them portions of scripture and tracts. There was not a single instance of disorderly conduct on the part of these soldiers in the chapels, but all listened respectfully and gladly received the scriptures and tracts. We know the Lord will bless this effort.

AFRICA

The correspondence presented below will be found of an exceptionally graphic character, affording glimpses of the dreadful degradation of heathenism and revealing the blessed results accomplished by an all-transforming gospel. Evidently the reorganized mission force is giving itself to its narrowed work with redoubled energy. Marvelous Banza Manteke, though greatly afflicted by disease, surpasses even its own past in its record of progress. Kifwa has more than doubled in its membership. The out-station work of the Mukimvika field is of extraordinary promise. Mr. Glenesk, whose death is referred to in our obituary notices, will be greatly missed.

The station at Bolengi, from which it was deemed wise to withdraw our laborers in the new organization of the Congo mission, has been transferred to the Foreign Christian Missionary Society, which will continue the work upon the strong foundations already laid.

The Advent Missionary Society, finding it necessary to retire from its work upon the Congo, has generously given to the Union the title to property in Sumba, a station not far from Mukimvika.

The inadequacy of the appropriations allowed the Congo mission by our straitened resources is a cause of painful embarrassment. Just now appeals peculiarly affecting are reaching us. Recent events draw attention to the imminence of changes of great magnitude in Africa. General Kitchener's success in the Soudan practically insures the early completion of a railway system extending from Cape Town to Cairo and makes certain the perpetuation and wide extension of English influence. Evidently this vast continent may soon hold a new place among the nations. But the supreme claim of the land is that ever powerful with the followers of the Redeemer of the world, the claim of a great need which can be met only by the revelation of his enlightening and new-creating power.

PALABALA

Rev. C. H. Harvey, Mrs. Harvey.

Mr. Harvey writes:

The past year has been one of considerable progress in the work here in spite of some very serious drawbacks, due partly to the undermanned state of this part of the mission and partly to our financial straits, which left poor Palabala (as well as some other stations) quite without appropriations for carrying on the work.

Up to the time my wife joined me in June last I kept the treasury books at Matadi and endeavored also to work Palabala by spending a week at each place alternately; but it was too much like trying to serve two masters, and I was very glad, therefore, when circumstances enabled me to take up my abode here.

The two Banza Manteke evangelists, Sitifani and Banaba, have been laboring as earnestly and faithfully as ever during this year, and not without signs following. Of those who have professed conversion many ascribe the change from "darkness to light" to words spoken by these men either in the public gatherings or by the wayside. I am very thankful to say, however, that the Palabala Church itself is developing evangelists and teachers. Two have lately been set apart for the preaching of the gospel in far-off places.

In the Noki district Banaba has been working and there are quite a number of candidates there for baptism whom I hope to examine soon.

The membership of the church at the close of the year was eighty-three, as against forty returned last year.

The contributions for all purposes were 316 francs or about sixty-three dollars, which I venture to say is not bad, considering how poor most of the members are. We ask nothing from those who are not Christians. These contributions, with the proceeds of the sale of the produce of our fruit trees, enabled us to keep going until better times came.

A reorganization of the school work took place when Mrs. Harvey came, and badly needed indeed it was. Education had been for years neglected here, consequently there was a dearth of native teachers capable of conducting a school, and very few who were able to render much assistance as pupil-teachers. My wife, however, has already done a good deal in the direction of reform and the work now promises success in the future. The pupils being mostly adults, they have, of course, other than school duties to fulfil and are somewhat uncertain in their attendance therefore; but many of them show such zeal and anxiety to learn to read that, although it is slow, there is real progress. There are about one hundred and twenty scholars.

BANZA MANTEKE—1879

Rev. H. Richards and Mrs. Richards (in England), W. H. Leslie, M.D., Mrs. Leslie, Mr. E. T. Welles, Miss Gertrude M. Welles, Miss Catherine L. Mabie, M.D., Miss Francis A. Cole (in England).

Dr. Leslie writes:

As Mr. Richards is on a much-needed furlough I am reporting the work of the year.

Our policy since taking over the work has been not so much to expand the work as to efficiently man and thoroughly establish it in the districts already open. For two years previous to this one there had been a widely spread spiritual activity, during which time many hundreds of people had professed conversion and this year seems to have been the "winnowing" time, when "The mightier than I" of John has come, fan in hand, separating the chaff from the wheat. A series of unavoidable conditions culminated in this

season of sifting; there was a tendency toward the usual reaction following prolonged spiritual activity; there were fields where intermittent visits of evangelists had brought the people to repentance, but there were no teachers ready to go to occupy the places, so that these new born were left without care; then just at this period, while preparing for their journey to Europe, Mrs. Richards was taken dangerously ill, and for eight weeks nothing else was thought of while we stood by her bedside day and night, fighting the grim monster. And to add to our anguish of those weeks, which seemed years, Mr. Richards was stricken with a tropical disease, precipitated by the anxiety and watching of those days and nights of awful suffering through which his wife passed, so that for a time we seemed to be losing all that has made Banza Manteke. Following these three trials was a fourth. Just as we had gotten our bearings, ready for a fresh start, the whole country was smitten with an eruptive fever of a very virulent character, that paralyzed all work and transferred not a few of our people from the church militant to the church triumphant. Whole villages were prostrated, so that none were left able to wait on the sick. This was especially trying to the young converts who had recently given up their idols, which were supposed to protect them from such calamities. But there has been an abundant yield of precious grain; 298 of the faithful and true have been added to the church here upon the confession of their faith in Christ, which is more than in any previous year of our history, and the church has been preserved from the blighting influence of godless members, and the good news of Mr. and Mrs. Richards rapidly recovering their health and strength comes to us from England.

During the year every branch of the work has shown a splendid advance. The school work has been the most remarkable, having increased nearly fifty per cent during the year. There are now 1,532 scholars enrolled with an average attendance of 889. The number of schools has only been increased by six as we have been gathering the small villages lying near together into common centers, so that in several districts two, and in some cases three, small schools have been replaced by one large one. Nearly all recent converts, old and young, and those also seeking the light, attend school. This work has been under the supervision of Mrs. Leslie and Miss Welles since Mrs. Richards left.

The effort at self-help has passed all previous efforts in this direction, there having been given 4,057 francs for all purposes, and this does not represent nearly all that has been done, for in addition to this the people build all their own schoolhouses, chapels, and teachers' houses in the towns, and as the pay the teachers and evangelists receive is not sufficient to provide for even their limited needs the people dig and plant gardens to supply them with food.

The printing department is a very unpretentious affair but under the direction of Mr. Welles has done a good work. During the year 73,385 pages have been printed, which represents a good deal of work when only three hundred to four hundred copies of each work were printed. These were Mr. Richards' translations of the First Epistle to the Corinthians, Galatians, and I. and II. Timothy, and my own translations of John's gospel and the first book of the Psalms — the last named is not yet completed.

The training-school, which is also in the care of Mr. Welles, assisted by Mr. Richards and myself, opened in March with sixteen men enrolled, and closed in September. We intended the session should last until December but the crisis in the gospel work made it seem wise to shorten the term and send the men to the needy districts at the front. Several of these districts lapsed again into darkness in spite of the attempts to avert the catastrophe.

The medical work has been unusually heavy this year not only because of the enlarge-

ment of the field but also because of the epidemic of which I have already spoken. Dr. Catherine Mabie has relieved me of nearly all of this work during the latter part of the year. The following is a brief résumé of the work done in this department during the year: 21,596 patients treated in the dispensary, 175 patients treated in the hospital, besides many others treated in their own homes and in the towns through which we passed on the evangelizing tours. This immense amount of work could not be accomplished by one physician if it was not for the able assistance of several faithful native helpers.

The scourge of Congo-land (sleeping sickness) has in no appreciable measure abated. Out of the seventy-one deaths in the church, fifty are reported as having died of this dread disease.

LUKUNGA — 1882

A. Sims, M.B. (in Europe), Rev. Thomas Moody, Mrs. Moody, Mr. Thomas Hill, Mrs. Hill (in America), Miss Clara A. Howard (in America).

Mr. Moody writes:

My work for the past year has been studying the language and visiting the churches, etc. I have made sixteen visits to the out-churches to encourage and cheer the Christians and had communion with them. I have made several evangelistic tours and preached in a great number of villages, and some have listened to the word spoken, which I hope will bear fruit.

At Kindombe, where there had been an out-station and things were in a very low state, we have had much encouragement, several have come forward and wished to be baptized, which we hope to do soon.

At Ntombo a former preacher has returned to his town and started a work among them which is encouraging.

At a village called Nyenga the native chief has asked for a teacher to live in his town. We have had one who visited the place, but they want one to live there, and I hope soon to be able to put some one there. Our great need here is native evangelists, which we trust the Lord will soon raise up for the work.

MUKIMVIKA — 1882

Rev. C. B. Antisdel, Mrs. Antisdel, F. P. Lynch, M.D. (in America), Rev. W. A. Hall, Mrs. Hall (in America).

Mr. Antisdel writes:

We found affairs in a more favorable condition than was expected, in fact, they are quite encouraging. The attendance at services is larger and the general spirit is better; while those who are members of the church are yet weak, nevertheless we remember that they are still babes in Christ. We started a school at once upon our arrival, the average attendance being twenty-five. Have visited and done evangelistic work in all of the neighboring towns as well as at Sumba — this will be my work largely; Mrs. Antisdel will conduct the schools. A delegation came recently from Kimputila requesting us to go there and teach them; they even promised to send men to carry us. We shall go as soon as the rains cease.* This is the section which was visited for the first time by Dr. Lynch and myself just before I left for America; it is a very promising field, a numerous and superior people. Mr. Hall has visited there several times. We are greatly hampered in our work because our appropriations are so small (only \$75 for my work); I must let

* Mr. Antisdel and Mr. Hall have now made this visit and bring back a remarkable report which will be published in the June magazine.

you know that I have been very careful of missionary money. While at Mukimvika I occupied a house that was not as good as one which is used for the natives at one of the stations of our own mission in Africa. I know every mail brings you most urgent requests for money, but is it not time that Mukimvika had an opportunity?

BOLENGI — 1884

Rev. C. B. Banks and Mrs. Banks, Rev. E. V. Sjoblom (in Sweden), Miss L. C. Fleming, M.D. (in America),

This station has been sold to the Foreign Christian Missionary Society and the missionaries are about to remove to other stations in our own mission.

BWEMBA — 1889

Rev. A. Billington, Mrs. Billington, Mr. A. Christopher, Mrs. Christopher.

This station has suffered the loss of Rev. C. B. Glenesk, the companion of Mr. Billington in the construction and care of the mission steamer "Henry Reed" from the first. Mr. Billington writes as follows regarding a recent thorough exploration of the district surrounding the station :

Regarding the Bateke, we have now found a line of small villages from half an hour to one hour's walking inland at the back of each set of Bobangi villages ; we have visited nearly all these and we find the population to be about one thousand, and on the French side, near to the Bobangi, about fifty. Many of these are children and young people, and there are no slaves ; sometimes the natives pass from one village to another as pledges on account of some trouble, but the Bateke do not buy, sell or own slaves. Their villages are mostly families, and thus small and scattered. There are other larger villages about two or three hours' walking back, some of which we have visited, and we have made one journey six hours back (sleeping two nights among the people), where we found seven small villages within a few minutes of each other with about two hundred souls. We were informed that about two hours farther on there was a much larger group of villages and many more people, and it would seem that these villages are thus scattered all over the country at the back. By going still farther inland about two or three days, you come to the Babuma, said to be a still more populous tribe. The people inland seem to be industrious and domesticated, tending their farms and their goats and their fowls, hunting and making the clothes they wear ; and we depend very largely on them for our food supplies. They are very superstitious and have a good many charms and some wooden images, but they are certainly gaining confidence in us. One thing which seems to tend to scattering both the Bobangi and the Bateke is that as the old chiefs die out few seem able to take their places and exercise any real authority.

We hope that mission stations will become the centers for the grouping together in time, but that will probably depend upon their proximity to the state stations.

Bolobo, of the Baptist Missionary Society, is the nearest mission station to us on the up-river side and it is about thirty miles away, and about the same distance on the down-river side you have the Catholic mission ; so if the sphere of our influence were put at fifteen miles above and below, we should include quite a few more people on both sides of the river. As far as one can see these people will have to be reached from the present established stations.

KIFWA — 1890

Rev. P. Frederickson, Mrs. Frederickson, Rev. Christian Nelson, Mrs. Nelson.

Mr. Frederickson writes :

During the past year the work has widened on every side and we have not been able to do half of what we had to do. We have, as a church and people of God, had opposition and disappointments ; but the Lord has been with us through it all, so we have no reason for discouragement.

The blessings which began in 1897 have continued during 1898, so the work looks today more promising and gives us hope of yet greater blessings in the future.

I have been out eighty days of the year to preach in the villages, to encourage the work in our outposts, and to baptize such as showed signs of a change of heart. We baptized during the year 155. Four have died. Our present membership is now 246.

The Christians have been faithful and done their best to help the work. They contributed 392 francs. Had the brass rods not gone down from two francs to one franc per one hundred the contribution would have been more than double of what it was the year before ; besides this they gave 148 francs toward medicine. The Christians have at times joined together in groups to visit other villages. Several meetings have been held in a market-place close to here ; the whole Kifwa church take part in these meetings. Meetings have also been held in other markets by our evangelists. The people are getting more accessible to the gospel. Several new villages have asked for preachers. On seven of our outposts the work looks promising ; the other one has been much disturbed by the Jesuits. The Christians have yet been faithful ; but the strange means which those people use to get converts may make them afraid.

The medical work has been under the care of Mrs. Frederickson, as has also the day and Sunday-school. The books show that more than five thousand patients have received medicine. We have two Sunday-schools with 285 names enrolled on the books with an average attendance of forty-five. These two branches of the work have now been turned over to the Rev. C. Nelson who also has our little training-school for evangelists.

In our eight-day schools we have 202 names enrolled on the books, but as usual the average attendance is small. Mrs. Nelson has charge of one of our nearest village schools, besides she helps Mrs. Frederickson in the station-school work.

IKOKO — 1894

Rev. Joseph Clark, Mrs. Clark, Mr. R. R. Milne (in Scotland).

Mr. Clark writes :

The year opened with the baptism of five who, for at least a year, had been professed followers of Jesus. In May two others were accepted and baptized. All but one of them were young married people. I am very sorry to say that in September one was taken ill and died of acute rheumatism.

There are others who asked for baptism a year ago but who have been kept waiting. Nothing has been charged against them except slight excess of temper on the part of some — partly under provocation from wives as yet unconverted. For over a year they have been under very careful supervision and no fault has been urged against them but in such small matters. Their lives show up well against the dark background of heathenism so closely surrounding them. Seven are young married people and four are lads of fifteen to eighteen years of age. Some, at least, of these will be baptized soon, but as our church is in its infancy I am anxious to give them full opportunity of being tested.

Attendance at the Sunday services varies a good deal—depending on the state of the weather and lake for fishing. These people are compelled to take fish to the state posts at Irebu and Bikoro and urge that as an excuse for Sunday fishing. The highest number counted at a service was 370. That, of course, includes scholars, but they are probably our best “hearers.”

In July I saw the Governor-General of the French Congo and received permission from him to open a mission in the Congo Français. I now have papers giving the authority to occupy the land, and since August I have had a native helper and his wife there with some young lads to clear the ground, build huts, etc. He also has made some visits up the Ikwala river, a distance of three days' journey, and has told the gospel story where before it had never been heard. This will not increase the expense of my mission work, as the cost of land and other special expenses have not been entered in my accounts. There or here his salary is the same.

He has a good field with three villages near him. The mission is in Botunu, within six hundred yards of Irebo, and say two miles from Bosindi. A very large portion of the people in these villages are Mr. Moody's old parishioners who left Belgian territory because of trouble with the state, and they know many of the gospel hymns in Bobangi and much of the truth. They pleaded to have some one sent to them as teacher and they wonder why Mr. Moody does not come to them. On one occasion Mrs. Clark discovered one of the young men dying alone, baptized by Mr. Hartsock. The natives said that he did not live as one of them.

We are still subject to considerable worry and hindrance through lawless acts of native soldiers in state employ. Early in the year I tried to get one brought to justice who had killed three unoffending natives, but I failed. Again, fully three months ago, two soldiers killed (in Ikoko) three children, one old woman and wounded two men. We saw two other bodies, an old man and a woman, but cannot say if they were killed by the same soldiers. I have brought this before the “powers that be,” and the district judge has the matter in hand, and no doubt the guilty ones will be brought to justice.

As an illustration of our surroundings let me give you the following: Early one Sunday morning a canoe was passing our beach and an old man in it cried out: “Mpebe na Monkasa” (my native name and Mrs. Clark's), “they are taking me away to kill and eat me.” Hearing this, some of my boys jumped into a canoe and overtook the other. They brought the old man and one of his captors, the others having landed and escaped. This matter was arranged by their leaving the old man with me, and their paying him \$4.00, which is enough to keep him in food for over nine months. Probably before night the old man would have been killed had he not called out for help in passing our place. Another day a woman came and said that her husband wished to sell her to a cannibal town not far off. He followed and promised he would not do so, and I said I would report the matter to the state if she were subsequently taken from Ikoko. He went to another town and sent some of the people to catch and take her to him, but she heard of it and would not step beyond our mission boundary. He returned and made a lot of noise, but I said it was not my affair and that she was free to go to him. She refused, and finally he informed me that she had a bad “demon” in her and that I might keep her. She works daily in my garden, and does not visit in the town.

The school has been in session 221 times during the year. The total enrolled was 120, of whom ten had been dropped through sickness, death, etc., and one dismissed for bad conduct, leaving 109 in attendance. The daily average was 92.13, exclusive of married women and others from the town who are not yet entered as regular scholars.

The highest class has been studying the gospels, and they, from time to time, sit for examinations as strictly conducted as any at home; and they show very good papers. In Mark nine examinations were held; we have now had three in Luke. Twenty-two took the last examination, and of that number 11 had 50 per cent to 69 per cent, and 9 obtained from 70 per cent to 90 per cent, two reaching the last figure. Only two fell below 50 per cent, although 13 of them were new to the class and had not previously had such an examination. These exercises certainly show that they note what they read, for the gospel they study is in the Bobangi tongue, while the examination is held in their own language. Of a necessity they must translate what they quote, and that entirely from memory.

The church here numbers ten natives, three of whom are assistants, young men who came with me from Palabala, and one was transferred to us from Kintamo. Six are of this district, received by baptism here. During the year the native contributions amount to \$41.57, and this has been expended as follows: Charity, \$11.63; canoe for evangelizing, \$6.00; oil for night school and evening services, \$4.94; transport on two cases of slates donated by Young Men's Christian Association, Stratford, London, Eng., \$19.00.

Please note that here we keep the native contributions by themselves so as to know exactly what the people are doing. The charity consists in supplying three poor, sick women weekly with enough money to provide them with food, etc.

During the year we have felt very much hampered in our work, no one taking Miss Milne's place, and no one taking up Mr. Milne's work after he left in May. But the Lord stood by us, and strengthened us, and though our duties have been many and our working hours long, we have not felt it very much. Both my memory and eyes are in need of rest and repair, but otherwise I feel as strong as when I left America nearly seven years ago. We thank our Heavenly Father for this.

With praise to the loving Savior who has helped and kept us all the way, I would close this report.

EUROPEAN MISSIONS

FRANCE — 1832

From the interesting Baptist work in France we present the following report from Rev. Ruben Saillens of the work of himself and his immediate associates:

The work here reported includes the churches and stations which have been put under the management of the committee of five, appointed at my request by Dr. Duncan, *viz.*: R. Saillens, president; J. Sainton, secretary; A. Dez, treasurer (these three living in Paris and working regularly every week); M. Revel for the Eastern Association and M. Corlies for the Southern (these two coming up to Paris once a year and being often consulted on matters of importance, especially if related to their own sections of the work).

Our work in the three associations is, on the whole, encouraging, notwithstanding all the odds against us. You will find an increase above last year, which would have been much larger if my own church — so far the largest one — had not been without a home for more than six months. A good deal was thus lost which we hope to regain this year. You will notice the good progress made by our friends at Rue de Lille. The Lord is with us.

Let me press upon you, in the name of all the brethren, our urgent need of a school for pastors and missionaries. We have no such institution and are the only denomination in France so badly off. The result is that young men of promise, whom we could secure for the ministry, are either giving up the idea or going to other institutions. Of the many priests who have lately left the Romish Church to become Protestants, and some

of whom are truly converted and might have come to our views, we have not been able to gain one on account of this lack of an institution for the training of pastors. We need one. We could start one with a very small expenditure, as some of us are willing to devote time to tuition apart from our pastoral and evangelistic duties.

In one word, the needs of your mission in France, at this most important time, are these :

First.—A united action of all those who receive your help.

Second.—A training institution for pastors and evangelists.

The gifts of our members amount to 21,417 francs, or more than four thousand two hundred dollars, or about three dollars and fifteen cents per member. Considering that most of our churches are so very young and made up entirely of poor working people, formerly Roman Catholics, we think there is much encouragement in the figures, small as they appear. You will notice that only four of our churches own their chapels, the others having to be leased ; hence a large item in our expenditure.

We are very happy in our new place (Rue Meslay) and expect great blessings this year. We are reaching a better class of people.

We are looking forward with prayerful anxiety to the forthcoming anniversaries ; we hope that the Executive Committee will see their way to help us in view of the coming Paris Exhibition next year, which will afford a unique opportunity to preach the gospel to thousands of all nations, but especially of our own people. May also the committee be directed in the choice of a right man to succeed our dear Dr. Duncan !

We have been told by the secretary of the *Paris Société de Missions Evangeliques* that two of your missionaries on the Congo have been compelled to cross the river with their converts, and to settle on the French side, where M. de Lamothe, the governor-general, has given them full permission to settle on condition that they should associate to themselves some Frenchmen as their helpers to teach in the French language. The *Paris Société de Missions Evangeliques* has turned the matter over to us. We have men able and willing to go to the Congo at the bidding of your committee, if required ; men whom we could trust and recommend thoroughly, but we cannot send them or even begin to train them before being empowered by you to do so. It seems to us a pity that the young men among us who feel the call to missions to the heathen should not be employed by our beloved American Baptist Missionary Union. We offer them to you : will you take them ?

One is now in training at Harley House, London. Two or three others offered themselves as soon as I mentioned the possibility of their being wanted.

Later on I hope to submit to you, with the sanction of the brethren, a schedule for enlargement of our work in France and Algeria.

Rev. Aime Cadot writes of a visit to the group of French Baptist mission churches in the departments of Oisè, Aisne, Nord, Pas-de-Calais and Belgium :

Denain is the seat of the most important church of our association in the north of France and Belgium. For many reasons one is happy to visit Denain, but especially on account of the large assemblies you see there either in the Sunday-school, the singing class, the young people's Christian associations, the meetings of the church and congregation, and the attention with which the hearers listen to the stranger who speaks to them.

Lourches is a substation of Denain. We had not so many hearers at that place this year as the year before on account of an epidemic of influenza. But though it is almost three miles from Denain, a great number of people, men and women, accompanied us from

the latter place, in such a way that the wooden hall, built there by Pastor Vincent, was almost as full as the temple at Denain. What a pleasure to be called to bring the Word of God to people anxious to hear it and who receive it with expressions of satisfaction!

The friends at Denain deserve the help of all. There are among the members of the church brethren who make considerable efforts for the sacred cause. A church, a family, a Christian who is united to Jesus and makes for him other sacrifices than those which "cost nothing" cannot perish.

Anzin and *Preseau* are also substations of Denain. It was impossible to visit the latter. *Preseau* is the home of our brother, the Corporal Taquet, who, when in the army, refused to worship the host and was, consequently, thrown into prison. But his brave action revolutionized the army; for since then no soldier has been forced to perform an act of worship contrary to his conscience, and this change is entirely due to the faithful resistance of our dear *Preseau* brother. A similar refusal had been made years before by the gendarme *Dèchy*, a member of our Chauny church.

At *Anzin*, close to Valenciennes, we have several families. Pastor Vincent, in the course of last year, had a very good hall built for them to worship in. We were glad to see it well filled, to receive a hearty welcome from and to listen to the fervent prayers of those who frequent it.

Lens.—Here, we had on the Sunday after Easter a capital meeting. About sixty persons were in attendance, which is, they say, the usual number. The sight of these brethren gladdened us. The room in which they meet is built of wood and the site is rented. But the church is making an effort to enable it to buy a plot of ground and erect a chapel. Several brothers, small tradesmen, have promised to give one per cent of their modest profits, which will produce, they tell me, about one hundred and fifty francs a month. A friend has promised them one thousand francs, if within a year or fifteen months they have collected four thousand francs. This work, which had suffered on account of the departure of the pastor and the advent of another who sowed disunion, seems to us more encouraging than during recent years.

At *Béthune* our brave and trustful Brother Farelly deserves help and success on account of his zeal, perseverance and wisdom. He works hard, filling the office of pastor to two churches, *Béthune* and *Lens*, that of open-air preacher, and occasionally that of colporter. His immense field of labor extends over fifty miles, which distance he covers sometimes in one day, as well as visiting those members who live on or close to his line of route.

This dear friend renders great services to our brethren in the Pas-de-Calais, and does all from pure devotion, constrained by love to his Savior and his fellow-men. We are glad to have this opportunity of expressing our heartfelt gratitude to him. Such men as he are a great encouragement to pastors. Our Brother Farelly will soon have a pretty little temple for himself and his flock to meet in. It is he, who after having erected the hall at *Bruay* and that at *Lens*, is building this new place of worship with his own or borrowed money. He has faith in our God and in the brighter future. M. Farelly expects soon to have some baptisms. None of the pastors of our association are in a hurry to baptize new converts until they have been well tested, the consequences of backsliding are so serious for outsiders.

At *Bruay* we had a capital evening meeting. On our arrival at the room of No. 3, we were welcomed by a company of children who have signed the temperance pledge. Their president introduced them, thinking rightly that we ourselves must belong to some temperance society. We congratulated the friend who conducts this little band of hope,

and we said a few words of encouragement to the children who had come in their Sunday clothes to receive us. We were very pleased with the meeting. The room was full, in spite of the bad weather, and God was with us. Pastor Vantrin, whose father was a good friend of my youth and who came out of Catholicism at the same time with Vincent and myself — Cephas Vantrin, I say, is also one of those who are not in a hurry to baptize proselytes. Just now he is delivering some very interesting lectures on religious subjects, and he publishes a brief résumé of them for the non-hearers and distributes them. His style is terse and pointed but remarkably attractive and calculated to please a great many.

At Bruay the church is united, the pastor works hard. What is lacking is the habit of putting aside a certain amount of money earned, for the purpose of offering it to the Lord. These friends will have to buy the ground on which their place of worship is built, if they wish to keep it; for the lease expires in a year's time, and if they do not buy, it will be the ruin of the work in that populous district. We trust that they will not let themselves be deprived of it.

The church at *Auchel* is about in the same situation as last year. Many of the brethren who work all night in the mines could not be present on Wednesday, April 12, at our evening meeting. We had, however, a helpful time. The Lord was with us. Pastor Hughes, who was poorly last year, is better, but not yet perfectly well. There are among his flock some who are very pious. It is there that our good Brother Tréfier lives. A poor man who is blind after having been wounded in the mines, and who has only seventy cents a day to live upon, sends me now and then five, six or ten francs for one of our brethren working in Belgium. That which at Auchel was a source of discouragement in the past is disappearing. Unfortunately, some of the miners who composed the church have left the neighborhood to go elsewhere, and nearly all the young girls belonging to it go to England as servants. Those things, of course, lessen its members. But we are hoping for better days for Brother Hugon, and they must come when the present clouds have rolled away.

Roubaix and Tourcoing.— It is in the first place that our good Sister Dinoir lives, of whom it may well be said that "she has labored much in the Lord." She honors God in her words and works: in the rain, cold, hail and mud of these past days, her house was an oasis in the desert: a joyous welcome, Christian love and devotion, a good fire to dry the wet clothes, hot bricks for damp and cold feet.

All that this sister has is at the service of God and his servants. She has the wisdom not to wait until she is dead to make the people of God, and especially the work of Christ, her heirs. There is at her house a dear young sister who, instead of spending her earnings at the factory on lace, ribbons, feathers, and other finery, has already given hundreds of francs towards building places of worship and helping the work of God. It is Christians of this kind that we are in need of for our work in the North and in Belgium. The evening of our visit at Roubaix the weather was dreadful — rain and cold wind. In spite of that our room was full. One is happy to see so many hearers come under their umbrellas, even with their children.

Croix.— While at Roubaix we were desirous of going to say "How do you do?" to our Brother Mafille, pastor of the Baptist church at Croix. His reception pleased us as much as our visit seemed to be agreeable to him. This brother has incurred much fatigue and expense in going to visit certain churches which he might have left to the care of our brethren in the neighborhood.

Péruwelz (Belgium).— In visiting Denain, Anzin and Valenciennes we passed a day with our Brother Rafinesque, the pastor of this place. Our evening meeting was attended by

about sixty persons. This dear Brother R. works hard and is encouraged by results. Some of his newly baptized members please him by their generosity. We are hoping to see in this fact the commencement of a new era for Péruwelz. The pastor desires to build a place of worship in a more central position than is the rented house in which his flock now assembles. Some one has promised to give him 1,000 francs if he can collect three thousand besides among his brethren. Joy and hope fill their hearts.

Blaton (Belgium) is one of the sub-stations of the mission church of Péruwelz. In going from Bruay towards Brussels, in order to reach Ougrée we stopped at Blaton, where we had a good evening. What an audience we had of serious, quiet people, eager to see a new face and to hear what the visitor had to say! It stimulates and does one good to have such hearers. It was a surprise also for us to hear our hymns sung by fine voices of this neighborhood where, until quite lately, the gospel has been absolutely unknown. There are some souls who are seeking after God and intently desirous of experiencing the new birth.

Ougrée (Belgium).—On Saturday, the fifteenth of April, on leaving the Brussels train, we found at Liège our dear brethren Broguiez and Taquet who were waiting for us. How glad we were to see them, especially Broguiez, who, in spite of his sallowness, is in better health. Oh! that God would heal his dear servant! We took the boat and went up the Meuse, which was swollen by the rain of the week. It is unnecessary to speak of the hospitality with which we were entertained by Madame Broguiez, who was our pupil at the same time as her husband. Here we were received as if we had been the father of the family. Oh! how pleasant and encouraging it was!

The church at Ougrée has lost some of its members, who have joined the Seventh Day Adventists, a sect lately planted in the neighborhood. And besides, an evangelist in whom we had found a useful fellow-worker, has been ill-advised recently and separated from us with a little company, nearly the half of which have now, however, returned to us.

It does one good to go into the temple at Ougrée. Nearly all the congregation is seated before the commencement of the service. The faces have an expression of solemnity, of piety, of faith, which makes one glad. The Wallons, among whom are some Flemish, have kept the fear of God in their hearts. I do not think there is in France one of our mission churches where there are such elements of success as here. The priests do not interfere with our workers and they enjoy a full liberty to speak even in the streets.

Our Sunday service began by a word of invocation followed by a hymn. Then the pastor invited an evangelist to pray, but before he could open his mouth a brother in the congregation, full of eagerness, began, and as soon as he had finished, another, leaving the evangelist to come third. It was like the holy ardor of the Virgin Mary when she sang the *Magnificat* after the welcome given her by Elizabeth and the revelation made to her.

In spite of the cold, the rain, the hail and the mud the temple was about full. They listened to the sermon with great interest. Many were affected and hid or dried their tears. In the evening our former pupil, Taquet, went to hold a meeting at Fléinalle, and Brother Monseur at Grace-Berleur, and we went with Brother Broguiez to Chatqueue, a new meeting-place.

At *Chatqueue* there was the same warmth of feeling as at Ougrée. We invited a brother to begin by prayer but it was a sister who rose full of holy fire to adore and thank God. In going to this meeting, we visited a Flemish family who speak our language. There were the father and mother and eight beautiful children, and everything seemed to be in order there. The eldest son had been at the service at Ougrée in the afternoon, and now the father said to us, "I am going to hear you with all my family," which he did. They are pious Catholics who are opening their eyes to the gospel of Christ. Formerly

they never left the house to go to work without dipping their fingers in holy water and making the sign of the cross. We had a very good meeting followed by prayers in French and Flemish.

Seraing (Belgium).—It was there we passed our last evening. In going to our room we saw a great many people idle in the street. The miners are striking but they are quiet. We saw at a meeting-house of the socialists a very large red flag hanging, but nobody interferes. I think it is better. Our meeting hall is full; God was with us. After the appeal addressed to all, three persons came out of their places and asked to be prayed for. This was done by several of their friends. Then the congregation sang the hymn of farewell on account of him who was leaving the next day for France.

Brother Broguiez baptized eight persons at Easter and has others to baptize at Whitsuntide. The influence of this brother increases. On New Year's Day, while he and his were at the temple, a dishonest drunkard went and stole from him nine fowls. But the thief was almost immediately attacked with a disease of which he died. The neighbors who respect our brother thought that the sickness and death were a punishment from heaven. M. Broguiez would not prosecute, but he took back his fowls. When he was on the point of death, the thief sent for the pastor to ask his pardon. M. Broguiez spoke to him of Jesus, Savior of sinners, and he thinks the man died like the thief in the gospel and went to paradise. As a consequence of this remarkable event our brother thinks that no one will ever again attempt to rob him. May God bless his faithful servants and give them bread and places of worship!

Compiègne.—It is there that our dear Brother Meyer lives. He is a brave worker. These last years he has opened several meeting-rooms in various districts and the Lord has greatly blessed him. At Berneuil he has been the means of conversion of some who stand firm and steadfast; and also at Cuise-la-Motte, where there has long existed a little flock, God has given him souls; and again at Trosly-Breuil, where the service is held once a fortnight for the brethren of the above large villages. Unfortunately, those who are converted from Catholicism, where they have not to trouble about the support of their curés, who are paid by the state and by perquisites, do not understand the pleasure of giving for the support of the gospel. Besides, they are generally simple field or factory hands and can hardly afford to pay the rent of the room where they meet. Perhaps also those who are a little more comfortably situated are not sufficiently loosened from earth or attached to heaven to find pleasure in making these sacrifices for their Savior.

His courage in going to preach the gospel in places where he hires dancing halls has made Brother Meyer the object of violence this winter. At Estrées St. Denis, a little clerical town, the crowd excited by ringleaders ill-treated him. They wanted to throw him in a pond, but energetic men protected him and the enemies succeeded only in pelting with mud, etc.

At Remy, where he baptized some persons last year, he was the object of a similar outrage, and if he had not been protected by his brethren, he would have been severely handled. There are in this locality some faithful proselytes; one, a widow, receives the Lord's prophets into her house and helps them. We have accompanied Brother Meyer to these new places, as well as to Francières, where the Lord gave us lately a very good evening. May he let the good seed grow!

At *Saint Sauveur* and *Chelles* our Brother Ferret conducts the Sunday service, and we go occasionally from Chauny to help him. His two principal preaching-stations have given, in the past, some faithful workers to the Baptist mission. The work is maintained. There are also week-day meetings at Bethany, at St. Martin, at Cheveières, and

members of the church at La Croix St. Ouen. They speak for the Lord to those around them; and others are happy to open their purse for the service of God.

One of our colporters, who sells about fifteen or sixteen New Testaments a day, went that way not long ago, from Denain, for twelve or thirteen days. He helped Brother Meyer and sold twenty or twenty-two New Testaments every day.

La Fère.—Our dear Brother Andree, one of our best preachers, and also a wise, prudent, far-seeing man doing well all that he undertakes, in short, one of the best and most respected of our pastors, has not had at La Fère the encouragement that he had a right to expect. The soil is there as hard as at Chauny. There are converts, but they do not ask to be baptized, although they are Baptists and profess to belong to the Savior. The entrance of these converts into the church would be a source of great strength for their invalid pastor. There are in the flock at La Fère and other places in the neighborhood, those who recognize that the good things are confided to us that they may be used for God. These friends, with those who are humble, peaceable, will be a source of joy for all. If their sick pastor were obliged to leave it would be a great loss. Our prayer is that his health may be restored and that his flock may do its best in every way to keep him among them.

Chauny.—This is the port of him who writes this report. Having here but little encouragement in his work he has sent his helpers to Ougrée in Belgium, where God is with them, blessing their efforts, whereas here they did nothing in spite of their endeavors and hard labors. In consequence of this, the pastor here is left alone in the work of evangelization in this town and neighborhood. This last winter we have held meetings at Abbécourt, Caumont, Mondescourt. We have places for worship at Camelin, Solency, Beaulien-les-Fontaine. The spiritual life of our friends is maintained and our meetings are good and pretty well attended. We have also prayer-meetings twice a week.

We hope to have next winter a new pupil to prepare for the work of God. He is a young schoolmaster who has already, as occasion has presented itself, conducted meetings.

We could not cope with the heavy task laid upon us by our huge field of labor, composed of about forty different localities widely separated, to say nothing of our visits to the churches of the association, if we had not our dear Brother Beguelin always ready to assist us, and above all if we had not our little company of praying men and women. Brother Beguelin, our first deacon, is also the president of our Young Men's Christian Association.

The state of our finances improves and I trust that our pious and faithful friends will learn more and more the joy of giving. The church is very united.

This is a short résumé of the state of our mission Baptist churches in the north of France and Belgium. As churches we are resolved, by the help of God, to live and to make full use of our talent "until Jesus comes."

THE GERMAN MISSION—1834

Rev. J. G. Fetzer, of Hamburg Baptist Theological Seminary, sends the annual report:

While we have many reasons to thank God for the 1,781 baptisms on our German field, the actual increase has been only 650 for the year 1898 against 1,141 in 1897. We have thus on the one hand reason to be grateful to the Lord for the blessings bestowed on the labors of more than six hundred pastors and lay-helpers in the 134 churches in the German Empire; on the other hand we have many reasons to humbly bow before the Lord for our many shortcomings, our faithlessness and doubts.

The committee to whom you have intrusted the distribution of the money appropriated to our work have met at certain intervals to consider the applications and have tried to act discriminately and wisely, so as to make the money reach as far as possible, and at the same time to urge the churches to do *all they can* for the support of their pastors and missionaries. Your committee is at this time enabled to assist in this way twenty-nine brethren in Germany and fourteen in the adjacent countries—Switzerland, Austria, Hungary, Bohemia and Galicia. That the assistance rendered cannot, in any case, be very large is evident; nevertheless, it is a help for which all of the brethren are indeed grateful and the churches are, as they increase in numbers and ability, held to do all in their power to maintain themselves; and that the churches are, on the whole, doing remarkably well financially can be seen by a glance at the statistical table, which gives for our churches an average annual contribution of about \$5.00 per capita. Some churches do more, as, for instance, those of the Saxon and Hessian associations, which give \$6.75 and \$7.00 respectively. Besides these sums reported, there is no doubt quite a sum given to various religious subjects not reported. Everything considered, we can say that the churches are learning to help themselves and the work is being extended and developed, hence a number of new places could be assisted of late, though fields like Munich and other important places could not be taken up, with the means thus set free. In such places there would a much larger sum be needed to begin the work, because we have no members there and hence no one to do anything by way of aid to the workers put there.

Speaking of the state of religion in Germany, in general we cannot but say that within the last years much is being done by the state churches in the way of home mission work, in Sunday-school work, in work among the young men and women, among the sick, the prisoners, those fallen into vice and the like. City missionaries are found actively at work in many of the large cities of the land, and the deaconess work is particularly well organized; no doubt much good is being done. Nevertheless, it would be a false view, if for any of these reasons, the free churches and especially we Baptists should strike sail. For what are these endeavors when one considers the more than fifty-four millions in Germany alone. Take for example the city of Hamburg; there are in the United States more pastors, churches, Sunday-schools, etc., than in half a dozen cities of this size in Germany; and yet no one ever says there are places of worship enough in America and no need of any further undertaking, therefore, we will give up the work. In Germany there are many so-called parishes with five to twenty thousand and more individuals and perhaps one clergyman. Thus, for instance, Wandsbek, a town adjoining Hamburg, where the writer lives, has a population of over twenty-three thousand with three pastors, making nearly eight thousand persons to be cared for by each. Besides these, the Catholics, the Baptists and the Philadelphians have small interests here, and that is all.

From this statement those interested in the work in Germany will see that much still remains to be done. Our Methodist brethren recognize this and act accordingly, as a glance at the appropriations given to the work in Germany, Switzerland and Bulgaria shows. Thus they appropriated for the current year for Germany \$37,000, for Switzerland \$7,500, and for Bulgaria \$9,000, making more than fifty thousand dollars in all; while our field includes not only the countries last named, but also the entire Austrian-Hungarian Empire.

Considering the views which we Baptists hold, it seems to the writer that we should not be in any case behind them, for what Dr. Landels wrote a few years ago, in speaking of the English Baptists and their work in Italy, is no less true of Germany. He says: "It

may be safely affirmed that there is no denomination of Christians which, because of the tenets it holds, is so well adapted as our own to meet the wants and tendencies of the Italian people; simply because, more than any other, we go among them with no cut-and-dried system of theology of which we require their acceptance, but with an open Bible, which we invite them to read and study for themselves, and by its teaching to determine their own church order. Instead of obeying the dictum of the priests, we invite them to the personal study of the Word of God. We assert the equality of all the faithful instead of the exclusive privileges of a particular class. We ask them to look at the church in its primitive purity as it came from the hands of its Divine Founder, instead of the church as corrupted by the devices of and innovations of men." And an American, prominent as a worker in the Young Men's Christian Association, who is not a Baptist, says: "In Germany there is a great want as far as the spirituality of the masses is concerned. There is certainly an increasing number of hard-working, earnest, converted men in the church, but the harvest truly is plenteous and the laborers are few. There are principalities where hardly one pastor in ten is orthodox, the others, it is said, are all rationalistic. So it is true that Germany, the peer of other countries in many respects, lies in a low condition spiritually. Although my denomination is not looked upon as dissenting, yet, judging from what I have observed and experienced, it is my candid opinion if the spirituality of the masses in Germany is to be increased, free churches must be founded—they are a necessity—and those in other lands who believe in spiritual work must come to their aid."

This corroborates, I think, what I have said, and emphasizes the fact that in our large field Baptist work is absolutely necessary. Our position is the only logically correct one, therefore more than any other denomination we are justified in working among the spiritually dead.

But as to our work there is still much opposition met with even in certain parts of Germany; not so much by the authorities as by the clergy, who hold that the "field is the church," and not the world, and that everyone, not a Jew or a Roman Catholic, is a member of this church, and hence anyone daring to enter this field to work is an intruder and a proselyter who has no rights that need to be respected. This condition prevails in the kingdom of Saxony in particular at the present time. It is to be regretted that, though unwillingly, the state authorities lend a hand to the annoyances and petty persecutions the clergy indulge in. Thus Brother Mascher has been repeatedly cited before the magistrates and lower courts and fined for not obeying their behests; and on refusing to pay the fine has had his furniture seized and confiscated. The work in Dresden, Chemnitz and other places is greatly hindered; the Sunday-schools are closed. Only a few months ago (Jan. 20), Brother K. in Chemnitz, who in the absence of a pastor has charge of the work, received the following notice:

"Since the police authorities had occasion to interfere with the leader of the Baptist church, Pastor Bauer, forbidding him to gather children for the purpose of holding religious meetings, you are, as the present moderator of said church, herewith notified that you are strictly held to prevent in the future the gathering of children for religious purposes, as well as the admission of children to the religious meetings of the Baptists of this place, and you are threatened in each case of contravention with a fine of one hundred marks, and in case it cannot be collected, ten days' imprisonment."

Such a rescript if obeyed will effectively close all work among the young, even the children of Baptists, as the following will show. The brother, who sent the document quoted above, remarks that "the police were in our meeting again last Sunday and wanted to forbid

us to take our own children into our meetings." This shows conclusively what spirit rules the State Church clergy. The fact that they are not everywhere in Saxony as zealous and successful as they are in the places mentioned above is not their fault but rather that of the authorities who refuse to do police service for them. How matters will end in Saxony we cannot say, but Brother Mascher, who has been arraigned before the court for offending the ecclesiastics, was called up for the 6th of February. After the proceedings had lasted but a few hours the court was adjourned to give it time to investigate the matter more closely, and on the 8th of March Mr. Mascher was informed by his attorney that the court proposed to him to petition the king for pardon and the court would recommend it. This Mr. Mascher refused to do, inferring, and perhaps correctly, that the investigation of the court had shown them that a verdict against Mr. Mascher could not be rendered.

In spite of such hindrances, the Baptist cause makes steady progress as the statistics show, though not with such rapidity as many may wish. Still the views held by the Baptists are rapidly gaining ground. There are at this time very many in Germany who hold that believer's baptism is the only true, because scriptural, baptism, and are therefore baptized without joining a Baptist church, and in Rhenish Prussia and Westfalia there are so-called "*Freie Gemeinden*" (free churches) in which most of the members are immersed upon the confession of their faith. Though, still numerically small, the influence of the Baptists is far-reaching. This seems to me to be shown also in the fact that, while the religious papers of Germany speak much of Methodist practices, etc., they ignore the Baptists entirely wherever they can — the best way of keeping the people from them.

Outside of Germany, progress is also noted. The Baptists in Bohemia were heretofore all connected with the Prague church; now, a few months ago, a church was organized at Randnitz with Brother Kralíček as pastor. This flock is still small, numbering only thirty-three members, but with God's blessing there is every prospect that though the entire surroundings are dyed in Catholic superstition and ignorance, the work of our brother will not be in vain, if we but remember him in our prayer. And at Prague, the mother church under Brother Nowotny's leadership is steadily gaining ground. As in every Roman Catholic country, so here, missionary work is very difficult work. It may be the present cry, "away from Rome," which is heard in many quarters in the Austrian Empire, especially in Bohemia, will also be a precursor to a religious awakening and revival.

The churches in Bohemia and Moravia sent their delegates to Brünn last August to take into consideration the expediency of organizing themselves into an independent association. After careful consideration the following resolution was adopted: That

"The Czech and Slavonic churches of immersed believers in Christ in the Austrian-Hungarian empire unite for an independent association for the following purposes: *First*, cultivation of brotherly Christian fellowship; *second*, dissemination of the gospel, especially among the Czechs and Slavs; *third*, strengthening the bonds of fellowship among all the churches of our denomination in the entire empire."

This may be a step in the right direction, though the churches thus connected are still few in number and small in membership. Just what progress has been made during the year I am not able to say, but Brother Capek, the leader of the small church at Brünn, Moravia, who began work in this city with nothing a little more than a year ago, is quite encouraged. He writes: "Starting with two (those were himself and wife) we have now, by the baptism of ten believers, increased to the number of twelve, who in simplicity and sincerity aim at living pure and holy lives. Recently three young men have been converted, so that by New Year (1899) we hope to arrive at a membership of fifteen." This is indeed an encouragement to the brother and an earnest as to what the Lord may do by him in the future among a population entirely Roman Catholic.

For several years past, I was compelled to report the existence of a division and consequent dissension and strife among the churches in Hungary. Now I have a letter before me from one of the brethren laboring there in which he tells me that at a conference of the German and Magyar churches held in the capital of Hungary, Budapest, on the fifteenth and sixteenth of February, the division was healed and the workers united in an organization similar to the one in Germany. Brother Peter, my informant, writes me: "This conference is at all events a victory over selfishness, self-love, etc. We can thank God for the measure of complaisance, love and indulgence which he gave the brethren."

In other parts of the many-tongued empire, as far as our work is concerned, it is making slow but sure progress. This is especially true of the church at Vienna, which now reports a membership of 201 against 164 in 1894, has two places of meeting and brethren Koch and Bauer as ministers of the gospel. At Sniatyn Brother Massin is feeling quite hopeful as to his field. His labors are not in vain, though toiling among a population intellectually in the bands of Catholicism and consequent superstition and ignorance.

As to our seminary, of which no mention was made in last year's report, I would say that the work is under God's kind guidance, carried continually forward and proves increasingly a blessing to our churches. During the present seminary year we have had thirty-seven young men attending the exercises instead of forty-two, the number we should have had if all the brethren had remained to finish the course. But two of them left us last year to go as missionaries to the Kameruns, one accepted a call to a Dutch mission in Chicago, while two others left earlier still for other reasons. Of the thirty-seven now on the list, twenty-four are in the senior class and will graduate this July. These, with the exception of perhaps one or two, are already located and there will be absolutely no difficulty to find churches or inviting mission fields for all. This is a matter which gives us great satisfaction and a multitude of reasons to thank God and ask his forgiveness for our unbelief, for when this large class was received four years ago the gravest doubts were entertained by many as to what should be done with them at the close of their four years of study, and not a few questioned the wisdom of the committee in accepting so many. Now, as I have just stated, all are already supplied and we could easily secure places for, at least, four more if we had them. Thus the Lord has put us to shame for our want of faith.

The unusually mild winter has been productive of much illness among the students, so that some of them were greatly hindered in their regular work. Colds, coughs, mild attacks of *la grippe*, were frequent.

This year a new class is to enter. How large it will be we cannot yet tell. The documents of the applicants have not all been examined, and besides, our seminary board has seen fit to set a certain standard of scholarship for admission,—not high to begin with, but giving us a basis for future measures in this direction.

The teaching force is the same as in former years. Besides Rev. J. Lehmann and the writer as theological professors, there are three tutors in connection with the institution. These instruct in the elementary branches. We hope that the time is not far distant when we shall be able to arrange for a five years' course, two years to be devoted exclusively to preparatory study and three as exclusively to the special preparation for the ministry. In order to be able to do this, however, we need a larger financial support. The churches have largely done what they could to maintain the students and the tutors. For an enlargement, however, of the kind mentioned their means will not yet reach.

A year ago it was reported that the German Baptist Union at its last Triennial Conference had decided to remove the publishing house to Cassel. The building is now

completed at a cost much higher than had been anticipated. While I am writing this the removal is gradually going on. On Ascension Day the new building is expected to be publicly opened and dedicated to the work it is destined henceforth to do. Dr. Bickel has already removed thither (last fall) to superintend the arrangements necessary to receive the effects, such as books, tracts, presses, etc., while his son, K. P. Bickel, the very efficient business director, remained at the head in the old place so that there might be as little rupture and interruption as possible.

Though the brethren Bickel have exerted themselves to their utmost to secure the necessary funds to put up a suitable structure with as small a debt as possible, still there will remain a debt of about fifty thousand dollars on the building — too much for a body numerically not larger than the Baptists of Germany and financially still very weak and dependent on outside help. It would greatly relieve the burden of the brethren called upon to conduct the work if the Lord's stewards would see their way clear to help them lift the burden. And besides they would the sooner be able to help in the general missionary efforts of the Union. During the past eight or nine years one-tenth of the profits have been given to the colporters' fund and one-tenth to the invalids' fund. In the future, for some years at least, this can scarcely be done, since there are about fifty thousand dollars on which interest is to be paid. Whether it was wise or not to remove the plant from Hamburg, where it had taken such a firm hold, is a question to which different answers have been given. The future will reveal which answer is the right one.

In the periodicals and papers published no change has taken place. Whether the number of subscribers has increased any it is difficult to say. The unrest caused by the removal has not allowed anyone to sit down and make out just how matters stand at the present time. I presume, however, that the number of subscribers has increased somewhat.

Concerning the Bible work, which is under the special direction of Dr. Bickel, it can be said that it continues to prove a blessing to the nation, and for the Baptist work in particular it has proved to be a blessing these many years. As the National Bible Society has consented to remove its general agency along with the Baptist publishing house, Dr. Bickel will continue to be its general director and its work will continue to be a blessing in the future. During the year 1898 this agency has distributed 23,618 Bibles, 27,576 testaments, and 2,006 parts of scriptures, making in all 53,200 copies, about six hundred less than during the previous year.

For this Bible work Brother Bickel has about twenty colporters on the field. Besides these there are twenty more in the employ of the publishing house. There are therefore about forty colporters under his direction, all of them disseminating the divine truth in all parts of Germany. It is a self-denying work these men are doing and an arduous one, hence the prayers of God's people ought ever to accompany them. Often these men have been the precursors of missionary work, since most of them preach and hold meetings wherever they go. May the Lord bless them! Some of them have been tried and proved for a long number of years; one or two are invalids now.

I close with the hope that the prayers of all readers of this report may be enlisted in all branches of the Baptist work in Central Europe, and that new interest may be aroused among the friends of God's cause on the continent of Europe.

SPAIN — 1870

During the war between Spain and the United States Rev. Mr. Lund was provisionally in this country on the outbreak of the war and did not deem it wise to attempt to return until after the hostilities were over. Rev. M. C. Marin, a native

of Spain, although educated in this country, remained in Barcelona during the war, with Mrs. Marin who is an American, but it was necessary for them to avoid anything which might attract unusual attention to themselves or their work. The American Consul at Barcelona was of course obliged to leave, and Mr. Marin was placed under the protection of the British Consul, and to this is largely owing the immunity of Mr. and Mrs. Marin from harm, or even from great annoyance during the war. Yet it was a time of much anxiety to them, and the conclusion of the war was hailed by them as well as all interested in the mission in Spain with great joy. The small and scattered Baptist churches in the country districts were not in any way interfered with, being wholly composed of natives of the country. The following few notes on the present situation have just been received from Mr. Lund:

You will probably not expect any formal report from Spain this year, yet a few lines to prevent misunderstanding may not be out of place. Our American friends will perhaps think the war broke up our work entirely. So far from this being the case our meetings have continued all the time on all our old stations as usual. We have not considered it safe, however, to go about evangelizing new places; hence more of the time than usual has been given to the "perfecting of the saints," to the "building up of the body of Christ." The growth in this sense has been remarkable.

We have also been able to give more time than during any previous year to literary work. Besides our weekly *Eco* we have brought out fourteen different publications, Spurgeon's sermons, original pamphlets, tracts and Sunday-school cards—in all about forty thousand copies. These "winged messengers" have been sent by the hundreds to the provinces of the Peninsula, to North Africa, to South and Central America, to Mexico and Cuba, and now and again to the Philippines.

Always considering quality better than quantity we have only baptized nine converts; the last two are a returned soldier from Cuba, now a "soldier of the cross," and a young Filipino—we will consider as the first fruit of the Visayans. He was educated by the Spanish priests, but before taking orders in their church he came over to Spain and became an infidel. He is saved now and ready to return with the gospel to his people. We will send him laden with gospel munitions in Spanish, as also with whatever we can produce and print in his own tongue. We hope he will meet with better success than Brother Costello years ago in Manila.

As to Spain we will not prophecy about the future. At present our meetings are very well attended with attentive listeners in several places, and a few converts are waiting to be baptized. One thing is sure, in spite of opposition and all the powers of darkness, "your labor is not vain in the Lord."

SWEDEN—1855

Rev. K. O. Broady, D.D., writes:

Increase.—A comparison with the statistics of the year previous will show an increase during the year 1898 in all the particulars tabulated. In some instances this increase is quite marked. This is especially the case as to the items of baptisms and contributions. During the year 1897 the churches reported 2,032 baptized. During the year 1898 they report 3,094 baptized, an increase of 1,062 baptisms as compared with the number of those of the year previous. By this addition the membership of our churches numbered

at the beginning of the present year 40,905. The increase in contributions is equally marked during the year. The statistics of the previous year showed a total sum of \$141,761, but this year the churches report a final sum of \$170,352, consequently an increase of \$28,591 during the year 1898. This, of course, includes the jubilee offerings, which amounted to \$13,513.

Churches and Preachers.—Our churches at the beginning of this year numbered 567, three new churches having been organized during the year 1898. Our preachers number, all told, 707. Of these 266 give all their time to the service, an increase of forty-two during the year of this class of preachers. The others give part of their time to preaching, and support themselves mainly, or in part, by some secular occupation.

Sunday-schools and Y. P. S.—Our Sunday-school children number 44,194, or between three and four thousand more than the membership of our churches. These children are taught by 3,446 Sunday-school teachers. Young people's societies (Y. P. S.) have been formed in many places during the last few years, although we have not yet definite statistics as to their number. Their constituents are made up of young people belonging to our churches and of other converted youth. All the societies stand under the supervision of their respective churches and serve as harvesters in the ingathering of souls for the kingdom and the building up of the Church of Christ.

Chapels and Meeting-houses.—These now number 370, twenty-nine new ones having been erected during the year. The total value of this property is estimated at \$755,928; but there is a debt resting on the whole amounting to \$242,189. Owing to recent legislation as regards real estate owned by societies and corporations, there is at present some difficulty in getting houses of worship erected by dissenters registered at the proper courts-of-law, the legislation referred to only allowing such registration to societies or corporations existing for economical purposes. But as the social injustice of this restriction is very apparent, there is every reason to believe that ere long a better and juster legislation in the matter will take the place of the present one.

The Bethel Seminary.—In this branch of the mission the work has, under God, been prosecuted assiduously and earnestly during the year, and has received many evident tokens of the divine sanction. Twelve pupils graduated at the last commencement, and all were called to take charge of churches. Ten new students were matriculated in the fall. The number of students is at present thirty-five. The studies are, as hitherto, pursued in four classes and under the tuition of six teachers, of whom two are assistants, giving only three hours and a half a week to the work. The part of the jubilee fund that went to the seminary, amounting to \$6,756, or half of the whole sum received at the jubilee (the other half going to the support of our home mission work), has done excellent service; it has wiped off the remaining debt on the school edifice and covered the current expenses of the year.

There is an increasing demand on the part of our churches for preachers and pastors, and the field at large is crying for more men to occupy the waste places, preaching the gospel to the erring and lost multitudes. These needs and cries for help are pressing heavily on the school. It is hard for us to be compelled to answer the Macedonian cry in so many instances with: "We have none to send, we have none." This need forces on us the conviction that the time has come for increasing the facilities of the school and enlarging its sphere of influence, that thus its blessings and advantages may reach a greater number. Our desire is to have its number of pupils indefinitely increased and the course of instruction enlarged so as to embrace six years, of which the first two would principally be given to the training of evangelists, what in America might be called a Bible training-

school, and the four following years to more advanced theological and Biblical studies suited for the preparation of those who during the first two years may show themselves called to take charge of churches on fields where the demands on the preacher are greater. But to carry out this plan we need, humanly speaking, in the first place an endowment of \$100,000, in order to place the school on a permanent foundation. Where to get this sum, or how to get it, we have not the least knowledge of as yet. We are in this, as in everything else, wholly at the mercy of God. All we at present can do is to hope and pray. God knows what his cause demands and it is for him to realize the thoughts and desires of our hearts in the way it shall please him best. And he will do it.

Brief Summary.—Looking back then, on the year past, we have abundant reasons for profound thankfulness to God for blessings received. The mission in all its branches and enterprises has been prospered and blessed. The jubilee was a time of rejoicing and thanksgiving. The Lord was in the midst of us. It produced a profound impression on the several thousand Baptists that were present, and who will cherish the memory of it as long as they live. It had been preceded by special seasons of prayer among our churches all over the land, and in the still earlier part of the year it was preceded by special works of grace and large ingatherings of souls in many places, of which the table presented sufficiently testifies. Great is the mission's indebtedness, under God, to the Missionary Union, and great its gratitude. The mission still needs the Union's help, particularly now under the form of aiding the Bethel Seminary. The investment will more than pay. We have a great and open door before us, as our influence as a mission is, under God, extending far and wide. It is not limited to the borders of Sweden; America is blessed by it—so are also countries bordering on our own, and the north of Europe. But our opponents constitute a great multitude and are bitter at heart. The state, by its legislation, is arrayed against us; so are also our co-religionists. We are only a handful, weak socially and weak economically; but we stand for the truth and God is our strength; on him is placed all our dependence and we are waiting for the coming of Christ in power.

I close with cordial Christian greetings to all the esteemed brethren of the Executive Committee, most earnestly praying that the spirit of God may fill all hearts at the coming anniversary of the Union, creating superabundant and lasting willingness to do and to offer for the establishing of Christ's kingdom in all the earth, thus hastening his triumphant coming.

RUSSIA—1887

During the past year the Baptist churches in Russia have experienced some alleviation of the bitter persecutions of recent years. By the personal interposition of the Emperor a decree of special exemption was made in behalf of the Baptists, although it was not known just why they were singled out for this exceptional privilege beyond other dissenters from the state church. There are multitudes of Baptist churches, however, in the regions of southern and southeastern Russia, deeply afflicted by the famine. Particular reports have not been received from the Baptists in these regions since the beginning of the distress, but our Baptist brethren can hardly escape the common fate which has fallen so terribly upon the poorer people of all southeastern Russia. In the reports as to the general condition of that portion the poorer classes are represented as being absolutely without food, and multitudes are dying of starvation. The efforts of the Russian Government to relieve the distress cannot possibly benefit more than a

small proportion of the sufferers. We regret that more particular information as to the condition of our Baptist people in Russia has not been received. In the absence of it no particular efforts for relief can be made, but the prayers of all God's people are certainly needed by this severely and repeatedly afflicted portion of our Baptist heritage.

FINLAND—1889

Rev. E. Jansson reports:

When we regard the year 1898, now under review, we find many occasions to thank God for blessings bestowed upon us and for freedom and peace under which we, during the year, have been permitted to carry out his grand work. But just here and now I will say that in regard to the freedom and tolerance which we hitherto have enjoyed, we do at present stand on a very uncertain foundation in this country. Very dark clouds do ascend and the storm may break out at any time. We are therefore grateful for every month or year of the present liberty under which we have the noble occasion to give the dying people the Bread of Life.

Our statistics show forth that the blessings of the Lord have rested upon our mission and that the work has succeeded. The number of baptisms was 213 and we had a net increase of 170. This amounts to nearly ten per cent of the membership Dec. 31, 1897, a greater enlargement than any foregoing year. Our membership Dec. 31, 1898, was 1,908, divided up into thirty-one churches with seventeen chapels. Contributions amounted to some more than ten Finnish marks per member. This of course is a small sum, but when we regard the new uncultivated field and the contributions of a few years ago reaching only the half of this amount, it will be seen that we grow and go forward.

The Field Work during the year has chiefly been a following up of our Master's commission. Most of our time has been used in preaching the gospel. Besides our seven workers who have given all their time to the gospel work on the field there have been, too, as usual, a number of volunteers at work during the first part of the winter. We try to get in among the Finnish-speaking people and it is only from a lack of men and means that this is not done in a comparatively short time. The doors stand open for us and the people beg to hear the gospel.

School Work.—The work in our Theological School has for various reasons gone slow the year gone, and we hope for better days with reference to this branch of the work.

Only eighteen of our churches have hitherto been able to carry on Sunday-school work, and as we are forbidden by the present laws in receiving children from the state church into our schools, it does not grow as desired.

Our two monthly papers seem to be doing a good work, and though the one edited in the Finnish language, *Totunden Kaiku*, does not as yet pay, the community bear that burden under fair hopes.

The views in regard to our political standing appear very dark just now, and it makes the people here to tremble. A great combat is now going on and is to be fought out in the Senate and Diet. Though this part does not really belong to the report, I take the liberty to write something about it, since we all, more or less, are touched by the sad state, and since this political movement, sooner or later, will affect our mission and spiritual situation here. During the last autumn the Emperor commanded the estates of the realm to gather in Jan., 1899, to an extraordinary Diet, with the aim to place Finland under the entire power and laws of Russia, and that, of course, meant something. The next movement may be that this country for the third time will have to change its state religion. This

will, however, be a hard matter at this time, because the people will be strongly opposed to it. In case of such a movement, we trust that the dissenters, who have already separated from the state church, will have some advantages, as the Emperor himself is the maker of the laws for them. The fundamental laws on which the whole constitution of the country have rested and whereupon the state church here also is based, are old laws from Sweden which now are to be abolished.

In the meanwhile this political event is a token for us to unceasingly press on with the gospel while we may. Times are coming when it will be harder to evangelize this country than it is now, though "If God be for us who can be against us?" We thank him, however, for he has encouraged us and given us grace to still trust him for future blessings.

DENMARK—1891

The customary excellent report from this field has not been received, but the statistics which will be found in the table show that the Baptist cause in Denmark continues to prosper.

NORWAY—1892

No annual report of the work in Norway has come to hand, but the quarterly reports show that the few Baptist churches have gone on in their usual lines of work. The church in Christiania is enjoying the benefits of its new house of worship erected by the contributions of its own members. Congregations have greatly increased, and there are tokens of spiritual blessing.

STATISTICAL TABLES

The statistical tables which follow will well repay careful examination, and give more detailed and specific information in regard to the progress of the work under the care of the American Baptist Missionary Union in both Europe and Asia.

Owing to the fact that the Annual Report is published earlier than usual, the statistics are less full, and in many instances use has been made of the statistics of last year. The results, however, as shown, are a substantial indication of the work that has been done in the past year.

EUROPEAN MISSIONS.	PREACH- ERS.	CHURCHES.	BAPTIZED.	CHURCH MEMBERS.	SUNDAY- SCHOOL SCHOLARS.	CONTRIBU- TIONS.
Sweden.....	707	567	3,094	40,905	44,194	\$170,352
Germany	249	179	2,227	32,997	23,127	144,294
Russia.....	420	105	1,961	20,875	6,944	52,000
Finland.....	30	31	213	1,808	547	12,720
Denmark	79	28	256	3,588	4,013	15,291
Norway.....	37	32	238	2,614	1,643	9,550
France	30	19	215	2,115	858	4,900
Spain.....	6	10	26	115	.....	.....
MISSIONS TO NOMINALLY CHRISTIAN LANDS.....	1,558	971	8,230	105,117	81,326	\$409,107
MISSIONS TO HEATHEN....	1,274	844	4,873	100,189	34,603	41,683
• GRAND TOTALS.....	2,832	1,815	13,103	205,306	115,929	\$451,790

REPORT OF THE TREASURER

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1899

MISSIONS IN BURMA

RANGOON

Rev. J. McGuire, salary	\$1,000 00
his mission work, rent and schools	2,331 11
Mrs. M. M. Rose, salary	500 00
her mission work	75 00
Miss E. Lawrence, salary, 16 months 14 days to Oct. 1, 1899	686 11
her mission work	56 67
Miss E. L. Chapman, salary	500 00
her mission work and school, including \$9.05 collected on the field last year	829 04
Miss J. G. Craft, salary	500 00
her mission work	50 00
Miss Emily M. Hanna, salary, estimated, ten months	416 67
her mission work	50 00
her passage to Burma, estimated	350 00
Miss R. W. Ranney, salary	400 00
her mission work	50 00
Miss H. Phinney, salary	400 00
her mission work, rent and school, including \$126.72 collected in the field last year	669 72
Miss E. F. McAllister, salary	500 00
her mission work and rent	220 00
Rev. A. E. Seagrave, salary	1,200 00
his mission work and rent	626 29
Mr. Herbert Vinton, salary	500 00
Rev. D. L. Brayton, salary	1,200 00
Mrs. J. H. Vinton, salary	500 00
her school work	260 00
Miss H. N. Eastman, salary	500 00
Rev. W. F. Armstrong, salary	1,200 00
his mission work and rent	1,957 67
Rev. D. A. W. Smith, D.D., salary	1,500 00
his mission work and expenses of Theological Seminary	1,221 97
Rev. F. H. Eveleth, salary	1,500 00
his mission work, including \$194.49 collected in the field last year	850 14
Rev. W. F. Thomas, salary	1,200 00
his mission work, including Tharrawaddy, including \$976.00 collected in the field last year,	1,583 68
G. H. Richardson, M.D., passage to United States, estimated	450 00
Rev. J. N. Cushing, D.D., salary	1,500 00
his mission work, expenses of college, repairs and addition to house, including \$322.58 collected in the field last year	2,522 97
Rev. H. H. Tilbe, salary	1,200 00
his mission work	95 78
Prof. L. E. Hicks, salary	1,000 00
his mission work and rent	337 58
Prof. E. B. Roach, salary	1,200 00
Rev. W. O. Valentine, salary	800 00
Rev. J. H. Randall, salary (including balance 1897-98)	809 96
his rent and mission work	309 66
Rev. W. F. Gray, salary	500 00
his rent for twenty-three months to Oct. 1, 1899	942 23
Mr. F. D. Phinney, salary as Mission Treasurer	300 00
rent of D'Oyley property, treasury expenses, repairs on mission property, taxes and legal expenses	2,478 20
Less saved in appropriations of last year, including exchange	\$39-93 45
	2,437 33
	\$37,494 12

MOULMEIN

Rev. E. O. Stevens, salary	\$1,125 00
Miss S. E. Haswell, salary	600 00
her mission work	468 50
Rev. E. Grigg, salary (including balance 1897-98)	1,295 55
his mission work	794 06
his passage to Burma, estimated	600 00
Miss E. E. Mitchell, M.D., salary	500 00
her mission work	20 00
Miss M. E. Carr, salary	500 00
her mission work, including \$38.31 collected in the field last year	55 58
Miss M. Sheldon, salary	500 00
her mission work and schools	985 67
Miss L. M. Dyer, salary	500 00
Mrs. W. F. Armstrong's Telugu and Tamil school	300 00

Miss Sarah R. Slater, salary, estimated, ten months.....	\$416 67
her passage to Burma, estimated.....	350 00
her allowance in United States.....	135 83
Miss E. J. Taylor, allowance in the United States.....	300 00
Miss Stella F. Ragon, salary, estimated, ten months.....	416 67
her outfit, \$150, and passage, estimated, \$300.....	450 00
her mission work.....	16 12
Rev. W. Bushell, salary.....	1,200 00
his mission work, repairs and schools, including \$633.66 collected in the field last year, and Mr. Calder's mission work.....	2,223 76
Rev. W. C. Calder, salary, four months to Aug. 1, 1897.....	400 00
passage to the United States.....	300 00
allowance in the United States, Aug. 1, 1897, to Oct. 1, 1898.....	933 33
Miss Annie Hopkins, allowance in the United States.....	300 00
Rev. F. D. Crawley, mission work.....	64 52
Miss A. L. Ford, salary.....	500 00
her mission work and school.....	600 00
Miss Lizbeth Hughes, salary.....	500 00
her mission work.....	50 00
Mrs. L. Crawley, allowance in the United States.....	300 00
	\$17,701 26

\$17,701 26

TAVOY

Rev. H. W. Hale, salary.....	\$1,200 00
his mission work.....	193 55
Rev. H. Morrow, allowance in the United States.....	800 00
special grant.....	250 00
balance of school account, 1896-97.....	400 00
mission boat.....	129 04
collected on the field for mission work, 1896-97.....	616 52
Rev. D. Gilmore, salary.....	1,000 00
his mission and school work, including \$366.50 collected in the field last year.....	1,877 12
	\$6,466 23
Less saved in appropriations of last year.....	63 69

\$6,402 54

BASSEIN

Rev. E. Tribolet, salary, fifteen months to Oct. 1, 1899.....	\$1,500 00
his mission and school work.....	1,758 07
his allowance in the United States.....	104 40
his passage to Burma, estimated.....	650 00
Rev. C. A. Nichols, salary.....	1,200 00
his mission work.....	322 58
income of funds for B. S. K. N. Institute.....	1,174 00
Miss I. Watson, salary.....	500 00
her mission work.....	55 00
Rev. L. W. Cronkhite, salary.....	1,200 00
his mission work, including \$10 collected in the field last year.....	1,134 58
Miss L. E. Tschirch, salary.....	500 00
her mission work and school, including \$672.07 collected in the field last year.....	1,417 50
Rev. B. P. Cross, received on the field for mission work, 1897-98.....	29 47

\$11,545 60

HENZADA

Rev. J. E. Cummings, salary.....	\$1,200 00
his mission work, including \$293.06 collected in the field last year.....	1,335 97
Rev. W. I. Price, salary, from Jan. 28, 1899, to Oct. 1, 1899.....	806 76
his mission work.....	341 94
passage of Rev. and Mrs. Price and family to United States, and Mr. Price's return to Burma, estimated.....	954 51
allowance in United States, Aug. 15, 1898, to Jan. 28, 1899.....	362 17
special grant.....	200 00
Miss M. M. Larsh, salary.....	500 00
her school work.....	133 33
Miss V. Peterson, salary, estimated, ten months.....	416 66
her mission work.....	16 12
her outfit, \$100, and passage, estimated, \$300.....	400 00
Rev. B. P. Cross, received on the field for mission work, 1897-98.....	1,680 75
	\$8,348 21
Less saved in appropriations of last year.....	300 00

\$8,048 21

TOUNGGOO

Rev. H. P. Cochrane, allowance in the United States.....	\$800 00
Rev. W. A. Sharp, salary.....	1,000 00
his mission work and schools, including \$95.43 collected in the field last year.....	1,217 50
Rev. E. B. Cross, D.D., salary.....	1,200 00
his mission and school work, including \$535.40 collected in the field last year.....	1,106 36
Rev. A. V. B. Crumb, salary.....	1,200 00
his mission work, including \$64.52 collected in the field last year.....	550 10
Miss J. Anderson, allowance in United States.....	300 00
Miss Thora Thompson, salary.....	500 00
her mission and school work.....	720 45

Miss Jennie C. Morgan, salary, estimated, ten months	\$416 66	
her mission work	16 12	
her outfit, \$150.00; passage, estimated, \$300.00	450 00	
Rev. A. Bunker, D.D., allowance in United States... ..	800 00	
allowance for special purposes	400 00	
Rev. C. H. Heptonstall, salary	1,170 51	
his mission work, including \$193.03 collected in the field last year	2,534 17	
Rev. T. Johnson, M.D., allowance in the United States	800 00	
E. S. Corson, M.D., salary	800 00	
his mission work	154 88	
Miss E. R. Simons, allowance in the United States	300 00	
Miss J. A. Parrott, salary	500 00	
her mission and school work	635 45	
		\$17,571 90

SHWEGYIN

Rev. E. N. Harris, salary	\$1,000 00	
his mission work	1,067 74	
Miss H. E. Hawkes, salary	500 00	
her mission work	16 67	
Miss Kate Knight, salary	500 00	
her mission work	233 10	
		\$3,317 51

PROME

Rev. B. P. Cross, salary	\$1,200 00	
his mission and school work	841 14	
Rev. L. H. Mosier, passage to the United States, estimated	500 00	
allowance in the United States, to April 1, 1899	740 00	
	\$3,281 14	
Less saved in appropriations of last year	585 00	
		\$2,696 14

THONGZE

Mrs. M. B. Ingalls, salary	\$600 00	
her mission work, including \$110 collected in the field last year	471 30	
Miss K. F. Evans, salary	500 00	
her school and mission work, including \$16.87 collected in the field last year	441 87	
		\$2,013 17

ZIGON

Miss Z. A. Bunn, salary	\$500 00	
her mission and school work, including \$26.25 collected in the field last year	629 58	
Mrs. C. H. R. Elwell, salary, fifteen months, to Oct. 1, 1899	625 00	
her mission work	50 00	
her allowance in United States, one month	25 00	
her passage to Burma, estimated	300 00	
		\$2,129 58

THARRAWADDY

Miss S. J. Higby, salary	\$500 00	
her mission and school work	471 36	
		\$971 36

BHAMO

Rev. W. H. Roberts, salary	\$1,200 00	
his mission work and schools	1,843 55	
Miss M. Sutherland, salary	500 00	
her mission work	70 00	
Rev. O. Hanson, salary	1,000 00	
his mission work	331 94	
Miss L. Eastman, salary	500 00	
her mission work	50 00	
W. C. Griggs, M.D., salary	1,000 00	
his mission work, including \$41.32 collected in the field last year	723 00	
Miss E. C. Stark, allowance	300 00	
	\$7,518 49	
Less saved in appropriations of last year	72 22	
		\$7,446 27

MAUBIN

Rev. M. E. Fletcher and wife, passage to United States	\$586 70	
allowance in United States, to April 1, 1899	490 00	
his mission work	322 58	
Miss C. E. Putnam, salary	500 00	
her mission work	86 67	
	\$1,895 95	
Less saved in appropriations of last year	302 77	
		\$1,593 18

THATONE

Miss S. B. Barrows, allowance in United States, to Oct. 26	\$171 66	
passage to Burma, estimated	350 00	
salary, estimated, ten months	416 67	
		\$938 33

MANDALAY

Rev. E. W. Kelly, passage to United States, estimated.....	\$ 300 00	
allowance in United States, to April 1, 1899.....	346 65	
his mission work and school.....	1,636 25	
Miss A. E. Frederickson, salary.....	500 00	
her mission work.....	250 00	
Miss C. M. Spear, salary.....	500 00	
her mission work.....	550 00	
Mrs. H. W. Hancock, salary.....	500 00	
her mission work, including \$93.92 collected in the field last year.....	395 90	
Miss E. E. Fay, allowance in United States.....	300 00	
Rev. J. McGuire, received in the field for work of 1897-98.....	25 76	
	\$5,304 56	
Less saved in appropriations of last year.....	750 30	
		\$4,554 26

THAYETMYO

Rev. A. E. Carson, salary, estimated, fifteen months to Oct. 1, 1899.....	\$1,500 00	
his mission work.....	359 58	
allowance in the United States, twenty-seven days.....	60 00	
passage to Burma, estimated.....	600 00	
Rev. B. A. Baldwin, salary.....	1,000 00	
his mission work and schools, including \$124.73 collected in the field last year.....	1,083 61	
		\$4,603 19

MYINGYAN

Rev. J. E. Case, salary.....	\$1,200 00	
his mission work and new buildings, including \$4,814 collected in the field last year.....	1,856 21	
		\$3,056 21

PEGU

Miss E. H. Payne, passage to United States.....	\$300 00	
allowance in the United States.....	300 00	
mission work and schools, care Rev. H. H. Tibe, including \$297.12 collected in the field last year.....	720 67	
		\$1,320 67
Less saved in appropriations of last year.....	179 18	
		\$1,141 49

SAGAING

Rev. F. P. Sutherland, salary.....	\$1,200 00	
his mission work.....	703 80	
		\$1,903 80

SANDOWAY

Rev. C. L. Davenport, salary.....	\$1,000 00	
his mission work, including \$106.40 collected in the field last year.....	2,464 97	
Miss Annie Lemon, salary.....	500 00	
her mission work and schools, including \$51.17 collected in the field last year.....	683 84	
Miss Melissa Carr, allowance in the United States.....	300 00	
salary, twenty-one days in Oct., 1898.....	29 35	
		\$4,978 16

MEIKTILA

Rev. J. Packer, D.D., salary.....	\$1,200 00	
his mission work and schools.....	281 30	
		\$1,481 30
Less saved in appropriations of last year.....	199 00	
		\$1,282 30

THIBAW

Rev. W. W. Cochrane, salary.....	\$1,000 00	
his mission work and school, including \$277.69 collected in the field last year.....	2,006 73	
G. T. Leeds, M.D., salary.....	800 00	
his mission work.....	48 38	
Rev. W. M. Young, passage to the United States, estimated.....	600 00	
allowance in the United States, to April 1, 1899.....	733 33	
collected in the field last year for work.....	37 11	
		\$5,225 55
Less saved in appropriations of last year.....	603 33	
		\$4,622 22

MONE

A. H. Henderson, M.D., salary.....	\$1,000 00	
his mission work, including \$32.26 collected in the field last year.....	954 24	
Rev. Robert Harper, M.D., salary.....	600 00	
his mission work.....	156 89	
Mrs. H. W. Mix, salary.....	500 00	
her mission work, transport and school.....	652 78	
		\$3,863 91
Less saved in appropriations of last year.....	100 00	
		\$3,763 91

NAMKHAM

Rev. M. B. Kirkpatrick, M.D., salary.....	\$1,200 00	
his mission work and school.....	1,145 00	
		\$2,345 00

MYITKYINA

Rev. Geo. J. Geis, salary.....	\$1,000 00	
his mission work, including \$62.72 collected in the field last year.	415 39	
passage to Burma of Mrs. Geis and children	700 00	
		\$2,115 39
Total appropriations for Burma.....		\$154,235 10

ASSAM MISSION

Rev. C. E. Petrick, salary.....	\$1,200 00	
his mission work and school.....	651 95	
Rev. A. K. Gurney, salary.....	1,200 00	
his repairs and revision work.....	419 36	
Rev. P. H. Moore, salary.....	1,200 00	
his mission work, and general earthquake repairs, and mission treasurer's expenses.....	4 117 06	
Rev. P. E. Moore, salary.....	1,000 00	
his mission work.....	64 52	
Rev. J. M. Carvell, salary.....	960 56	
his mission work.....	96 78	
outfit and passage of Mrs. Carvell.....	420 00	
Rev. A. J. Parker, salary.....	800 00	
his personal teacher and mission work, including Mrs. Parker's school.....	428 15	
Miss L. Daniels, salary.....	500 00	
her mission work.....	80 30	
Rev. S. A. D. Boggs, salary.....	1,000 00	
his mission work.....	193 56	
passage to United States of Mrs. Boggs and daughter, estimated.....	600 00	
Rev. C. D. King, salary.....	1,200 00	
his mission work, including \$22.04 collected in the field last year.....	183 34	
Miss Isabel Wilson, salary.....	500 00	
her mission work and dormitory.....	306 67	
Rev. C. E. Burdette, salary.....	1,200 00	
his mission work.....	370 96	
Miss H. Morgan, salary.....	500 00	
her mission work and school.....	120 00	
Rev. A. E. Stephen, salary.....	1,000 00	
his mission work.....	322 58	
Rev. M. C. Mason, salary.....	1,200 00	
his mission work, including \$47.51 collected in the field last year.....	662 94	
Rev. E. G. Phillips, salary, to Nov. 3, 1898.....	110 00	
his mission work.....	830 81	
passage to United States of Mr. and Mrs. Phillips, estimated.....	700 00	
allowance in United States to Mr. and Mrs. Phillips, to April 1.....	191 05	
Miss Stella H. Mason, allowance in the United States.....	300 00	
special donation for organ and blackboards.....	5 00	
Miss Alice J. Roods, salary.....	500 00	
her mission work and schools, including \$5.48 collected in the field last year.....	355 48	
Rev. Wm. Dring, salary.....	1,000 00	
his mission work, including \$44.72 collected in the field last year.....	206 02	
passage to United States of Mrs. Dring and child, estimated.....	450 00	
Rev. I. E. Munger, salary.....	600 00	
his mission work, normal school, and bungalow.....	1,211 81	
Rev. S. W. Rivenburg, salary.....	1,200 00	
his mission work, including \$113.54 collected in the field last year.....	513 54	
Rev. E. W. Clark, salary.....	1,500 00	
his mission work.....	404 84	
Rev. S. A. Perrine, salary.....	1,000 00	
his mission work and school, including \$77.42 collected in the field last year.....	1,342 75	
Rev. F. P. Haggard, salary.....	1,000 00	
his mission work and Whoka field.....	667 74	
Rev. J. Firth, salary.....	1,000 00	
his mission work, including \$124.96 collected in the field last year.....	371 42	
Rev. J. Paul, salary.....	1,000 00	
his mission work and rent.....	225 82	
Rev. O. L. Swanson, salary.....	1,000 00	
his mission work and bungalow, including \$48.20 collected in the field last year.....	754 03	
Rev. Wm. Pettigrew, salary.....	800 00	
his mission work and transport.....	441 92	
		\$42,180 96
Less saved in appropriations of last year, including exchange.....	784 41	
		\$41,396 55

TELUGU MISSION

Rev. D. Downie, D.D., salary.....	\$1,500 00
his mission work and schools.....	3,026 66
sundry expenses on general mission business.....	428 63
passage to United States of daughter.....	200 00
Rev. F. H. Levering, salary.....	1,000 00
his mission work and schools.....	648 88
Mrs. Levering's medical work.....	1,174 67
Miss K. Darmstadt, salary.....	500 00
her mission work and schools.....	1,130 00
salary Miss A. Downie.....	300 00
Miss F. Tencate, salary, estimated, ten months.....	416 67
her mission work.....	50 00
her passage to India, estimated.....	400 00
Miss Mary D. Faye, salary.....	500 00
her mission work.....	261 00
Miss L. V. Wagner, salary, estimated, ten months.....	416 67
her mission work.....	50 00
her passage to India, estimated.....	400 00
Rev. J. E. Clough, D.D., salary.....	1,500 00
his mission work, including \$4,295.95 collected in the field last year.....	8,148 51
Miss Sarah Kelly, salary.....	500 00
her mission work and schools.....	3,362 93
Miss A. E. Dessa, salary.....	500 00
her mission work and schools.....	1,390 30
Rev. L. E. Martin, salary.....	1,000 00
his mission work, college expenses, including \$22.56 collected in the field last year.....	3,667 48
Rev. J. M. Baker, salary.....	1,000 00
his mission work.....	80 64
Miss L. B. Kuhlen, salary.....	500 00
her mission work.....	133 33
Rev. J. Heinrichs, received on the field last year for his mission work.....	195 34
his passage to United States, estimated.....	400 00
his allowance in United States, to April 1, 1899.....	898 86
Rev. W. L. Ferguson, salary, \$800; special grant, \$200.....	1,000 00
his mission work and expenses of theological seminary.....	2,170 99
Ramachandrayya, passage and salary.....	750 00
Rev. W. S. Davis, salary.....	1,000 00
his mission work.....	739 40
Rev. W. B. Boggs, D.D., salary.....	1,200 00
special grant.....	200 00
his mission work.....	595 55
Miss R. E. Pinney, salary.....	500 00
her mission work and schools.....	680 45
Rev. D. McLean, salary to Feb. 1, 1899.....	233 33
his outfit and passage.....	700 00
Rev. W. A. Stanton, salary.....	1,000 00
his mission work and schools.....	1,974 44
Mrs. A. T. Morgan, allowance in the United States.....	400 00
Rev. A. H. Curtis, salary.....	1,000 00
his mission work and schools.....	1,980 09
Miss M. M. Day, salary.....	500 00
her mission work and schools, including \$14.31 collected in the field last year.....	1,210 98
Rev. T. P. Dudley, salary.....	416 67
his mission work.....	670 16
passage to England of Mr. and Mrs. Dudley, estimated.....	500 00
Miss S. I. Kurtz, salary.....	500 00
her mission work and schools.....	330 00
Rev. J. S. Timpany, M.D., salary.....	1,000 00
his mission work and schools.....	1,113 46
Rev. J. Newcomb, salary.....	1,200 00
his mission work and schools, including \$34.37 collected in the field last year.....	1,588 05
Mrs. L. M. Hadley, allowance in the United States.....	400 00
Mrs. L. Jewett, allowance in the United States.....	400 00
Rev. F. Kurtz, salary, including balance on 1897-98.....	1,033 33
his mission work and schools.....	801 62
Miss D. Whitaker, salary estimated, ten months.....	416 66
her mission work.....	195 00
her outfit \$150 and passage, estimated, \$300.....	450 00
Miss A. M. Linker, salary estimated, ten months.....	416 67
her mission work.....	20 00
her passage to India, estimated.....	400 00
Miss E. Bergman, passage to United States, estimated.....	300 00
allowance in the United States.....	275 00
Miss H. D. Newcomb, allowance in the United States.....	300 00
Rev. W. Powell, salary.....	1,200 00
his mission work and schools, including \$24.26 collected in the field last year.....	1,348 77
passage to England of Mrs. Powell and child.....	250 00
Mrs. C. A. Burdett, allowance in the United States.....	400 00
Rev. W. C. Owen, salary.....	1,000 00
his mission work and schools.....	1,644 55
Miss L. H. Booker, allowance in the United States.....	300 00
Rev. W. R. Manley, passage to United States, estimated.....	800 00
allowance in United States to April 1, 1899.....	750 00
his mission work and school.....	1,537 74
Rev. E. Chute, salary, including balance of 1897-98.....	1,383 34
his mission work and schools.....	2,247 91

Rev. A. Friesen, allowance in United States.....	\$306 66	
Rev. J. A. Hubert, salary, including balance of 1897-98.....	1,213 33	
his mission work.....	1,777 91	
Miss L. M. Breed, M.D., salary.....	500 00	
her mission work.....	561 71	
Miss E. F. Egerton, salary.....	500 00	
her mission work and schools.....	595 43	
Rev. G. H. Brock, salary.....	1,000 00	
his mission work and schools.....	2,467 09	
Rev. J. A. Curtis, salary, estimated.....	800 00	
his mission work.....	64 52	
his outfit, \$150, and passage, estimated, \$250.....	400 00	
Rev. E. Bullard, salary.....	1,200 00	
his mission work, including \$193.55 collected in the field last year.....	751 95	
Rev. W. Boggess, mission work.....	230 82	
Rev. I. S. Hankins, salary.....	1,000 00	
his mission work.....	940 38	
Rev. A. C. Fuller, passage to United States.....	300 00	
Rev. F. W. Stait, salary, and balance 1897-98.....	906 66	
his mission work.....	1,632 62	
Rev. W. E. Boggs, passage to United States, estimated.....	700 00	
allowance in United States, to April 1.....	633 00	
received on the field for his mission work of 1897-98.....	12 29	
Rev. W. E. Hopkins, salary.....	1,000 00	
his mission work, including \$7.88 collected in the field last year.....	427 24	
Rev. J. McLaurin, salary.....	1,200 00	
his mission work and rent.....	767 70	
Mrs. L. P. Pearce, salary.....	380 00	
her school work.....	391 00	
Mrs. E. B. Bustard, salary.....	200 00	
Rev. C. R. Marsh, salary.....	1,000 00	
his mission work.....	915 21	
Rev. J. Dussman, salary.....	1,000 00	
his mission work, including \$31.10 collected in the field last year.....	598 90	
	\$105,479 25	
Less saved in appropriations of last year, including exchange.....	5,097 73	\$100,381 52

CHINESE MISSION AT BANGKOK

Rev. H. Adamsen, salary.....	\$800 00	
his mission work.....	545 40	\$1,345 40

SOUTHERN CHINA MISSION

Rev. Wm. Ashmore, D.D., salary.....	\$1,500 00	
his mission work.....	1,600 00	
Rev. S. B. Partridge, D.D., allowance in United States.....	800 00	
Rev. W. K. McKibben, salary.....	1,200 00	
his mission work and expenses of treasury department.....	495 09	
Rev. W. Ashmore, Jr., salary.....	1,200 00	
his mission work, including \$281.62 collected in the field last year.....	1,064 12	
Rev. J. M. Foster, salary.....	1,200 00	
his mission work.....	250 00	
passage of Mrs. Foster to China, estimated.....	200 00	
Mrs. A. K. Scott, M.D., passage to United States, estimated.....	250 00	
allowance in United States, estimated.....	282 50	
her medical work, including \$10 collected on the field last year.....	410 50	
Miss M. K. Scott, passage to United States.....	250 00	
allowance in United States.....	282 50	
her mission work, collected in the field last year.....	18 50	
Miss H. E. St. John, salary.....	500 00	
her mission work.....	501 55	
Rev. Geo. Campbell, salary.....	1,200 00	
special grant for family in United States.....	150 00	
his mission work, including \$48.30 collected in the field last year.....	259 30	
Rev. G. E. Whitman, salary.....	1,000 00	
his mission work, including \$9.00 collected in the field last year.....	307 50	
Rev. J. W. Carlin, salary.....	1,200 00	
his mission work, including \$382 collected in the field last year.....	1,457 96	
Rev. A. F. Groesbeck, salary and balance 1897-98.....	844 44	
his mission work, including \$6.29 collected in the field last year.....	81 29	
Rev. H. A. Kemp, salary.....	1,000 00	
his mission work, including \$35.58 collected in the field last year.....	257 58	
Rev. J. M. Speicher, salary.....	800 00	
his mission work, including \$101.19 collected in the field last year.....	462 19	
Miss Josephine Bixby, M.D., salary.....	500 00	
her medical work.....	583 34	
	\$22,108 36	
Less saved in appropriations of last year, including exchange.....	811 62	\$21,296 74

EASTERN CHINA MISSION

Rev. J. R. Goddard, salary.....	\$1,500 00
his mission work and treasury expenses.....	1,047 68
J. S. Grant, M.D., allowance in the United States, five months.....	333 33
passage to China, estimated.....	450 00
salary, estimated.....	900 00
his mission work and rent.....	502 00
Mrs. L. A. Knowlton, allowance in the United States.....	400 00
Mr. George Warner, salary.....	800 00
his mission work and Mr. Viking's.....	400 00
Miss H. L. Corbin, salary.....	500 00
her mission work and school.....	387 50
Miss E. Stewart, salary.....	500 00
her mission work, including \$52.48 collected in the field last year.....	332 48
Miss Kate Goddard, salary.....	500 00
her mission work.....	100 00
Rev. H. Jenkins, salary.....	1,500 00
his mission work, including \$15 collected in the field last year.....	465 00
Rev. W. S. Sweet, passage to United States, estimated.....	700 00
allowance in United States, estimated eleven months.....	733 33
Miss L. Snowden, salary.....	500 00
her mission work.....	81 00
Rev. C. E. Bousfield, salary, including balance 1897-98.....	770 83
his mission work.....	550 00
S. F. Barchet, M.D., mission work, including \$25 collected on the field last year.....	400 00
Rev. T. D. Holmes, salary.....	1,000 00
his mission work.....	282 50
Miss C. E. Righter, salary.....	500 00
her mission work.....	115 00
Miss La Verne Minness, salary.....	500 00
her mission work.....	50 00
Miss Stella Relyea, salary.....	500 00
her mission work.....	50 00
Rev. G. L. Mason, salary.....	1,200 00
his mission work, including \$54 collected in the field last year.....	295 00
passage to United States of daughters.....	368 00
Rev. J. F. Proctor, salary.....	800 00
his mission work.....	50 00
Rev. C. H. Finch, M.D., and wife, passage to United States, estimated.....	1,000 00
allowance in United States to April 1.....	675 54
special medical grant.....	145 00
Rev. R. Wellwood, salary.....	1,000 00
his mission work.....	150 00
Rev. C. A. Salquist, salary, including balance 1897-98.....	1,115 00
his mission work.....	182 50
traveling expenses, Mrs. Salquist.....	153 00
Rev. E. N. Fletcher, passage to China, estimated.....	600 00
salary, estimated, one year.....	800 00
his mission work.....	100 00
B. Corlies, Jr., M.D., salary, one year.....	600 00
his medical work and personal teacher.....	75 00
his outfit, \$150; passage, estimated, \$300.....	450 00
Rev. J. S. Adams, salary.....	1,200 00
special grant for children.....	300 00
his mission work, including \$120.30 collected in the field last year.....	820 30
Rev. G. A. Huntley, M.D., salary.....	800 00
his mission and medical work.....	369 53
Miss Annie Crowl, salary.....	500 00
her mission work.....	50 00
Rev. W. F. Beaman, salary, three months.....	250 00
his mission work, including \$35 collected in the field last year.....	267 00
passage to United States, estimated.....	608 22
allowance in United States to April 1.....	88 88
Rev. F. J. Bradshaw, salary.....	1,000 00
his mission work.....	115 75
Rev. W. M. Upcraft, salary, including balance 1897-98.....	1,100 00
his mission work.....	150 00
Mr. H. J. Openshaw, salary, including balance 1897-98.....	1,000 00
his mission work.....	75 00
traveling expenses, Mrs. Openshaw.....	227 89
Miss L. J. Wyckoff, M.D., passage to United States.....	230 00
Miss E. J. Boynton, passage to United States.....	250 00
Local Donations from Yachau missionaries.....	815 65
	\$37,362 91
Less saved in appropriations of last year, including exchange.....	4,972 85
	\$32,390 06

JAPAN MISSION

Rev. A. A. Bennett, salary.....	\$1,200 00
his mission work and rent.....	550 00
Rev. C. K. Harrington, salary.....	1,200 00
his mission work and rent.....	420 00
passage to Japan of Mrs. Harrington.....	175 00
Rev. F. G. Harrington, salary.....	1,200 00
his mission work and rent.....	530 00

Rev. J. L. Dearing, salary.....	\$1,200 00
his mission work, theological seminary and rent, including \$140.72 collected in the field last year.....	2,106 36
Rev. W. B. Parshley, salary, including balance 1897-98.....	1,072 22
his mission work and rent.....	407 47
allowance in United States, four and one-half months.....	300 00
passage to Japan, Mr. and Mrs. Parshley, estimated.....	420 00
passage to Japan of Yugoro Chita.....	150 00
Miss C. A. Converse, salary, including balance 1897-98.....	500 00
her mission work and schools.....	1,306 11
her allowance in United States, four and one-half months.....	112 50
her passage to Japan.....	250 00
Miss M. A. Hawley, salary.....	500 00
her mission work, including \$28.23 collected in the field last year.....	98 23
Rev. C. H. D. Fisher, salary.....	1,200 00
his mission work.....	456 25
Rev. and Mrs. J. W. White, school and mission work.....	482 50
Rev. J. C. Brand, salary.....	1,200 00
his mission work and rent.....	1,008 00
Prof. E. W. Clement, salary.....	1,000 00
his mission work, rent, and school, academy and purchase of property.....	5,528 00
Miss A. H. Kidder, salary.....	500 00
her school and mission work including \$109.39 collected on the field last year.....	1,547 30
Miss M. A. Whitman, salary, estimated ten months.....	416 68
her mission work.....	159 99
her allowance in United States, six months.....	150 00
her passage to United States, estimated.....	250 00
Rev. H. Topping, salary.....	1,000 00
his mission work.....	437 50
passage to United States of his son.....	120 00
Miss A. M. Clagett, salary.....	500 00
her mission work.....	172 00
Miss Eva Rolman, salary.....	500 00
her mission work.....	335 00
Rev. E. H. Jones, salary.....	1,200 00
rent and mission work.....	275 00
Rev. S. W. Hamblen, salary.....	1,200 00
rent and mission work.....	512 50
Miss L. Mead, passage to United States, estimated.....	250 00
allowance in United States.....	300 00
Miss A. M. Buzzell, salary.....	500 00
school, mission work and repairs.....	1,232 50
Miss H. M. Witherbee, special gifts for work.....	30 00
Miss N. E. Fife, salary.....	500 00
schools and mission work.....	467 50
	\$37,128 61
Less saved in appropriations of last year, including exchange.....	4,342 01

\$32,786 60

WEST JAPAN MISSION

Rev. H. H. Rhees, D.D., salary.....	\$1,200 00
mission work and rent, including \$101.18 collected in the field last year.....	1,496 15
Miss E. R. Church, salary.....	500 00
her school, mission work and buildings.....	775 17
Rev. R. A. Thomson, salary.....	1,200 00
mission work and rent.....	2,659 83
Rev. G. W. Taft, allowance in United States to April 1.....	800 00
special grants.....	500 00
Miss D. Barlow, salary.....	500 00
mission work.....	84 00
Mr. L. W. Bickel, salary, estimated, seventeen months.....	1,133 33
mission work and rent.....	315 00
passage to Japan, estimated.....	429 75
Rev. G. W. Hill, salary.....	1,000 00
mission work.....	600 00
Miss O. M. Blunt, school expenses, 1897-98.....	52 89
Miss L. Cummings, salary.....	500 00
school and mission work.....	562 31
Rev. Wm. Wynd, salary.....	1,000 00
mission work and rent.....	550 00
Rev. J. H. Scott, salary.....	1,000 00
special grant.....	200 00
mission work.....	890 00
Miss F. A. Duffield, salary.....	500 00
mission work and rent.....	414 00
Miss Mattie Walton, allowance, six months, to April 1, 1899.....	125 00
	\$18,987 43
Less saved in appropriations of last year, including exchange.....	2,335 17

\$16,652 26

FRENCH MISSION

For mission work, under direction of French Committee.....	\$18,750 00
support of Bible-women.....	1,520 00
special gift for special work.....	350 00
	\$20,620 00

GERMAN MISSION

For salary and mission work, under direction of German Committee.....	\$8,000 00	
mission work in Bulgaria.....	500 00	
special gifts for Cameroon mission.....	1,639 12	
		\$10,139 12

SWEDISH MISSION

For salaries and mission work, under direction of Swedish Committee.....	\$1,700 00	
salary of Rev. E. Jansson and assistant.....	1,765 00	
		\$3,465 00

SPANISH MISSION

For salaries and mission work of Rev. M. C. Marin and Rev. E. Lund.....		\$2,553 20
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CONGO MISSION

Rev. C. H. Harvey, salary.....	\$1,050 00	
mission work and general mission purposes.....	3,250 00	
Miss F. A. Cole, allowance in United States, six months.....	150 00	
Rev. H. Richards, passage to England, estimated.....	600 00	
allowance in England.....	750 00	
schools.....	500 00	
W. H. Leslie, M.D., salary.....	1,050 00	
mission and medical work.....	950 00	
Rev. E. T. Welles, salary (including Miss Welles).....	1,050 00	
Catherine L. Mabie, M.D., salary, estimated fourteen months.....	816 67	
passage, estimated.....	400 00	
Mr. Thomas Hill, salary.....	1,050 00	
Rev. Thomas Moody, salary.....	1,050 00	
mission work.....	264 25	
F. P. Lynch, M.D., passage to United States, estimated.....	290 00	
allowance in United States.....	350 00	
mission work, medicine and instruments.....	342 01	
Rev. W. A. Hall, salary.....	1,050 00	
his mission work.....	25 00	
Rev. C. B. Antisdal, salary.....	1,050 00	
mission work.....	75 00	
passage to Congo, estimated.....	600 00	
outfit.....	200 00	
Rev. A. Billington, salary.....	1,050 00	
expenses of the "Henry Reed".....	750 00	
Rev. C. B. Glenesk, allowance in England.....	750 00	
Rev. A. Christopher, salary.....	1,050 00	
Rev. P. J. Frederickson, salary.....	1,050 00	
allowance for children.....	300 00	
mission work.....	200 00	
Rev. C. Nelson, salary.....	1,050 00	
medical supplies.....	50 00	
allowance in United States.....	122 66	
passage, estimated.....	500 00	
A. Sims, M.D., allowance in England.....	600 00	
Rev. J. Clark, salary.....	1,050 00	
mission work.....	500 00	
Miss Lena Clark, salary and transport.....	250 00	
special grant.....	120 00	
Rev. R. Milne, salary and passage.....	700 00	
Miss G. Milne, allowance, two months.....	50 00	
school.....	140 00	
outfit.....	100 00	
Miss C. A. Howard, allowance, six months.....	75 00	
L. C. Fleming, M.D., salary and transport.....	400 00	
Mrs. B. C. Gleichman, allowance.....	300 00	
Rev. Thomas Adams, allowance.....	125 00	
Rev. C. B. Banks, salary.....	1,050 00	
allowance for children.....	392 00	
mission work.....	122 50	
	\$29,760 09	
Less saved in appropriations.....	1,350 00	
		\$28,410 09

DANISH MISSION

For salaries and mission work.....	\$1,200 00
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RUSSIAN MISSION

For salaries and mission work.....	\$1,200 00
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NORWAY MISSIONS

For salaries and mission work and bal. due on salary E. S. Sundt, 1893-94.....	\$1,725 00
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GREECE

For mission work.....	\$200 00
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Donations for joint debt.....		\$1,657 70
“ “ Union debt.....		3,813 08
Special donations.....		1,600 00
Donation for missionary reinforcement.....		25 00
Income of funds:		\$520,995 75
Axtell.....	\$4 82	
Alpha.....	624 42	
Ambler memorial.....	1,176 25	
Abbott endowment.....	731 00	
Allen memorial.....	6 00	
Ambler scholarship.....	26 54	
Angus scholarship.....	35 00	
Ambler, A. T.....	140 00	
African Medical.....	181 40	
Bradford.....	53 32	
Barney.....	105 00	
Brownson.....	1,355 92	
Bucknell.....	50 00	
Bishop.....	1,719 95	
Bostwick.....	3,170 00	
Bailie.....	70 00	
Butler.....	75 00	
Crozer.....	198 75	
Carpenter scholarship.....	338 07	
Colby, M. L.....	88 50	
Cheney.....	220 00	
Dean.....	50 00	
Dunbar.....	35 00	
Davis.....	300 00	
Eldredge.....	7 00	
Eastburn.....	2 58	
Eldredge T.....	60 00	
Fiske.....	13 76	
Flint.....	125 00	
Glover.....	225 00	
Hoyt.....	1,455 88	
John.....	30 00	
James.....	54 12	
Karen, school book.....	411 65	
Kelly scholarship.....	34 24	
Kimball.....	1,543 92	
Lees.....	28 50	
Lewis.....	20 20	
Logan.....	7 00	
Merrill.....	20 00	
Merrick.....	2,366 87	
Nason.....	333 47	
Native preachers.....	32 67	
Norcross.....	33 13	
Nowland.....	34 34	
Ongole College.....	2,080 20	
Owen.....	742 25	
Putnam.....	161 54	
Permanent.....	4,132 73	
Pease.....	31 74	
Roberts.....	350 00	
Rangoon.....	82 50	
Rockwell.....	20 42	
Rogers.....	610 00	
Robinson.....	5 00	
Ruth.....	155 31	
Swaim.....	596 68	
Sweet.....	420 00	
A friend.....	60 00	
Sheldon.....	22 12	
Toungoo Karen N. S.....	217 30	
Thomas.....	140 00	
Van Husen.....	120 00	
Whiting.....	74 72	
Warne.....	765 09	
Wade.....	82 34	
Wormsley.....	249 17	
Williams.....	30 00	
Woolverton.....	250 00	
Wells.....	140 00	
Income sundry annuity bonds.....	\$29,099 38	
	8,315 12	
Sale of Congo property.....		\$37,414 50
Income of property in Bangkok.....		3,713 75
		1,370 51
Debt of the Union, April 1, 1899.....		\$563,494 51
		54,383 80
		\$617,878 31

In addition to the \$563,494.51 there has been added to the permanent funds and those on which annuities are paid \$63,350.34, making the gross receipts of the year \$626,844.85.

FUNDS

Axtell	\$311 11
Alpha	15,000 00
Ambler	13,000 00
Abbott	13,669 50
Allen memorial	500 00
Ambler scholarship	600 00
Angus scholarship	500 00
Ambler, A. T.	3,500 00
African medical	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,960 46
Bucknell	1,000 00
Bishop	34,184 00
Bryant	476 25
Rostwick	12,500 00
Butler	1,000 00
Baile	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter, C. H.	2,169 68
Carpenter scholarship	7,600 22
Colby, M. L.	2,000 00
Cheney, added during year (\$4,567.96)	7,307 96
Cox, added during year	154 00
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Eldredge	100 00
Eastburn	167 72
Eldredge	1,000 00
Fox	500 00
Fiske	2,404 73
Fry	2,189 61
Flint	5,000 00
Gale	5,000 00
Glover	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson scholarship	538 75
John	500 00
James	800 00
Karen, school book	7,035 40
Kelly scholarship	600 00
Kimball	25,000 00
Lees	475 00
Lewis	456 70
Logan	100 00
Merrill	523 40
Merrick, added during year (\$9,369.38)	43,541 88
Nason	7,093 96
Native preachers	738 75
Norcross	500 00
Nowland	11 42
Ongole	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam	3,400 00
Permanent	71,065 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price scholarship	538 75
Quincy	95 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	461 80
Rowland	263 95
Rogers	11,000 00
Robinson	100 00
Ruth	5,242 68
Sheldon	1,000 00
Swaim	10,000 00
Sweet	10,000 00
A friend	1,000 00
Sheldon	500 00
Tripp	1,226 05
Tage	829 66
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward	4,000 00
Wade scholarship	1,038 75

Wormsley.....	\$5,000 00
Williams.....	500 00
Woolverton.....	5,000 00
Wells.....	2,000 00
Woman's Fund of the Adams Village Baptist Church, added during the year.....	25 00
	\$546,350 88
Sundry annuity bond accounts	271,647 14
	\$817,998 02

E. P. COLEMAN,

Treasurer of the American Baptist Missionary Union.

MISSIONARY ROOMS, TREMONT TEMPLE, BOSTON, May 5, 1899.

The Auditing Committee hereby certify they have examined the cash-book of the Treasurer each month during the past year and have found the balances correct, the payments being properly vouched. They have examined the securities belonging to the American Baptist Missionary Union, and find the same in hand or properly accounted for.

DANIEL C. LINSKOTT, } *Auditing Committee.*
S. A. WILBUR, }

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SIDNEY A. WILBUR, Esq.

TRIENNIAL AND ANNUAL MEETINGS

YEARS	PLACES	PREACHERS	TEXTS	RECEIPTS
1814	Philadelphia, Pa.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817	Philadelphia, Pa.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 01†
1820	Philadelphia, Pa.	O. B. Brown, D. C.		46,929 28†
1823	Washington, D. C.	William Staughton, D.D., D. C.	Acts xxviii. 15	65,956 02†
1826	New York, N. Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17†
1827*	Boston, Mass.	William Yates, India		11,463 39
1828*	New York, N. Y.	William T. Brantley, Pa.	Phil. ii. 16	14,603 38
1829	Philadelphia, Pa.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830*	Hartford, Conn.	Charles G. Sommers, N. Y.	An address	29,204 84
1831*	Providence, R. I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832	New York, N. Y.	F. Wayland, D.D., R. I.	Rom. vii. 13	27,306 25
1833*	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834*	New York, N. Y.	William R. Williams, N. Y.	2 Cor. x. 15, 16	61,032 04‡
1835	Richmond, Va.	S. H. Cone, N. Y.	Acts ix. 6	58,057 85
1836*	Hartford, Conn.	Elon Galusha, N. Y.	Luke x. 2	56,167 33
1837*	Philadelphia, Pa.	Charles G. Sommers, N. Y.	Ps. lxxii. 19	72,010 66
1838	New York, N. Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 10
1839*	Philadelphia, Pa.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	109,135 21
1840*	New York, N. Y.	B. T. Welch, D.D., N. Y.	John iii. 8	95,761 55
1841	Baltimore, Md.	Richard Fuller, D.D., S. C.	John xii. 32	83,841 62
1842*	New York, N. Y.	R. E. Pattison, D.D., R. I.	Ps. lxxxvii. 7	52,137 10
1843*	Albany, N. Y.	Pharcellus Church, N. Y.	Col. i. 21	59,751 06
1844	Philadelphia, Pa.	S. W. Lynd D.D., Ohio	1 Cor. i. 21	76,948 00
1845*	Providence, R. I.	G. B. Ide, Pa.	Isa xl. 9	82,302 95
1846	Brooklyn, N. Y.	G. W. Eaton, D.D., N. Y.	1 Tim. i. 11	100,219 94
1847	Cincinnati, Ohio	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848	Troy, N. Y.	J. N. Granger, R. I.	Gal. ii. 9	86,226 36
1849	Philadelphia, Pa.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850	Buffalo, N. Y.	E. L. Magoon, D.D., N. J.	Matt. xx. 26-28	87,537 20
1851	Boston, Mass.	William Hague, D.D., N. J.	Acts xiii. 46	118,726 35
1852	Pittsburg, Pa.	Velona R. Hotchkiss, N. Y.	2 Thess. iii. 1	122,111 94
1853	Albany, N. Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,762 17
1854	Philadelphia, Pa.	Ezekiel G. Robinson, D.D., N. Y.	John xiv. 12	135,377 42
1855	Chicago, Ill.	Edward Lathrop, D.D., N. Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 58
1856	New York, N. Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	117,128 81
1857	Boston, Mass.	Nathaniel Colver, Ohio	Col. i. 28	111,283 27
1858	Philadelphia, Pa.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859	New York, N. Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 76
1860	Cincinnati, Ohio	E. E. L. Taylor, D.D., N. Y.	Acts iv. 31, 32	132,426 22
1861	Brooklyn, N. Y.	S. D. Phelps, D.D., Conn.	1 Peter ii. 17	84,333 93
1862	Providence, R. I.	C. W. Flanders, D.D., N. H.	1 Tim. iii. 16	85,192 26
1863	Cleveland, Ohio	J. C. Burroughs, D.D., Ill.	Matt. xvii. 16	103,956 96
1864	Philadelphia, Pa.	S. L. Caldwell, D.D., R. I.	Luke xvi. 31	135,012 61
1865	St. Louis, Mo.	H. C. Fish, D.D., N. J.	Rev. xii. 16	152,685 00
1866	Boston, Mass.	H. G. Weston, D.D., N. Y.	2 Cor. v. 14	169,792 59
1867	Chicago, Ill.	D. Read, L.L.D., Ill.	Mark ix. 22, 23	189,844 25
1868	New York, N. Y.	T. Armitage, D.D., N. Y.	Luke xxiv. 49	191,637 58
1869	Boston, Mass.	G. D. Boardman, D.D., Pa.	Eph. ii. 21	196,897 57
1870	Philadelphia, Pa.	W. W. Everts, D.D., Ill.	Matt. xix. 28	200,953 80
1871	Chicago, Ill.	S. R. Mason, D.D., Mass.	1 Cor. i. 22 and Rom. x. 14, 15	202,416 56
1872	New York, N. Y.			210,199 10
1873	Albany, N. Y.	J. B. Thomas, D.D., Ill.	Rev. xii. 11	216,100 70
1874	Washington, D. C.	E. Dodge, D.D., N. Y.	1 Cor. xv. 25	261,530 91
1875	Philadelphia, Pa.	G. W. Northrup, D.D., Ill.	1 Cor. xv. 25	241,970 64
1876	Buffalo, N. Y.	Wayland Hoyt, Mass.	Num. xxiii. 23	245,997 23
1877	Providence, R. I.	Lemuel Moss, D.D., Ind.	John x. 10	225,723 97
1878	Cleveland, Ohio	Wayland Hoyt, D.D., N. Y.	Matt. xvi. 17, 18	265,679 10
1879	Saratoga, N. Y.	S. Graves, D.D., Mich.	Ps. xc. 17	235,430 34
1880	Saratoga, N. Y.	Addresses by Rev. E. J. Haynes, Rev. John McLaurin and Rev. Edward Judson		290,851 63
1881	Indianapolis, Ind.	A. H. Strong, D.D., N. Y.	Luke xv. 4	288,802 84
1882	New York, N. Y.	A. J. Gordon, D.D., Mass.	Luke ii. 32	302,584 19
1883	Saratoga, N. Y.	S. Haskell, D.D., Mich.	1 Cor. xv. 28	307,195 04
1884	Detroit, Mich.	F. W. Bakeman, Mass.	John xvii. 18	328,527 21
1885	Saratoga, N. Y.	F. M. Ellis, D.D., Md.	Matt. xxviii. 18, 19, 20	362,026 50
1886	Asbury Park, N. J.	E. H. Johnson, D.D., Pa.	1 Tim. i. 15	384,996 73
1887	Minneapolis, Minn.	H. F. Colby, D.D., Ohio	Rom. x. 12	353,109 46
1888	Washington, D. C.	Henry M. King, D.D., N. Y.	John xiv. 12	390,835 39
1889	Boston, Mass.	W. T. Chase, D.D., Mass.	Luke x. 22	398,145 86
1890	Chicago, Ill.	T. Edwin Brown, D.D., R. I.	2 Cor. v. 14, 15	440,788 07
1891	Cincinnati, Ohio	Galusha Anderson, D.D., Ill.	Luke xix. 10	472,174 21
1892	Philadelphia, Pa.	George Dana Boardman, D.D., Pa.	Eph. ii. 15	569,172 93
1893	Denver, Col.	Rev. C. J. Baldwin, Ohio	1 Cor. xvi. 6	766,782 95
1894	Saratoga, N. Y.	Kerr B. Tupper, D.D., Col.	Matt. xxvi. 8	465,943 73
1895	Saratoga, N. Y.	Rev. O. P. Gifford, N. Y.	2 Cor. iv. 6	568,465 33
1896	Asbury Park, N. J.	George Bullen, D.D., Mass.	Heb. x. 13	632,954 32
1897	Pittsburg, Pa.	Nathan E. Wood, D.D., Mass.	Isa. ii. 2	467,201 89
1898	Rochester, N. Y.	L. A. Crandall, D.D., Ill.	Matt. vi. 10	782,474 17
1899	San Francisco, Cal.	George C. Lorimer, D.D., L.L.D., Mass.	Dan. ii. 44	563,494 51

*Board of Managers.

†Three years' receipts.

‡Part of two years.

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1899.

Allen, Mrs. Fannie M.
Andress, Helen I.

Briggs, Walter B.
Brown, Elizabeth G.
Busiel, Bessie M.
Bangs, Mrs. J. O.
Bascom, Miss Kate B.
Bill, Rev. Ingram Ebenezer

Coolidge, Joseph A.
Chase, Dr. Henry E.
Currie, Mrs. Fannie E.
Currier, Mrs. Mary H.
Cutler, Jane R.
Cutler, S. Ernest
Clark, Rev. A. D.
Cleveland, Lewis B.
Chaffee, Mrs. Hattie

DeWoody, Rev. Charles
Dunkin, Rev. D. G.
Darby, Rev. J. E., D.D.
Dean, Rev. Delevan D.

Elgin, Rev. Wm., D.D.
Everts, Rev. William W.

Faulkner, Harvey S.

Garton, Rev. J. Vanor

Garton, Mrs. Frances R.
Gooch, William D.
Griffin, Clara M.

Hilton, F. Herman
Holmes, George H.
Haskins, L. A.
Hartman, J. Frederick
Hallowell, Mrs. Emma
Hunt, Rev. Emory W.

Jordan, Rev. W. T.

Lang, Mrs. Clara F.
Larsen, J. P.

McKinnon, Miss Bertha L.
Manson, J. W.
Mills, Ella E.
McGee, Rev. B. F. G.
Miner, Rev. S. J.
Mirick, Appleton Dadmun
Meyer, Rev. Frederick W. C.

Paine, James L.
Peirce, Prof. Benjamin O.
Pullen, Maud R.
Parshley, Rev. W. B.
Parshley, Mrs. W. B.
Phelps, Mrs. Blanche Stroud

Pollard, Joseph G.

Quay, Miss Jean

Richardson, Miss H. Anna
Rhoades, Mrs. S. M. B.

Spaulding, Rev. Chas. H., D.D.
Sherman, Susie E.
Sullivan, Rev. Joseph
Sebast, Edward
Stucker, Rev. E. S.
Shepardson, Mrs. Daniel, Jr.
Shull, D. C.

Taylor, Collins B.
Townsend, Rev. J. J.

Watts, Rev. John Franklin
Whittemore, Rev. George H.
Wyman, Mary A.
Williams, Mary A.
Whittemore, Mrs. Isabella S.
Wood, Mrs. Caroline A.
Wilbur, W. Cuttino
Watts, Mrs. Amanda M.
Woody, Mrs. C. A.
Winbigler, Rev. C. F.
Wilson, George G.

Young, Miss Mariamne R. S.

CONSTITUTION.

1. OF THE UNION.

1. This Association shall be styled the American Baptist Missionary Union.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ by means of missions throughout the world.
3. The Union shall be composed as follows:
All missionaries of the Union during their term of service.
All life members and honorary life members.
Any regular Baptist church contributing to the funds of the Union may appoint one annual member. If the sum contributed in the year amounts to more than one hundred dollars, the church may appoint an additional member for every additional one hundred dollars.
Any individual or local association of the Baptist denomination that may supply the funds for the support of a missionary or missionaries, may appoint one annual member for every one hundred dollars paid during the preceding year through the Treasurer of the Union.
Any individual may become an honorary life member by the payment, during one financial year, of not less than one hundred dollars; and every honorary life member shall have a vote in the meetings of the Union so long as he continues to be an annual contributor to the treasury.
But no person shall vote in the Union who is not a member in good standing of a regular Baptist church.
4. The Union shall meet annually on the fourth Tuesday of May, or at such other time and at such place as it may appoint. On the first day of every such annual meeting the Union shall elect by ballot a President, two Vice-Presidents, a Recording Secretary and members of a Board of Managers as hereinafter provided.
5. The President, or in his absence one of the Vice-Presidents, shall preside at all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively until superseded by a new election.

2. OF THE BOARD OF MANAGERS.

7. The Board of Managers shall be composed as follows:
Seventy-five elective members, of whom not more than three-fifths shall be ministers of the gospel, and not less than one-fifth shall be women; these members to be elected in three equal classes; one class to go out of office at each annual meeting, and its place to be supplied by a new election, the same proportionate limitations to be applied to the several classes.
The President, the two Vice-Presidents and the Recording Secretary of the Union, *ex-officio*.
Three members of the Executive Committee, to be chosen as hereinafter provided.
The Presidents *ex-officio* of the following societies: The Woman's Baptist Foreign Missionary Society; the Woman's Baptist Foreign Missionary Society of the West; the Woman's Baptist Foreign Missionary Society of California, and the Woman's Baptist Foreign Missionary Society of Oregon.
8. Immediately after the adoption of this amended Constitution and each year thereafter on the evening of the first day of the annual meeting of the Union the Board shall meet and elect by ballot a Chairman, a Recording Secretary, one or more Corresponding Secretaries, a Treasurer and an Auditing Committee of two laymen. At this first meeting it shall elect by ballot an Executive Committee of fifteen persons, not more than eight of whom shall be ministers of the gospel, and two-thirds of whom shall be residents of Boston or vicinity, and shall divide the committee into three classes of five members each, the first class to serve for a term of one year, the second class for the term of two years, and the third class for the term of three years. Subsequently one class shall be elected annually to serve for the term of three years. At the annual meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate its plans of action for the ensuing year.
9. At all meetings of the Board fifteen shall be a quorum for the transaction of business.
10. Special meetings of the Board may be called by the Executive Committee whenever in its judgment such meetings are required, or by the Chairman of the Board upon the written request of fifteen members. A printed notice of the time, place and object of meetings shall be sent, at least thirty days prior, to every member of the Board.

3. OF THE EXECUTIVE COMMITTEE.

11. The Executive Committee shall hold its meetings at such times and places as it may appoint, shall choose its own Chairman and Recording Secretary, and fill any vacancy that may occur in its own number. It shall also choose annually three of its own members, one from each class, to serve on the Board of Managers. Seven members shall be a quorum for the transaction of business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings and furnish any information required appertaining to their respective departments, and aid the Committee in its deliberations.
12. It shall be the duty of the Executive Committee to carry into effect the votes of the Union and the instructions of the Board of Managers, to designate, by advice of the Board, the places where missions shall be attempted, to establish and superintend the same; to appoint and station the missionaries of the Union, and fix their compensation; to give any needful directions to the agents, missionaries, Secretaries and Treasurer, in the discharge of their duties; to make all appropriations to be paid out of the treasury; to employ all needful agencies for the collection of

funds; and, in general, to perform all duties necessary to promote the objects of the Union, subject always to the limitations of this Constitution and the instructions of the Board and the Union.

The Executive Committee shall also have power and authority to sell any real estate owned by the American Baptist Missionary Union, at public or private sale at its discretion; to make good and sufficient deeds for the same in such form as it shall deem expedient; to collect the purchase money, and to authorize the Treasurer, or such other officer of the corporation as it may select, to sign the same and affix the corporate seal thereto, which authorization shall be duly attested by the Recording Secretary of the Executive Committee; and the Executive Committee shall also have power to authorize the Treasurer, or such other officer of the corporation as it may select, to execute all papers necessary to release and discharge of record any mortgages given to or held by the said American Baptist Missionary Union.

13. The Executive Committee shall present to the Union at the annual meeting a report, giving a full account of its doings during the preceding year; of the condition and prospects of every mission station; of its plans for the enlargement or contraction of its sphere of operations; and shall give all such information as will enable the Union or the Board to decide correctly respecting the various subjects on which it is their duty to act; and shall have present the records of its proceedings and copies of its official correspondence during the year.

14. The Executive Committee shall have power by a vote of a majority of its number to suspend and by a vote of twelve of its whole number, to dismiss or remove for any sufficient cause, any Corresponding Secretary, Treasurer, Auditor or missionary, being always responsible for such exercise of power to the Board and to the Union.

15. In case of the death or resignation of a Secretary, the Treasurer or either member of the Auditing Committee, the Executive Committee may supply the vacancy until the next meeting of the Board of Managers.

16. The Executive Committee shall afford such aid and encouragement as may be suitable to such individuals, churches or local associations of Baptist churches as may prefer to support missionaries of their own appointment, especially by affording to their missionaries facilities to enter the field of labor, and in the transmission of funds.

4. OF THE CORRESPONDING SECRETARIES.

17. The Corresponding Secretaries shall, with the approval of the Executive Committee, divide and apportion their respective official duties. They shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or the Executive Committee.

5. OF THE TREASURER.

18. It shall be the duty of the Treasurer to take charge of all money and other property contributed to the treasury of the Union, and to give receipts therefor; to keep safely all the money and funds of the Union, and all its evidences of property; to keep fair and accurate accounts of all the sums received and expended; to invest and deposit money, and make payments and remittances according to the direction of the Executive Committee; to exhibit his books, accounts, vouchers and evidences of property whenever required to the Executive and Auditing Committees or to the Board; to make an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Union; and to perform all such other acts as may be required for the full and faithful discharge of the duties of his office.

6. OF THE AUDITING COMMITTEE.

19. The Auditing Committee shall not be members of the Executive Committee, but shall, when requested, attend its meetings to give information respecting the state of the treasury. It shall be their duty, once each month, to examine the books of the Treasurer particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of every such examination shall be entered on the books of the Treasurer, with their signatures, and a copy of the same furnished to the Executive Committee to be entered on its records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result, to be entered on the records of the Union.

MISCELLANEOUS.

20. The President, Vice-Presidents, and the Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all the missionaries of the Union shall be members in good standing of regular Baptist churches.

21. All moneys contributed to the treasury of the Union shall be expended at the discretion of the Executive Committee, except such sums as may be appropriated for the salaries of the Corresponding Secretaries and the Treasurer; but money or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution or the instructions of the Board or Union, in which case it shall be returned to the donors or their lawful agents.

22. The Union, the Board of Managers and Executive Committee may each adopt such By-Laws or Rules of Order for the government of their own proceedings as they deem needful, if not contrary to the Constitution.

23. Alterations of this Constitution, proposed in writing at a previous annual meeting, or recommended by the Board of Managers, may be made at the annual meeting of the Union by a vote of two thirds of the members present and voting.

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This image shows a full page of blank graph paper. It features a uniform grid of squares across the entire surface. On the far left, there is a vertical strip of orange material with a white geometric pattern, which appears to be part of a binder or folder. In the bottom-left corner, there is a small, dark circular emblem containing a stylized letter 'G'. The paper itself is off-white and shows some minor texture and slight discoloration.

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